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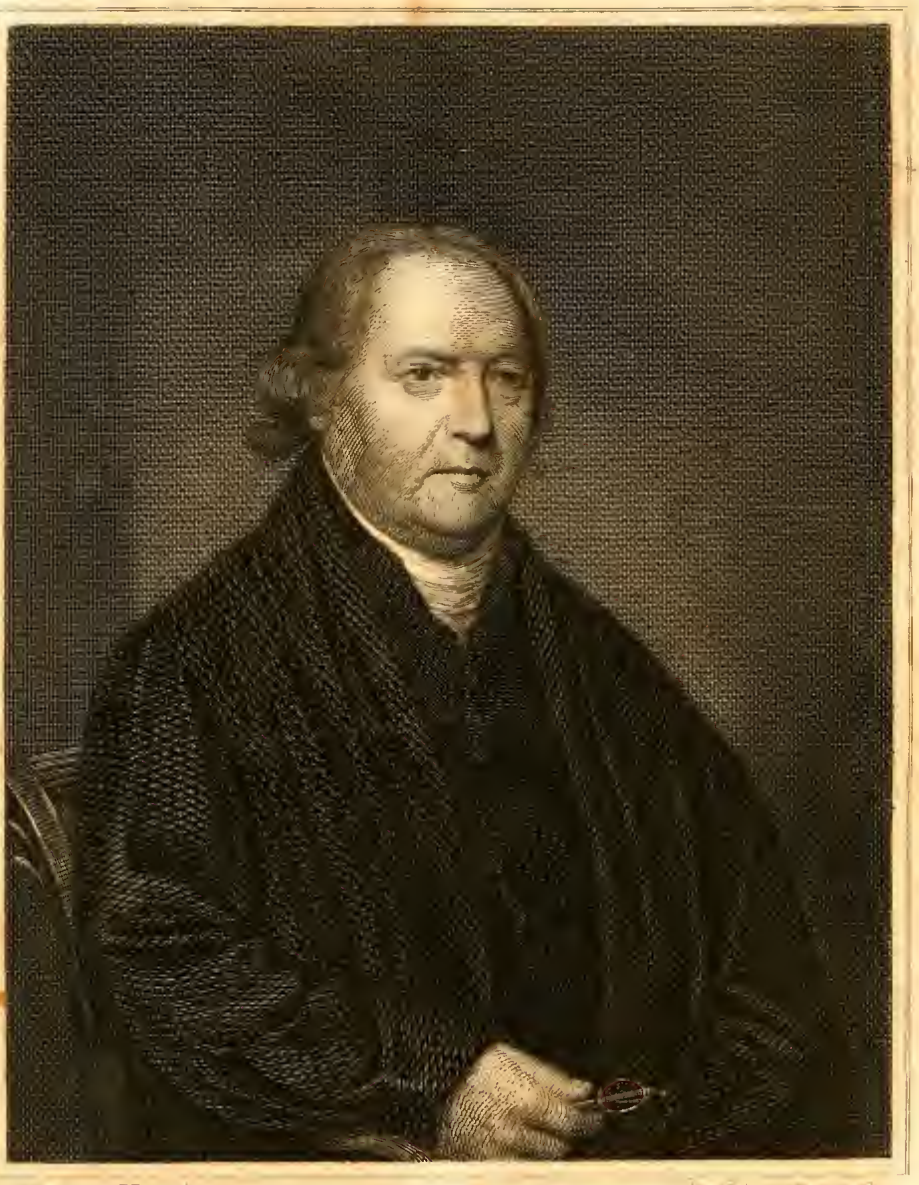

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THE

METHODIST

MAGAZINE,

DESIGNED AS A

COMPEND OF USEFUL KNOWLEDGE,

AND OF

RELIGIOUS AND MISSIONARY

INTELLIGENCE,

FOR THE YEAR OF OUR LORD

1826.

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DIVINITY.

SPACE, BEING AN INFINITE PERFECTION, PROVES THE EXISTENCE OF AN INFINITE SUBSTANCE.

(From Drew's Essay on the Being, Attributes, and Providence of the Deity.)

When we contrast existence—even in its most simple state—with absolute nonexistence, we cannot but acknowledge that the former is vastly superior to the latter; and, in proportion as it is superior, it must be a positive good. Now, simple existence, if it be a positive good, must be a natural excellence; and, in proportion as it is a natural excellence, it must include a portion of that noble perfection which absolute existence constitutes.

From this principle it will follow, that the more extensive existence is, the greater degree of this natural excellence or perfection is in actual being. If existence be partial, then that degree of natural perfection which it includes must be partial; and if existence be limited, that degree which it implies must also be limited. But if, on the contrary, existence be unlimited, then that natural perfection which existence implies and constitutes must necessarily be unlimited, and above all degrees; and by being without limits, and above all degrees, it must be as universal as existence itself. Existence, and that degree of perfection which it implies and constitutes, must therefore always coexist, and be inseparably connected together.

By the term *substance*, I understand some *being* or *thing* that is capable of subsisting alone, without determining whether it be finite or infinite. Substances, no doubt, are of various orders; and in them, according to their respective natures, all qualities which exist must necessarily inhere; and to them all perfections must belong.

Now, if simple existence constitute or imply some degree of natural perfection,—which I presume no one will deny,—it must be a perfection of something that exists positively; for it is not less absurd to suppose it to be a natural perfection of a negation, than to be a perfection of itself: and, whether this something be a substance, or only an attribute, or a mode of some substance, the conclusion will hold good; for in some substance all our ideas of existing excellencies, or natural perfections, must finally terminate. If existence include a natural perfection of some mode, this mode will prove the existence of the substance of which it is a mode; and, if it include a perfection of some attribute, this attribute will prove the existence of the substance with equal certainty; because neither an attribute

nor a mode can possibly exist without a substance. It therefore appears that every existing excellence or natural perfection necessarily implies the existence of some substance, to which it must primarily belong, and to which it must ultimately be referred.

It cannot be denied that excellencies or natural perfections may be of various orders; proceeding onward, from those which are included in simple existence, to the most exalted glory of superior intelligence, wisdom, and power. But in what scale of gradation soever we view these progressive perfections, they all necessarily presuppose some substance, whose existence is a primary excellence or a radical perfection, of which they all partake, and without which they could not be what they are. Hence, then, it is evident, that, as simple existence is a primitive and an essential property of substance, or rather is that which lies at the bottom of every essential property, and of every other perfection of it,—existence, instead of being a substance itself, is that primitive excellence or perfection, by which substances and their other perfections can be known, and distinguished from absolute nonentity.

As simple existence implies such a primitive excellence, that no other perfection, however exalted it may be, can be conceived, without presupposing this; so it must be granted, that whatsoever either constitutes simple existence, contributes towards it, or is essentially necessary to it, must also, according to its nature, include some excellence or natural perfection: for nothing that is wholly destitute of all excellence or perfection can be necessary to existence, in what light soever it may be viewed; since, if we suppose that to be necessary, which, by including no excellence or perfection, is proved to be unnecessary, we must include contradictory ideas in the supposition which we make.

Now, it is certain that space is essentially necessary to the existence of all material things;—perhaps I might have said, to finite existence in all its forms;—because whatever has a finite being must necessarily exist in space. But if every thing which is necessary to existence must include some excellence or natural perfection, it is unquestionable that every thing, which is at once necessary to existence and simple in its nature, must be a natural perfection exclusively; because it is both simple and necessary. It follows, therefore, that space, which is essentially necessary to finite existence, must, because it is simple, uniform, and infinite in its nature, be an exclusive and an infinite perfection. It must, therefore, primarily belong to some substance that is too exalted for finite comprehension.

As simple existence must be considered as the ground of all those natural perfections which in finite beings result from its various modes, so space must be considered as the substratum

of all finite existence: for, as the most sublime perfections presuppose existence, so all finite existence presupposes space, without which existence would be impossible. Now space, which is uniform, indivisible, and destitute of parts, must necessarily be immoveable; and consequently it must be incapable of a diversity of existence.

That space must include some degree of natural perfection, will follow, from its being the substratum of all finite existence; and that it is an exclusive natural perfection, will follow, from its simplicity. That it is not finite, is certain; because it includes in its nature those positive, permanent, and superlative qualities, which nothing can either augment or destroy. Now, if space be an exclusive perfection, positively existing any where, it must, from the uniformity of its nature, be an exclusive perfection, wherever it exists: and since, from its boundless diffusion, it must exist every where, without the possibility of limits, it must be every where an immense or infinite perfection, and must universally demonstrate the existence of an infinite substance.

By an infinite substance, of which I conceive space to be an infinite perfection, I mean one that has eternally and universally subsisted of itself, in the most absolute and perfect manner, without being dependant upon any cause whatever, either for the existence or continuance of its essence or perfections.

It is an unquestionable fact that a finite perfection cannot exist without a finite substance; and, on the safe ground of analogical proportion, we may be assured that an infinite perfection cannot exist without an infinite substance. The only difference in the two cases is that which infinity makes; but it would be absurd to suppose that simple infinity could abolish these relations. Since, therefore, all perfections are incapable of an abstract or independent existence, it appears that, in proportion as the arguments are convincing to prove space to be necessary to support finite existence, and to be simple in its nature and infinite in its diffusion, the conclusion is irresistible, that *an infinite substance must necessarily exist.*

It will be needless to bring additional proofs, that the more extensive existence is, the more enlarged this natural perfection must be, which existence either includes or constitutes. While existence is finite, this perfection will have limits; but, if we can conceive it to be actually expanded into immensity, it then becomes absolute, and coincides with infinity. When, therefore, it can be proved that any perfection is absolute, and that it must be infinite because it is absolute, it will then follow that the substance of which it is a natural perfection must be infinite and absolute also. Now, space is this infinite perfection, with which some infinite substance must coexist; and, as this natural

perfection is without limits, so also must be the substance. As this perfection is unchangeable, so its substance must be unchangeable also. As this perfection never began, and can never end, so the substance must be both eternal and everlasting. As this perfection exists necessarily and positively, so also must the substance, without having any prior ground whatever of its existence. Thus, then, the existence of space will prove the existence of some substance that is, in its own nature, *immutable, eternal, necessarily existent,* and *infinite.* It can only be to this substance that an immense or infinite perfection can possibly belong.

It is certain that an immense or infinite substance must exist, wherever it is present, and that it must be wherever any of its essential perfections are: for, if any perfection could have a more extensive existence than the substance to which it belongs, it would be, in part, a perfection without its substance,—which is impossible; and, in case this perfection were infinite, we should, under these circumstances, have an infinite perfection belonging to a finite substance,—which will involve a contradiction.

Now, it is certain that all the natural perfections of an infinite substance must be essential to it, and must exist necessarily; because, being eternal, it can have nothing essential that is contingent; and, consequently, its essential perfections, existing necessarily, can never be separated from its nature. Since, then, space—which is one of its perfections—is every where, this substance must be every where also; and, consequently, it must possess the most extensive existence that is possible, and be, in this respect, absolutely perfect. It cannot be supposed that this substance can ever devest itself of any perfection which is essential to its nature; because, if this supposition should be admitted, that perfection of which it could devest itself would be essential and not essential at the same time,—which is absolutely impossible. We therefore must conclude that, as space is a perfection of this infinite substance,—as this perfection is every where,—as it must be wherever any of its perfections are,—and as it cannot devest itself of any perfection that is essential to its nature,—this great, this glorious, this infinite substance, with all its essential perfections, must every where have an *underived,* an *independent,* and a *necessary existence.*

A substance that exists every where, and that every where possesses all its essential perfections, must exist in an absolutely perfect manner: for, since it has all its essential perfections every where, it must be *every where* capable of exercising them with as much perfection as it can exercise them *any where;* and this must be without limits, and without control; because nothing can possibly bound their existence, or obstruct their active

operations. Now, wherever space exists,—which, because of its simplicity, is an exclusive perfection,—there this substance must exist also, with all its perfections, in their most complete assemblage, without the possibility of their increase, diminution, or separation. The plain consequence, therefore, is, that an immense or infinite substance, existing every where, and having all its essential perfections every where coexisting with its essence, must be *absolutely perfect*.

But although this substance—of which space is a natural perfection—must be infinite, and must exist every where, it will not follow that it occupies or fills space, like matter; because no substance can be said to occupy or fill any one of its own attributes or perfections. This substance can no more occupy or fill space, like matter, than it can occupy or fill its own ubiquity, power, or immensity, admitting it to possess these superlative excellencies. Space can never be a natural perfection of that being or substance which can thus fill it; because, if this were granted, the substance must fill that which its existence constitutes,—which is totally impossible.

That this infinite substance must necessarily exist every where throughout the immensity of space, is a fact which none can doubt but those who either deny or question its existence: but if, from the universality of its being, we attempt to infer that it fills space like matter, we must also conclude that it exists like matter; and, having reached this conclusion, we must admit that it must be formed of parts, and be divisible, and if so, that it must possess properties which are as inconsistent with the nature of omnipresence as with the simplicity and infinity of space, which its being constitutes. But, in the same degree in which the unity, the infinity, and the unchangeable nature of space afford evidence that they are utterly incompatible with the nature of a substance of this description, they demonstrate that space cannot be a perfection of any substance that can fill it, and exist like matter; and, consequently, space must be a natural perfection of some substance that is not material. This infinite substance, of which space is a perfection, must therefore be *immaterial, infinite, immutable, eternal, omnipresent, independent*, and *necessarily existent*.

BIOGRAPHY.

MEMOIR OF MRS. FRANCES MOORE,

Of Maury county, Tennessee.

(Communicated to the Editors by the Rev. Thomas L. Douglass.)

MRS. FRANCES MOORE, the subject of the following memoir, was the daughter of John and Mary M'Kendree. She was born

near Williamsburg, Virginia, on the 26th of June, 1763. Her parents removed while she was very young, and settled in Greensville county, on Meherin river, where, by industry and frugality, they raised eight children in credit and respectability. Mrs. Moore was their fourth child, and the third daughter, the first child being a son. About the year 1769, Mrs. M'Kendree became so debilitated by severe affliction that she was ever afterwards confined to her room, and chiefly to her bed: but, although she was thus confined, her health was gradually restored, so that she was able to oversee her domestic concerns, while the practical part devolved chiefly on her three daughters, the oldest of whom was about ten, and the youngest six years of age. Under these circumstances, necessity was laid upon the girls to attend to business at a very early age; by which means, under the fostering care of an affectionate mother, they acquired habits of industry and frugality, and the management of household business. About nine years after the birth of the seventh child, (a fourth daughter,) the eighth and last child was born; and about the same time, the eldest daughter, having been married, died, and left an infant daughter, which was taken by the grandmother, and nourished with her own, and which, after the grandmother's death, was nursed and raised by her surviving daughters. The youngest daughter being about fifteen years younger than either of her sisters, and having been nursed and brought up by them, was ever disposed to respect and consider them more like mothers than sisters.

In the year 1787 the Rev. John Easter, a man of great faith and power, was appointed to Brunswick circuit, which at that time included Greensville county, where Mr. M'Kendree lived; and his labours being greatly blest, an uncommon revival of vital religion took place, in which some thousands professed to find peace with God in that and the adjoining circuits. Mr. M'Kendree and his family, although favourably disposed towards religion, had hitherto lived without a knowledge of its comforts or its influence; but, under the impressive and convincing ministry of this man of God, Mr. M'Kendree, his wife, and several of his children, were happily converted to God; amongst whom was his daughter Frances, whose conversion took place July 22d, 1787. For about two years the pleasure of the parents and children in the pursuit of religious enjoyment was uninterrupted; but Infinite Wisdom did not permit this happy state of things long to remain. The mother, the long-confined mother, after being graciously spared nearly twenty years from the commencement of her afflictions, to instruct and train up her children, was called to enter into that rest which is prepared for the faithful. She died in the triumphs of faith, and rested from all her cares and afflictions. Three of the four sons had already entered on

their respective callings. The oldest surviving daughter was married and settled. The only remaining son was also married, and had an increasing family to provide for by his industry;—while an aged and dependant father was left with his two youngest daughters, to wit, Frances (the late Mrs. Moore) and her younger sister. These, by their industry, together with a little assistance from their brothers, especially the married one who lived near them, were enabled to comfort their venerable father under the infirmities of age as long as he lived.

In the latter part of the year 1810, Mr. M'Kendree, together with his son, who was married and lived near him, and his son-in-law, Mr. Harris, with their families, removed, and settled in Sumner county, Tennessee, where he lived until October, 1815, when, on his birthday, having lived 88 years, he ended his days in peace, fell asleep in the arms of his youngest daughter, and, by his last expressions, left a testimony behind him corresponding with his peaceful life and conversation, and exemplary Christian deportment.

"A stranger to civil and religious rage,
The good man walk'd innoxious through his age."

A few weeks before the death of the venerable father, his daughter Frances was married to the Rev. Nathaniel Moore, whose manner and habit of life had been very different from hers. He was brought up to enjoy the advantages of considerable property, consisting in land and slaves, and had never been accustomed to habits of actual industry, or of personally attending to the perplexing cares and laborious employment of managing his estate, or governing his large family. She had been trained up to attend personally to the duties of domestic business and female economy. Her situation, therefore, was now very different from what it had been. She had exchanged the peaceful competence and comforts of the industrious poor for the difficulties and wants of a large family. Under these circumstances, many were her afflictions and trials, which her heavenly Father in much mercy permitted to come upon her, as the means by which to let her see and know that there was no lasting or substantial happiness to be enjoyed, except in the comforts of religion: but, notwithstanding all her trials and difficulties, she acted her part in a proper and acceptable manner. Her brother, bishop M'Kendree, who communicated much of the matter contained in this memoir to the writer, was authorized by her husband, Mr. Moore, and some of his connexions, to say that she had conducted herself *well* as a *wife*, a *housekeeper*, a *stepmother*, and a *mistress*. In these relations she laboured and suffered a little more than nine years.

In the summer of 1823, being much afflicted with a pulmonary affection, her husband took her on a visit to her relations

in Sumner county, about eighty miles from his residence.—During her visit she was much comforted by her brother and sister, while the exercise and change of air were conducive to her health, which seemed to be considerably restored: but, after returning home, the complaint resumed its alarming appearance, and so rapid was its progress that she soon became confirmed in her apprehensions that a cure was not to be expected. In November following, her youngest sister visited her, with an intention of staying to nurse and comfort her in her afflictions; and indeed it was on her sister and her nephew, Dudley E. M'Kendree, who had married a daughter of Mr. Moore, and lived near him, that she chiefly depended for attention and assistance in her afflictions. They nursed, comforted, and nourished her as well as they could. Her sister remained with her, to serve, by day and night, to the last, and her nephew ministered to her, and readily assisted and comforted her, as occasion required.—Through the following winter she suffered much, and appeared to decline very fast; and as the spring approached, it was thought her life was drawing to a close; but, contrary to all human expectation, she was graciously spared, and as the summer advanced, she grew better, walked a little, and occasionally rode out in her carriage. In the course of the summer she expressed a desire to see her relations in Sumner once more, in order, it was thought, to conclude her sufferings and her life amongst them; and her brother who lived there, having received information of her desire, sent for her; but it was too late; she was too feeble, and therefore declined undertaking the journey; and as the winter approached, her debility increased, so as to confine her much to her bed.

On the 18th of November, her brother, bishop M'Kendree, in company with bishop Soule, arrived at Mr. Moore's, and found Mrs. Moore sinking very fast under the pressure of disease; but her mind was composed and calm. She had felt the want of religious conversation in that free and particular manner which treats of the feelings of the heart, and the peculiar exercises of the mind under various and complicated afflictions; for her friends had by some means omitted indulging in that degree of freedom with her which would have led to this point. The way being opened by the bishops, she conversed very freely and frequently on the important subject of religion, in which she unreservedly spoke of her experience and manner of living for 36 or 37 years; of the evidence she had of her acceptance with God, her faith in Christ, and her hope of eternal happiness.—She said she felt no condemnation, yet she was conscious of not having improved the grace and opportunities afforded, as she ought,—that she was sensible of the want of more grace, and earnestly desired a more free and easy access to a throne

of mercy, and more intimate communion with Jesus. She said she was not willing to finish her course without clearer views and a stronger evidence of everlasting happiness.

On the 24th the bishops left Mr. Moore's to attend the conference in Columbia; and having finished the business of conference, they returned to Mr. Moore's on the second day of December, and found her mind nearly in the same situation as when they left her, while her system was rapidly declining. She earnestly prayed for clear views, and a strong evidence of future happiness, and was supported by an encouraging expectation that her prayer would be answered. She knew that God was with her, and believed that he would take care of her. She was not flattered either by her physicians or friends: they had for some time given up all hopes of her recovery, and she was informed of their opinion, nor did she manifest any symptoms of alarm at the information; for she believed as they did; and her desire to know God more fully increased as her health declined.

She was ever attentive to the duties of her station, especially preparing the necessary food and apparel for her husband; and through the past summer, weak as she was, she had employed much of her time in knitting and sewing, even when she could sit in her chair but little at a time. She was frequently advised not to fatigue nor concern herself about such things; but she would reply that innocent employment was no disadvantage to her—that she felt better when she was at work than when she was doing nothing: and even to this late hour she was attentive to the concerns of the family. On being seriously requested to dismiss all thoughts about such things, and compose her mind to rest, she admitted the propriety of the advice, and was willing to receive it, but regretted imposing an additional burthen on her sister, who was already exhausted with the labour of serving; but, on being assured that arrangements were made for her sister's relief, she submitted. From that time she appeared to fix her mind more fully to meet her change, and in order to this, made a formal disposition of her affairs, her clothes, carriage, &c, which her husband had permitted her to dispose of—the chief of which she gave to her sister and nephew, regretting that she could extend her acknowledgments for their kind attention to her no farther. She sent her affectionate regard and dying advice to her absent relations, and presented her husband with a pair of gloves, requesting him to remember and minister to the poor. Death appeared to her to be fast approaching, but was not terrible: her ardent desire was after more intimate communion with Jesus.

On the 16th her brother left her to visit a neighbouring society, and on the 20th he returned, and found her mind still calm and

composed, and much resigned to the will of God: her comfort was increased, but her strength fast declining. She was very free and particular in conversation on her situation and prospects of future bliss and happiness.

On the night of the 23d, about midnight, the bishop was waked up, and called to visit Mrs. Moore. He hastened to her apartment, and found her for the first time much excited, and her sister, who was watching alone, deeply affected: neither could comfort the other. Mrs. Moore's mind was strongly excited, but there was no appearance of confusion or fear: it assumed the character of deep concern, produced from conviction. With nerves, countenance, and voice firm and regular, she briefly rehearsed her walk with God, her faith in Christ, and her hope of happiness after death: "but now," said she, "when the time draws nigh, I am afraid. I have been thinking on the dreadful consequences of being deceived. How if I never had religion! if it has all been delusion! How shall I appear before my Judge? It is an awful thought! I feel fear, and it alarms me." This was an eventful, an important moment. The grand enemy had assailed her with all his art and subtlety, and was about to succeed in depriving her of those comforts and enjoyments which enable the Christian to die triumphantly; but, fortunately for her, a minister of Jesus was at hand, who was not ignorant of Satan's devices, and who reflected as she made those statements, and at once saw the design of the enemy. When she had finished her observations, the bishop took up the subject of *temptation*, and made some remarks on its *nature*, the *design* of the tempter, the artful form of his insinuations, and the consequences of admitting the probability of his suggestions, and reasoning on them. In a situation like this he pointed out to her the Christian's recourse, showing that the strength of Jehovah was pledged for his deliverance, and the safety to be enjoyed by trusting in it; how the enemy ought to be met on such occasions, and the way of exercising faith in the exceeding great and precious promises given us in the word of God, together with the certainty of help and deliverance from the Most High. To these statements Mrs. Moore listened with silent and solemn attention; after which she paused, as if her mind was examining their force; then asked some questions, in order to remove more fully every shadow of difficulty from her mind; after which she reflected some moments, and said, "I am satisfied," and requested that she might lie down. After remaining composed for some time, she was asked if her mind was at rest. She replied, "Yes, bless the Lord!" "Has your confidence returned?" said the bishop. She answered, "Yes, glory to God! it is stronger than ever." After this her mind remained, as usual, tranquil and

calm, her faith firm in Christ, and her hopes and confidence in God strong and unshaken.

On the morning of the 25th, about six o'clock, the bishop was requested to hasten to her room. He found her sitting in the bed, supported by her nephew and his wife, her sister, and two servants, all bathed in tears, expecting her hour had come, and that she was just about to take her flight from this world: but it proved to be a transport of holy joy, altogether out of the ordinary way with her. She exclaimed, "Jesus is come! Glory! Oh, the joy—the consolation—the fulness of free salvation! There is enough for all as well as me! Bless the Lord, oh my soul! I am not only happy, perfectly happy, but my pain is all gone. I feel well and strong enough to run a mile. Glory—honour—oh, love Jesus, for he is good, very good to me." Her observations and her actions throughout this extraordinary season of transport and joy were fully expressive of an entire exercise of reason, a firm and unshaken faith, together with a satisfactory knowledge of the evidences on which her faith rested. It was Divine love filling the heart, and running over, and the sacred flame was felt by all in the room.

From this time submission to the will of God, patience under suffering, respect towards her husband and relatives, and gratitude for blessings received from God and acts of kindness from her neighbours, who were very attentive and good in visiting and comforting her through her afflictions, rose to a pre-eminent degree, and seemed to be the prevailing emotions of her heart. She was always disposed and ready to join in divine worship, during which she appeared to be devoutly engaged, and often added a fervent amen! When going to receive sustenance or medicine, her hands and eyes were raised towards heaven in mental devotion, expressive of thankfulness for blessings enjoyed, and of supplication for their continuance. Her conversation with her husband and friends was godly, tender, and affecting, and was always directed to an eternity of mutual happiness, as the grand object of all her wishes. Thus she continued to suffer in body and rejoice in spirit, and her bodily afflictions were exquisite in the extreme; but prayer and supplication to God was incessantly offered up for a mitigation of her pain, and an easy passage through the valley of the shadow of death.

On Monday, the 27th, her affliction appeared to be very much moderated, and she became constantly disposed to sleep. She manifested much thankfulness for her relief from pain, but would frequently reproach herself for not employing more of her precious moments in prayer and praise.

On Wednesday, the 29th, the bishop visited her very early in the morning, and found her composed and happy: but she observed, "Last night in my meditations, as I thought seriously

on *death*, I tried to bring it as near as I could; but in approaching it I felt some fear. For some time I have felt no fear of death; but now, as he approaches nearer, I am afraid. What can be the cause?—is it want of grace?" He asked her if *death*, the solemnity and pain of dying, was the object of her fear, or was the object of her fear *beyond* death. To this she replied, without the least hesitancy, "It is *death!—Dying* appears to be very solemn and awful; but, thank God, there is nothing beyond death but what appears to be desirable to me: but why should we fear to die?" This seemed to be the last effort of the enemy to assail her, and, if possible, to deprive her of uninterrupted confort: but the Lord, in his mercy and providence, had sent her affectionate brother, bishop M'Kendree, as an angel of peace, to minister comfort and consolation to her in this trying moment. After some remarks on our innate aversion to *pain*, which in itsnature is an object of fear, he observed to her that affliction is not joyous, but grievous; that our Lord prayed, if it were possible, that this cup (of suffering) might pass from him; and that if martyrs and saints in every age, and to the present day, triumphed over death, it was not because *death* and *pain* were changed in their nature, or ceased to be what they really were, the last enemy we had to contend with, but by obtaining such transporting views of Jesus, heaven, and glory, as St. Stephen and many others have had, by which their faith and confidence are so confirmed and strengthened that they are enabled to pass triumphantly through death, in anticipation of the joys which enable us to say, "Oh death, where is thy sting? oh grave, where is thy victory? The sting of death is sin, and the strength of sin is the law; but thanks be to God, which giveth us the victory through our Lord Jesus Christ."—Her mind from that time appeared to be perfectly satisfied: the enemy was not permitted to molest her, or interrupt her peace.

"Not a cloud did arise to darken the skies,
Or hide for a moment the Lord from her eyes."

In conversation with her husband and brother, as they sat in her room, religion was her subject. She stated how conscientiously, yet how imperfectly, she had served the Lord for thirty-six or seven years; that although she had never wilfully sinned against God, yet she had lived below the full enjoyment of the Christian's privileges; that in her affliction through the past summer, she viewed death as fast approaching, and confessed that her views of final happiness were neither clear nor satisfactory. She lamented that in her state of anxious solicitude she had been left to suffer, almost without instruction or encouragement from Christian friends; and after apologizing for them, proceeded to observe,—"My way has been trying and dangerous, but I committed myself and my case to the Lord, and prayed

earnestly that he would save me;" and said, "I cannot tell why, but I had an encouraging persuasion that I should not end so,—that I should live till conference, see my brother once more, and die before he left me." She most devoutly praised the Lord for lengthening out her life, and for the unspeakable blessings bestowed upon her soul. Her faith was strong, her confidence firm, and her joy abundant.

On a certain occasion, when some friends were present, and had been praying in her room, which was a common practice when they visited her, at any and all times in the day, she observed some of them to be much affected and weeping, and said, "I cannot tell how it is that I am so unfeeling. Many a tear have I shed for the afflicted, but now I can see my husband and friends afflicted, and I cannot shed a tear; I cannot be sorry; I have no tears; I do not understand it; I hope it is not hardness of heart, for I tenderly love you, though I cannot weep." One of the company who was present observed, "'Jesus wept,' but it was when he ministered to, and sympathized with suffering men; but when he suffered himself on the cross, his tears were dried up: he shed no tears for himself, and he has promised to wipe all tears from his people's eyes. There are no tears in heaven, and perhaps the nearer a dying saint approaches those realms of blessedness, the more he partakes of the nature of those who dwell where tears and afflictions are unknown. We weep not," said he, "as those who are without hope, but we rejoice to see you so happy in God our Saviour, and in the confident expectation of meeting you again where all our troubles and sorrows will be ended." All her conversation was mixed with praises and expressions of thankfulness to God for his goodness to her; and her rejoicing in the Lord, together with her melting expressions, often affected the company very tenderly. After giving some directions to her nephew's wife relative to her sister, who was quite exhausted by watching and attending on her; and, advising her how to serve God, treat her friends, and train up her children for the Lord, she calmly committed herself and her friends to the protecting care of her heavenly Father.

At six o'clock, on Thursday, the 30th, her brother found her much fatigued and very feeble, having suffered more from her cough, and slept less than usual; but the Lord soon manifested himself to her, so as to renew her strength, as well as to comfort her with peace and joy in the Holy Ghost. Mrs. Doke, one of Mr. Moore's daughters, having left a sick child at home, rode over to see her. Their interview was truly an interesting one. Weak as she was, and difficult as it was for her to speak, on account of an exceeding soreness of her tongue, mouth, and throat, and at the same time breathing with considerable diffi-

culty, yet she spake of Jesus—the goodness of God—his abundant kindness to her—the fulness of truth and grace which the Lord had bestowed on her—the inexpressible joy it afforded her—and her assurance of eternal happiness, in a very affecting and astonishing manner. She said these blessings were for all, and lamented that she had lived so long without enjoying the comforts which she then felt.

On this occasion, as well as at other times, she spoke with a countenance so calm, a voice so firm, with a mind so perfectly collected and composed, and a faith so steadfastly fixed on Jesus, that it all combined at once to evince the reality of her enjoyments. Not a single expression of human weakness was discoverable on her part: this was all with the company who attended her. Not a tear escaped from her eyes: of this she seemed to be very sensible, and by way of apology said, "I cannot weep with those that weep. I have no tears,—they are all dried up; my Saviour has wiped them from my eyes: but I can love you all. Oh, meet me in heaven,—no weeping there!" It was indeed a solemn and profitable time to all in the room. The Lord was present.

She had long been accustomed, while she enjoyed health, to nurse and minister to others who were sick; and during her affliction she had continued, when her physician was not present, to prescribe and direct for herself, with such propriety as evinced the constant exercise of her reason, and the correctness of her judgment and recollection. About three o'clock, however, she directed an application which was thought to be improper. An objection to the application was made, which was not a common thing; but the reasons assigned to her were, that it was the opinion of her physician that the soreness of her mouth and tongue was occasioned by the affection of her breast, and that therefore she was not to expect any relief, and that the application might produce much pain, and answer no purpose. This communication was a painful task. She heard it with attention, and then replied with her usual firmness of countenance and voice:—"The doctor was employed, not with an expectation of effecting a cure, but to alleviate pain, and take me through as easy as possible: if that be the case, and I believe it, I submit,—the will of the Lord be done,—he does all for my good;"—and, with her uniform composure, declined the application, and continued patiently to suffer a soreness that nearly prevented her from swallowing, without a murmur or complaint.

On the morning of the 31st, immediately after prayer, which was by seven o'clock, her brother took a seat near her bedside, but said nothing. "Brother," said she, with a very feeble voice, "I am very sick this morning,—I am sick all over." He replied, "Yes, you are sick; we see it, and none of us can help you."

"No," said she, "you cannot help me; but you would if you could." "But," said he, "the Lord can help you, and he is all-sufficient." Her countenance instantly revived, her voice resumed its usual tone, and she said, "Yes, the Lord can help me: in him is my trust; to him I constantly pray when I am awake, and I have confidence that he will stand by me, and support me to the last." About twenty or thirty minutes afterwards, she was raised and supported on the bed, and prayer was again proposed, of which she approved, and desired all present to pray constantly for her, and to bear her up. While at prayer she would add very fervently, "Amen! Lord, hear prayer."—The company rose from their knees weeping, and deeply affected. Being supported as she sat up on the bed, she rejoiced and praised God. Said she, "I have an abiding confidence in God: my joy is inexpressible. I am perfectly easy: no pain—no disorder about me;"—and for a short time her actions in some degree corresponded with what she professed to feel. She said, "I am resigned to the will of God. The Lord is good. I have no cause of complaint. He has wiped away all my tears. I have no tears to shed with you." Those who were present remarked the change from extreme debility to a surprising degree of strength, and also her composure, and deliberate manner of expression; but the surprise ceases when we consider the astonishing effects of the grace of God manifested to a believer in Jesus. This being the day in course for preaching at the meeting-house, she was informed that the bishop desired to go to meeting, if it met with her approbation. She said, "Yes, oh yes—go to meeting." Sometimes she was suddenly attacked with overwhelming sickness; and, when asked what part was most affected by those sudden attacks, she would say, "I am sick all over—my feelings are indescribable." Once she observed, "I feel very strangely: it affects me all over;"—and very composedly asked, "What can be the cause? Is it death?" On this day, about 11 o'clock, a very sudden attack of this sickness took place. She apprehended approaching dissolution, and expressed a wish to see her brother. The affliction progressed to an alarming degree. She became pale as a corpse; the organs of speech ceased to perform their office; she was perfectly limber; and every one present expected death must ensue. However, she survived. Thirty-five minutes after twelve her brother returned, and found her considerably revived, tolerably easy, quite composed, and perfectly resigned; but she was exceedingly weak and feeble, and from this time she sunk very fast.

On the morning of January 1st, 1825, she was very feeble, having been much troubled by her cough, and slept but little the preceding night. At half past 10 o'clock she was asked, "How do you do?" She replied, with a feeble voice, "I have

no pain: I am easy, except a pressure on the lungs, which makes it hard to breathe and cough. I am very feeble. I am going fast, as you see." She was asked if she had supporting faith; to which she replied, "Strong in faith—all is well—bless the Lord!" One present said, "Let me die the death of the righteous:" to which she responded, "And let my last end be like his."

On sabbath morning, January 2d, she complained of soreness throughout her system, occasioned by her great weakness, which prevented her continuing long in one posture, but by her was construed into restlessness; and she desired her attendants to bear with her; and as she thought her head was affected, she feared confused ideas might cause her to talk *foolishly:* she therefore desired them on such occasions to talk to her, and rouse her feeble thoughts. She joined very fervently in the devotions of the family, at all times when prayer was offered up in her room. She suffered much through the course of the day and night, but her mind was kept tranquil and calm, and her soul stayed upon God. About one o'clock in the night, having dozed awhile as she sat supported by her nephew, she awoke, and said, "Oh, how good I feel!—but I cannot tell you how I feel. I am easy, and my comfort cannot be expressed;" but observing several standing about her bed, she asked, "What is the matter? Do you think I am dying?" Her nephew replied, "No," and her sister added, "I stand here to rub your hands, and wait on you." She replied, "In my weakness the Lord is showing the wonders of his grace." About three o'clock, being asked how she was, she laid her hand on her breast, and said, "Very sick." One of the company repeated,

"My suffering time will soon be o'er;"

and she, raising her hand, would have repeated the next line, but could not; and it was added,

"Then shall I sigh and weep no more;
My ransom'd soul shall soar away,
To praise the Lord in endless day."

She said in broken accents, "Oh that I could talk!" About four o'clock, as her nephew and sister stood by, and supported her,—for her cough was so troublesome she could not lie down,—she said, "Children, how is your faith for me?" He replied, "Mine is very strong." She said, "Nancy, how is yours?" The answer was, "Our faith is strong." "So is mine," said she, and added, "I wanted to know, for I am almost gone, but have a strong hope."

Between five and six o'clock on the morning of the 3d, her brother came down stairs, and on entering her room, he asked, "Is all well?" She answered, "Yes, I am easy." "Have you peace and comfort still?" said he. She replied, "Yes, my peace

is like a river." He again asked her, "Can you trust the Lord?" and she readily answered, "I have full confidence in God,—bless the Lord." About nine o'clock her brother was called in haste into her room. She sat leaning on her nephew, supported by his wife and her sister, who were all absorbed in tears. Her aspect was indicative of dissolution. After a solemn pause, the bishop asked her, "Is all well?"—by which expression she knew he meant much; and she answered, "Yes, Jesus is come." He said, "Amen—even so, come Lord Jesus!"—when, with her hands feebly raised, she responded, "So be it!—Glory!—Oh, the beauty!" These were her last words. She was gently inclined, leaning on her nephew, and supported as already mentioned; and in this position, as one sweetly falling asleep, she remained perfectly calm—no cough or appearance of pain. Once on attempting to swallow, her throat being very sore, a wrinkle was seen in her face; but it was only for a moment, and her face resumed its natural smoothness. In about fifteen or twenty minutes her breath grew shorter, but she breathed easily with her mouth closed: her hands and eyes were in their usual praying position. At length she extended her arms, with an easy, regular motion, and moved or straightened them twice, her chin gradually dropped, and without a struggle, or the least appearance of any exertion, reaching after breath, a groan or sigh, she fell asleep as in the arms of her Saviour. An exit from this world so composed and easy, and at the same time so triumphant, falls to the lot of but few; and as her nephew's wife said, a few minutes after she ceased to breathe, so will I say,—"Oh that my last end may be like hers." T. L. D.

Franklin, February 5th, 1825.

MISCELLANEOUS.

From the Wesleyan Methodist Magazine.

Theological Institutes: or, A View of the Evidences, Doctrines, Morals, and Institutions of Christianity. By RICHARD WATSON. *Part First.* 8vo. p. 288.

(Continued from page 468, vol. viii.)

MR. WATSON urges the internal and collateral evidences of revelation with superior effect; but lays the main stress of his argument upon miracles and prophecy; and the manner in which he argues on these subjects is peculiarly convincing. It is difficult to select passages from a work which is strictly argumentative, without doing injury to the whole: for, however just and beautiful such selections may be in themselves, they unavoidably lose much of their effect when broken off from their connexion. The following extracts, however, on the miracles of Scripture, our readers will peruse with lively interest; though to feel their entire force, recourse must be had to the treatise from which they are taken.

"*A miracle is an effect or event contrary to the established constitution or course of things, or a sensible suspension or controlment of, or deviation from, the known laws of nature, wrought either by the immediate act, or by the concurrence, or by the permission of God, for the proof or evidence of some particular doctrine, or in attestation of the authority of some particular person.*

"The force of the argument from miracles lies in this,—that as such works are manifestly above human power, and as no created being can effect them, unless empowered by the Author of nature, when they are wrought for such an end as that mentioned in the definition, they are to be considered as authentications of a divine mission by a special and sensible interposition of God himself.

"To adduce all the extraordinary works wrought by Moses and by Christ, would be unnecessary. In those we select for examination, the miraculous character will sufficiently appear to bring them within our definition; and it will be recollected that it has been already established, that the books which contain the account of these facts must have been written by their reputed authors; and that, had not the facts themselves occurred as there related, it is impossible that the people of the age in which the accounts of them were published could have been brought to believe them. On the basis then of the arguments already adduced to prove these great points, it is concluded that we have in the Scriptures a true relation of the facts themselves.—Nothing therefore remains but to establish their claims as *miracles*.

"Out of the numerous miracles wrought by the agency of Moses, we select, in addition to those before mentioned in chapter ix, *the plague of* DARKNESS. Two circumstances are to be noted in the relation given of this event, Exodus x. It continued three days, and it afflicted the Egyptians only, for 'all the children of Israel had light in their dwellings.' The fact here mentioned was of the most public kind; and had it not taken place, every Egyptian and every Israelite could have contradicted the account. The phenomenon was not produced by an eclipse of the sun, for no eclipse of that luminary can endure so long. Some of the Roman writers mention a darkness by day so great that persons were unable to know each other; but we have no historical account of any other darkness so long continued as this, and so intense that the Egyptians 'rose not up from their places for three days.' But if any such circumstance had again occurred, and a natural cause could have been assigned for it, yet even then the miraculous character of this event would remain unshaken; for to what but to a supernatural cause could the distinction made between the Israelites and the Egyptians be attributed, when they inhabited a portion of the same country, and when their neighbourhoods were immediately adjoining? Here then are the characters of a true miracle. The established course of natural causes and effects is interrupted by an operation upon that mighty element, the atmosphere. That it was not a chance irregularity in nature is made apparent from the effect following the volition of a man acting in the name of the Lord of nature, and from its being restrained by that to a certain part of the same country:—'Moses stretched out his hand,' and the darkness prevailed every where but in the dwellings of his own people. The *fact* has been established by former arguments; and the fact being allowed, the *miracle* of necessity follows.

"The destruction of the FIRST-BORN of the Egyptians may be next considered.—Here too are several circumstances to be carefully noted. This judgment was threatened in the presence of Pharaoh, *before* any of the other plagues were brought upon him and his people. The Israelites also were forewarned of it.—They were directed to slay a lamb, sprinkle the blood upon their door-posts, and prepare for their departure that same night. The stroke was inflicted upon the first-born of the Egyptians only, and not upon any other part of the family,—it occurred in the same hour,—the first-born of the Israelites escaped, without exception,—and the festival of 'the passover' was from that night instituted in remembrance of the event. Such a festival could not, in the nature of the thing, be established in any subsequent age in commemoration of an event which never occurred; and if instituted at the time, the event must have taken place, for by no means could this large body of men have been persuaded that their first-born had been saved, and those of the Egyptians destroyed, if the facts had not been before their eyes. The history therefore being established, the *miracle* follows; for the order of nature is sufficiently known to warrant the conclusion, that, if a pestilence were to be assumed as the agent of this calamity, an epidemic disease, however rapid and destructive, comes not upon the threat of a mortal, and makes no such selection as the first-born of every family.

"The miracle of dividing the waters of the Red sea has already been mentioned,

but merits more particular consideration. In this event we observe, as in the others, circumstances which exclude all possibility of mistake or collusion. The subject of the miracle is the sea; the witnesses of it the host of Israel, who passed through on foot, and the Egyptian nation, who lost their king and his whole army. The miraculous characters of the event are:—The waters are divided, and stand up on each side;—the instrument is a strong east wind, which begins its operation upon the waters at the stretching out of the hand of Moses, and ceases at the same signal, and that at the precise moment when the return of the waters would be most fatal to the Egyptian pursuing army.

"It has, indeed, been asked whether there were not some ledges of rocks where the water was shallow, so that an army, at particular times, might pass over; and whether the *Etesian* winds, which blow strongly all summer from the northwest, might not blow so violently against the sea as to keep it back 'on a heap.' But if there were any force in these questions, it is plain that such suppositions would leave the destruction of the Egyptians unaccounted for. To show that there is no weight in them at all, let the place where the passage of the Red sea was effected be first noted. Some fix it near *Suez*, at the head of the gulf; but if there were satisfactory evidence of this, it ought also to be taken into the account, that formerly the gulf extended at least twenty-five miles north of Suez, the place where it terminates at present.* But the names of places, as well as tradition, fix the passage about ten hours' journey lower down, at *Clysma*, or the valley of *Bedea*. The name given by Moses to the place where the Israelites encamped before the sea was divided, was *Pihahiroth*, which signifies 'the mouth of the ridge,' or of that chain of mountains which line the western coast of the Red sea; and as there is but one mouth of that chain through which an immense multitude of men, women, and children, could possibly pass when flying before their enemies, there can be no doubt whatever respecting the situation of *Pihahiroth;* and the modern names of conspicuous places in its neighbourhood prove that those by whom such names were given, believed that this was the place at which the Israelites passed the sea in safety, and where Pharaoh was drowned. Thus, we have close by *Pihahiroth*, on the western side of the gulf, a mountain called *Atiaka*, which signifies deliverance. On the eastern coast opposite is a headland called *Ras Musa*, or 'the cape of Moses;' somewhat lower, *Harnam Faraun*, 'Pharaoh's springs;'—whilst at these places the general name of the gulf itself is *Bahr-al-Kolsum*, 'the bay of Submersion,' in which there is a whirlpool called *Birket Faraun*, 'the pool of Pharaoh.' This, then, was the passage of the Israelites; and the depth of the sea here is stated by Bruce, who may be consulted as to these localities, at about fourteen fathoms, and the breadth at between three and four leagues. But there is no 'ledge of rocks,' and as to the '*Etesian* wind,' the same traveller observes, 'If the *Etesian* wind, blowing from the northwest in summer, could keep the sea as a wall, on the right, of fifty feet high, still the difficulty would remain of building the wall to the left, or to the north. If the *Etesian* winds had done this once, they must have repeated it many a time before or since, from the same causes.' The wind which actually did blow, according to the history, either as an instrument of dividing the waters, or, which is more probable, as the instrument of drying the ground, after the waters were divided by the immediate energy of the Divine power, was not a north wind, but an 'east wind;' and, as Dr. Hales observes, 'seems to be introduced by way of anticipation, to exclude the *natural* agency which might be afterwards resorted to for solving the miracle; for it is remarkable that the *monsoon* in the Red sea blows the summer half of the year from the north, and the winter half from the south, neither of which could produce the miracle in question.'

"The miraculous character of this event is therefore most strongly marked. An expanse of water, and that water a sea, of from nine to twelve miles broad, known to be exceedingly subject to agitations, is divided, and a wall of water is formed on each hand, affording a passage on dry land for the Israelites. The phenomenon occurs, too, just as the Egyptian host are on the point of overtaking the fugitives, and ceases at the moment when the latter reach the opposite shore in safety, and when their enemies are in the midst of the passage, in the only position in which the closing of the wall of waters on each side could insure the entire destruction of so large a force!

"The falling of the MANNA in the wilderness for forty years is another unquestionable miracle, and one in which there could be neither mistake on the part of those who were sustained by it, nor fraud

* Lord Valentia's Travels, vol. iii, p. 344.

on the part of Moses. That this event was not produced by the ordinary course of nature is rendered certain by the fact, that the same wilderness has been travelled by individuals, and by large bodies of men, from the earliest ages to the present, but no such supply of food was ever met with, except on this occasion; and its miraculous character is farther marked by the following circumstances:—1. That it fell but six days in the week: 2. That it fell in such prodigious quantities as sustained three millions of souls: 3. That there fell a double quantity every Friday, to serve the Israelites for the next day, which was their sabbath: 4. That what was gathered on the first five days of the week stank and bred worms, if kept above one day; but that which was gathered on Friday kept sweet for two days: and 5. That it continued falling while the Israelites remained in the wilderness, but ceased as soon as they came out of it, and got corn to eat in the land of Canaan.*—Let these very extraordinary particulars be considered, and they at once confirm the fact, whilst they unequivocally establish the miracle. No people could be deceived in these circumstances; no person could persuade them of their truth if they had not occurred; and the whole was so clearly out of the regular course of nature, as to mark unequivocally the interposition of God. To the majority of the numerous miracles recorded in the Old Testament the same remarks apply, and upon them the same miraculous characters are as indubitably impressed. If we proceed to those of Christ, the evidence becomes, if possible, more indubitable. They were clearly above the power of either human agency or natural causes: they were *public;* they were such as could not admit of collusion or deception: they were performed under such circumstances as rendered it impossible for the witnesses and reporters of them to mistake: they were often done in the presence of malignant, scrutinizing, and intelligent enemies, the Jewish rulers, who acknowledged the facts, but attributed them to an evil supernatural agency; and there is no interruption in the testimony from the age in which they were wrought to this day. It would be trifling with the reader to examine instances so well known in their circumstances; for the slightest recollection of the feeding of the multitudes in the desert;—the healing of the paralytic, who, because of the *multitude,* was let down from the house-top;—the instant cure of the withered hand in the synagogue, near Jerusalem, where the Pharisees were 'watching our Lord whether he would heal on the sabbath day;'—the raising from the dead the daughter of Jairus, the widow's son, and Lazarus; and many other instances of miraculous power; will be sufficient to convince any ingenuous mind that all the characters of real and adequately attested miracles meet in them." (pp. 157—162.)

The resurrection of Jesus Christ from the dead is the broad seal of heaven impressed upon the Christian revelation. To that indubitable fact the apostles confidently appealed in their public ministrations, and when arraigned before the Jewish sanhedrim. The evidence of this fact is well stated by Mr. Watson, and triumphantly applied in support of his general argument. The passage is too long to be extracted; and, like many other parts of this most valuable publication, would greatly suffer by abridgment.

Various attempts have been made to neutralize the argument which is drawn from miracles in favour of revealed religion. The sophism of Hume on this subject, and its triumphant confutation by Dr. Campbell, are well known. But the most formidable objection to this argument is derived from those passages of Scripture which have been understood to ascribe miraculous works to the agency of evil spirits. "Miracles," it has been urged, "are no proof of a divine commission, since they have been wrought by diabolical agency; as in the case of the magicians of Egypt, with whom Moses had to contend," &c. This objection Mr. Watson has met with consummate ability, and has fully dissipated this subterfuge of unbelief. He has, we think, satisfactorily shown that no proof exists in the sacred text that any miracle whatever was performed by the magicians; that least of all was any

* Universal History, l. i, c. 7.

miracle wrought to disprove the divine mission of Moses; and that, according to the express declarations of Holy Writ, evil spirits are utterly incapable of performing any real miracle, the production of such effects being the exclusive prerogative of God. The following is a fair specimen of the manner in which our author has treated this difficult subject:—

"Now as the objection which we are considering is professedly taken from Scripture, its doctrine on this subject must be explained by itself, and for this reason the above particulars have been introduced; but the inquiry must go farther. These evil spirits are in a state of hostility to the truth, and oppose it by endeavouring to seduce men to erroneous opinions and a corrupt worship. All their power may therefore be expected to be put forth in accomplishment of their designs; but to what does their power extend? This is an important question, and the Scriptures afford us no small degree of assistance in deciding it.

"1. They can perform no work of *creation;* for this throughout Scripture is constantly attributed to God, and is appealed to by him as the proof of his own divinity, in opposition to idols, and to all beings whatever:—'To whom will ye liken me, or shall I be equal? saith the Holy One. Lift up your eyes on high, and behold who hath created these things.' This claim must of necessity cut off from every other being the power of creating in any degree, that is, of making any thing out of nothing; for a being possessing the power to create an atom out of nothing, could not want the ability of making a world. Nay, creation, in its lower sense, is in this passage denied to any but God; that is, the forming goodly and perfect natural objects, such as the heavens and the earth are replenished with, from a pre-existent matter, as he formed all things from matter unorganized and chaotic. No 'sign,' therefore, no 'wonder,' which implies creation, is possible to finite beings; and whatever power any of them may have over matter, it cannot extend to any act of creation.

"2. Life and death are out of the power of evil spirits. The dominion of these is so exclusively claimed by God himself in many passages of Scripture which are familiar, that they need not be cited:—'Unto God the Lord belong the issues from death,'—'I kill, and I make alive again.' No 'signs or wonders,' therefore, which imply dominion over these,—the power to produce a living being, or to give life to the dead,—are within the power of evil spirits: these are works of God.

"3. The knowledge of future events, especially of those which depend on free or contingent causes, is not attainable by evil spirits. This is the property of God, who founds upon it the proof of his Deity, and therefore excludes it from all others: 'Show the things that are to come hereafter, that we may know that ye are gods.' (Isa. xl, 25, 26; xli, 23.) They cannot therefore utter a prediction, in the strict and proper sense; though from their great knowledge of human affairs, and their long habits of observation, their conjectures may be surprising, and often accomplished; and so, if uttered by any of their servants, may have in some cases the appearance of prophecies.

"4. They do not know certainly the thoughts and characters of men. 'That,' as St. Augustine observes, 'they have a great facility in discovering what is in the minds of men by the least external sign they give of it, and such as the most sagacious men cannot perceive,' and that they may have other means of access too to the mind beside these external signs; and that a constant observation of human character, to which they are led by their favourite work of temptation, gives them great insight into the character, and tempers, and weaknesses of individuals, may be granted; but that the absolute, immediate, infallible knowledge of the thoughts and character belongs alone to God, is clearly the doctrine of Scripture: it is the Lord 'who searcheth the heart,' and 'knoweth what is in man;' and in Jeremiah vii, 9, 10, the knowledge of the heart is attributed exclusively to God alone.

"Let all these things then be considered, and we shall be able to ascertain, at least in part, the limits within which this evil agency is able to operate in opposing the truth, and in giving currency to falsehood; at least we shall be able to show that the Scriptures assign no power to this 'working of Satan' to oppose the truth by such 'signs and wonders' as many have supposed. In no instance can evil spirits oppose the truth, we do not say by equal or nearly equal miracles and prophecies, but by *real* ones,—of both, their works are but simulations. We take the case of *miracles.* A creature cannot *create;* this is the doctrine of Scripture, and it will serve to explain the wonders of the Egyptian magi. They were, we

think, very far above the sleight-of-hand of *mere men*, unassisted; and we have seen that as idolatry is diabolic, and even is the worship of devils themselves, and the instrument of their opposition to God, the Scriptures suppose them to be exceedingly active in its support. It is perfectly accordant with this principle therefore to conclude that Pharaoh's priests had as much of the assistance of the demons whose ministers they were, as they were able to exert. But then the great principles we have just deduced from Scripture oblige us to limit this power. It was not a power of working real miracles, but of simulating them, in order to uphold the credit of idolatry. Now the three miracles of Moses which were simulated, all involved a creating energy. A serpent was created out of the matter of the rod; the frogs, from their immense multitude, appear also to have been created; and blood was formed out of the matter of water. But in the imitations of the magi there was no creation; we are forbidden by the doctrine of Scripture to allow this, and therefore there must have been deception, and the substitution of one thing for another, which, though performed in a manner apparently much above human adroitness, might be very much within the power of a number of invisible and active spirits. Serpents, in a country where they abound, might be substituted for rods; frogs, which, after they had been brought upon the land by Moses, were numerous enough, might be suddenly thrown upon a cleared place; and the water, which could only be obtained by digging, for the plague of Moses was upon all the streams and reservoirs, and the quantity was in consequence very limited, might by their invisible activity be easily mixed with blood or a colouring matter. In all this there was something of the imposture of the priests, and much of the assistance of Satan; but in the strict sense, no miracle was wrought by either; whilst the works of Moses were, from their extent, unequivocally miraculous.

"For the reasons we have given, no apparent miracles, wrought in support of falsehood, can for a moment become rivals of the great miracles by which the revelations of the Scriptures are attested. For instance, nothing like that of feeding several thousands of people with a few loaves and fishes, can occur, for that supposes creation of the matter and the form of bread and fish; no giving life to the dead, for the 'issues from death' belong exclusively to God. Accordingly, we find in the 'signs and wonders' wrought by the false prophets and Christs predicted in Matthew, whether we suppose them mere impostors, or the immediate agents of Satan also, nothing of this decisive kind to attest their mission. Theudas promised to divide Jordan, and seduced many to follow him; but he was killed by the Roman troops before he could perform his miracle. Another promised that the walls of Jerusalem should fall down, but his followers were also put to the sword by Felix. The false Christ, Barcocheba, raised a large party; but no miracles of his are recorded. Another arose A. D. 434, and pretended to divide the sea; but hid himself, after many of his besotted followers had plunged into it in faith that it would retire from them, and were drowned. Many other false Christs appeared at different times; but the most noted was Sabbatai Sevi, in 1666. The delusion of the Jews with respect to him was very great. Many of his followers were strangely affected, prophesied of his greatness, and appeared by their contortions to be under some supernatural influence; but the grand seignior, having apprehended Sabbatai, gave him the choice of proving his Messiaship by suffering a body of archers to shoot at him,—after which, if he was not wounded, he would acknowledge him to be the Messias; or, if he declined this, that he should be impaled, or turn Turk. He chose the latter, and the delusion was dissipated.

"Now whatever 'signs or wonders' might be wrought by any of these, it is clear, from the absence of all record of any unequivocal miracle, that they were either illusions or impostures." (pp. 175—178.

(To be continued.)

AN ATTEMPT TO REACH THE SUMMIT OF MONT BLANC, In 1820.

(Continuod from page 476, vol. viii.)

After having proceeded an hour and a quarter according to our usual method, in a zig-zag course, in the direction of the summit, and having at length reached the level of the Dome de Goute, still at some distance on our right, we suddenly made an obtuse angle

to the left, and thus leaving the Dome behind us, directed our course towards the eastern shoulder of the mountain, called by the guides the Mont Maudit. On our arrival there we were to make one more bend to the right, and this last tack, to use a nautical phrase, would conduct us to the summit. In turning the corner of the Mont Maudit, we expected to incur some difficulty; but it was the last—the ascent from thence to the summit being very gradual. In encountering these *mauvais pas*, as the guides call them, recourse was to be had to the ropes, to attach ourselves together by threes in a party; but as this passage was a work of five or ten minutes only, we did not anticipate much danger; or rather it was hardly possible to think of danger, with the end of our toils so full in our view. We were now scarcely four hundred yards below the level of the summit, and expected to reach it in less than an hour. During our halt for breakfast Dr. Hamel had prepared two billets, to be attached to the wings of the carrier-pigeon as soon as we should have reached the summit. We were fearful that the great rarity of the air would prevent its supporting itself on the wing; and we were, at the same time, curious to see whether it would find its way back to Bonneville, a town which we had passed through between Geneva and St. Martin, where its mate was fruitlessly expecting it. We felt an interest in the fate of this poor animal, as well as that of its companion, the fowl,—both of which shared our provisions during the whole of the ascent, and afforded us considerable amusement by the way.* Their carriage was an old kettle on the back of one of the guides, having a hole in it, which served them for a window.—Through this aperture they occasionally reconnoitred the country, or demanded food; but a gust of cold wind soon compelled them to withdraw their heads again. A bottle of our best wine had been reserved to drink on the summit to the health of the king and the emperor Alexander, as well as to the memory of Saussure. H—— and myself, during a short absence of Dr. H., were even arranging between us the *etiquette* of precedency between these two monarchs, and calculating the possibility of a battle on that subject on the summit, in which case the odds were in our favour.

About twenty minutes after the change in our direction above alluded to, the difficulty of breathing gradually increasing, and our thirst being incessant, I was obliged to stop half a minute to arrange my veil; and the sun being at that moment partially concealed by a cloud, I tucked it under the large straw hat which I wore. In this interval, my companion, H——, and three of the guides passed me, so that I was now sixth in the line, and of course the centre man.—H—— was next before me; and as it was the first time we had been so circumstanced during the whole morning, he remarked it, and said we ought to have one guide at least between us, in case of accident. This I overruled by referring him to the absence of all appearance of danger at that part of our march, to which he assented. I did not then attempt to recover my place in front, though the wish more than once crossed my mind, finding, perhaps, that

* They were both lost in the subsequent calamity.

my present one was much less laborious. To this apparently trivial circumstance I was indebted for my life. A few minutes after the above conversation, my veil being still up, and my eyes turned at intervals towards the summit of the mountain, which was on the right, as we were crossing obliquely the long slope above described, which was to conduct us to the Mont Maudit, the snow suddenly gave way beneath our feet, beginning at the head of the line, and carried us all down the slope to our left. I was thrown instantly off my feet, but was still on my knees, and endeavouring to regain my footing, when, in a few seconds, the snow on our right, which was of course above us, rushed into the gap thus suddenly made, and completed the catastrophe by burying us all at once in its mass, and hurrying us downwards towards two crevasses about a furlong below us, and nearly parallel to the line of our march. The accumulation of snow instantly threw me backwards, and I was carried down in spite of all my struggles. In less than a minute I emerged, partly from my own exertions, and partly because the velocity of the falling mass had subsided from its own friction. I was obliged to resign my pole in the struggle, feeling it forced out of my hand. A short time afterwards, I found it on the very brink of the crevasse. This had hitherto escaped our notice, from its being so far below us, and it was not until some time after the snow had settled that I perceived it.—At the moment of my emerging, I was so far from being alive to the danger of our situations, that on seeing my two companions at some distance below me, up to the waist in snow, and sitting motionless and silent, a jest was rising to my lips, till a second glance showed me that, with the exception of Mathieu Balmat, they were the only remnants of the party visible. Two more, however, being those in the interval between myself and the rear of the party, having quickly reappeared, I was still inclined to treat the affair rather as a perplexing though ludicrous delay, in having sent us down so many hundred feet lower, than in the light of a serious accident, when Mathieu Balmat cried out that some of the party were lost, and pointed to the crevasse, which had hitherto escaped our notice, into which, he said, they had fallen. A nearer view convinced us all of the sad truth. The three front guides, Pierre Carrier, Pierre Balmat, and Auguste Tairray, being where the slope was somewhat steeper, had been carried down with greater rapidity, and to a greater distance, and had thus been hurried into the crevasse, with an immense mass of snow upon them, which rose nearly to the brink. Mathieu Balmat, who was fourth in the line, being a man of great muscular strength, as well as presence of mind, had suddenly thrust his pole into the firm snow beneath, when he felt himself going, which certainly checked, in some measure, the force of his fall. Our two hindermost guides were also missing, but we were soon gladdened by seeing them make their appearance, and cheered them with loud and repeated hurrahs. One of these, Julien Devouassoux, had been carried into the crevasse, where it was very narrow, and had been thrown with some violence against the opposite brink. He contrived to scramble out without assistance, at the expense of a trifling cut on the chin. The other,

Joseph Marie Couttet, had been dragged out by his companions, quite senseless, and nearly black from the weight of snow which had been upon him. In a short time, however, he recovered. It was long before we could convince ourselves that the others were past hope, and we exhausted ourselves fruitlessly, for some time, in fathoming the loose snow with our poles. When the sad truth burst upon us, our feelings may perhaps be conceived, but cannot be expressed. The first reflection made involuntarily by each of us,—"I have caused the death of those brave fellows,"—however it was afterwards overruled in our calmer moments, was then replete with unutterable distress. We were separated so far from one another by the accident, that we had some distance to come before we could unite our endeavours. The first few minutes, as may be readily imagined, were wasted in irregular and unsystematic attempts to recover them. At length, being thoroughly convinced, from the relative positions of the party when the accident happened, that the poor fellows were indeed in the crevasse, at the spot pointed out by Mathieu Balmat, the brother of one of them—in our opinion, only one thing remained to be done, and that was to venture down upon the snow which had fallen in, and, as a forlorn hope, to fathom its unknown depths with our poles. After having thus made every effort in our power for their recovery, we agreed to abandon the enterprise altogether, and return to the Grand Mulet. The guides having in vain attempted to divert us from our purpose, we returned to the crevasse, from which, during the consultation, we had separated ourselves to a short distance upon the new-fallen snow. Happily it did not give way beneath our weight. Here we continued, above a quarter of an hour, to make every exertion in our power for the recovery of our poor comrades. After thrusting the poles in to the full length, we knelt down, and applied our mouth to the end, shouting along them, and then listening for an answer, in the fond hope that they might be still alive, sheltered by some projection of the icy walls of the crevasse; but, alas! all was silent as the grave, and we had too much reason to fear that they were long since insensible, and probably at a vast depth beneath the snow on which we were standing. We could see no bottom to the gulf on each side of the pile of snow on which we stood: the sides of the crevasse were here, as in other places, solid ice, of a cerulean colour, and very beautiful to the eye. Two of the guides, our two leaders, had followed us mechanically to the spot, but could not be prevailed upon to make any attempts to search for the bodies. One of these soon proposed to us to continue the ascent. This was Marie Couttet, who had escaped so narrowly with his life; but Julian Devouassoux loudly protested against this, and resolutely refused to advance. Whether or not we could have prevailed on a sufficient number to accompany us to the summit, I cannot say; but we did not bring the point to a trial, having now no room left in our minds for any other idea than that of the most bitter regret. I hardly know whether we should then have felt sufficient interest to lead us a hundred yards onwards, had that been the only remaining interval between us and the summit. Had we recovered our lost companions, I am

sure the past danger would not have deterred us; but to advance under present circumstances, required other hearts than ours. I believe those who condemn us for having abandoned the enterprise when so near to its accomplishment, (and many have done so,) refer all our reluctance to personal fear; but this is a charge from which we do not feel very anxious to clear ourselves. We had soon to encounter a much more serious imputation of an opposite character, that of undue rashness, in persisting in the ascent after the bad weather we had experienced. The best refutation of this charge may be seen in the proces verbal, held the following morning by the municipal officer, on occasion of the unhappy catastrophe. I was anxious to procure a copy of this important document before we left the Prieure; but this being against custom, we made a similar application to the magistrate at Bonneville, the head-quarters of the district. He was obliging enough to forward a copy to each of us, to our address at Geneva. Had this arrived earlier, we should have been spared some very painful scenes in that city; where, by the industry of M. Sellique, some very injurious reports were soon in circulation against us. The reluctance expressed by the guides on our proposing to set off the preceding day, arose not so much from the danger they anticipated, as from a conviction that our object in the ascent would be defeated by the cloudiness of the weather. As the same wind continued, they anticipated rain, which would have incommoded us exceedingly; but on the third morning all their objections seemed at once to vanish, and they were all so eager to proceed, that, as was observed above, we found some difficulty in selecting two to remain behind at the Grand Mulet.

(To be continued.)

ANECDOTES OF MR. FLETCHER.

(From Cox's Life of Fletcher.)

PATERNAL RESIDENCE, IN SWITZERLAND.

THE paternal residence of Mr. Fletcher, still in the possession of his family, is a respectable old building, erected on an elevated spot at the extremity of the town. The entrance to it, like that to many of the more ancient houses in Switzerland, is by a stone spiral staircase leading to an old-fashioned hall, on one side of which is a room, which, from its having been long inhabited by their saintly relative, still retains his venerated name. From one of the windows in this room, a shady wood, the favourite scene of Mr. Fletcher's meditations, forms a conspicuous object in the midst of a widely extended prospect, varied with hill and dale, vineyards and pastures, and bounded by the gloomy mountains of the Jura. A few paces from the house is an extensive public terrace, from whence the whole expanse of the curving lake is clearly visible. At the farthest extremity, on the right, after several intervening well-wooded bays, is seen Geneva, the cradle of the reformation and of liberty; and to the left, Lausanne and the celebrated castle of Chillon appear in the distance, bounded by the Alpine peaks which embosom the hospitable asylum of St. Bernard, and the delightful valley of

Chamouny. But it is necessary to visit this favoured spot, to form any adequate idea of its beauty. It is one of those lovely scenes which painters in vain attempt to delineate, and poets in their happiest moments delight to celebrate. A brilliant sunset and a transparent midday are alike, though in different ways, subservient to the beauty of the prospect. During the former, the dells, the hills, the mountains, assume their finest purple livery, and Mont Blanc glows from his lofty station in raiment of burnished gold; and during the latter, the calm surface of the lake doubles by its pellucid mirror the milk-white vestment of the gigantic monarch of the mountains, preceded by the gloomy forms of the Mole and the Saleve, and graced on either side by a vast train of snowy satellites. With what sensations must the beaming eyes of the seraphic Fletcher, as he slowly paced along the spacious terrace, have gazed upon the enchanting scene, while religion impressed upon his mind the appropriating language, "My Father made them all." "Come," says he, in a letter to a friend, who had some idea of visiting Switzerland, "come and share a pleasant apartment in the house where I was born, and one of the finest prospects in the world. I design to try this fine air some months longer. This is a delightful country. We have a fine shady wood near the lake, where I can ride in the cool all the day, and enjoy the singing of a multitude of birds." "But this," he added, in that strain of piety with which he was accustomed to turn from temporal to spiritual subjects, "though sweet, does not come up to the singing of my dear friends in England. There I meet them in spirit several hours in the day."

The fine climate and delightful scenery, the pure air and relaxation from public duties, in connexion with the salubrious milk of the goat, and the luxuriant grapes of the country, which constituted the principal articles of his food, appear, through the divine blessing, to have ultimately re-established his health. His recovery, however, was very slow, and frequently interrupted by such relapses of his disorder as brought him to the very brink of the grave, while they powerfully illustrated the influence of that religion for which he had so long been conspicuous. Once he was so much reduced by weakness and fever as neither to know his own name nor those of his surrounding friends: but even in this state there was a name engraven on his heart in indelible characters, which was continually on his lips. With uplifted hands, as though engaged in prayer and praise, he was often heard to repeat, "Jesus, blessed Jesus."

TREATMENT FROM THE SWISS.

As Mr. Fletcher's strength increased, it was naturally expected by admiring multitudes, that his public ministrations would become proportionably frequent. But at this period a spirit of hostility, which had for some time been secretly festering in the minds of some narrow-minded individuals, burst forth with unusual virulence. A highly respectable relative of Mr. Fletcher, who most courteously entertained the writer of this work, has since favoured him with the following account of this melancholy circumstance: "During the first short visit of my uncle to Switzerland, the generality of the neighbouring pastors, and especially those at Nyon, joined with their people in their enthusiastic

admiration of him, and bore public testimony of their veneration for their pious brother labourer. But after his second journey, many of them, far from retaining their former sentiments, broke out into the greatest violence against him, doubtless from the jealousy with which they beheld the people eagerly flocking to the churches where he preached, while their own were deserted. Indeed, such was the anxiety to hear him, that not only the outer court, but those parts of the streets which were adjacent to the church, were completely filled. In the mean time the animosity of these pastors rose to such a height as to lead them to represent him to the government of Berne, to which this canton was then subject, as a person who preached doctrines dangerous to morality and the state; and at length they succeeded in having him excluded from the pulpit.—Under these circumstances, his ardent zeal led him to form private meetings for religious purposes, and afterwards to invite some of the more pious of his hearers to accompany him to the wood adjoining our town, where, notwithstanding the delicate state of his health, he almost daily instructed the multitudes who assembled. These meetings were continued till the period of his departure from Switzerland: an event which overwhelmed with the most lively grief all those who had been the witnesses of his ardent piety, and unbounded devotion to his Divine Master.

"I was at that time too young to experience the effect produced by his overpowering eloquence, or to appreciate the eminent talents which he possessed, blended with so much humility. I remember little more beside the surprise I felt when, for the first time approaching the church where he was preaching, I saw the building surrounded by a crowd collected from the town, and the neighbouring parishes, who were not able to obtain admission, and at the same time a number of ladders placed against the windows, completely covered with people, who appeared to be listening with the most devout attention. Nor was my astonishment diminished when, on another occasion, having been conducted by my father into the wood, I beheld him surrounded by what appeared to me an immense multitude of hearers, who at the conclusion of the discourse made the echoes resound with the singing of their sacred hymns. You, my dear sir, have yourself visited the places where these interesting scenes were realized, and I am convinced that it was not without some emotions."

It was, indeed, impossible to enter the ancient, venerable church of Nyon, whose plain open pews, large projecting gallery, and simple stone pulpit, present a fine specimen of Swiss simplicity, without being deeply impressed with the consideration that this was the very place where Fletcher had so powerfully preached the glorious gospel of our divine Saviour; or to traverse the wood, consecrated by his private meditations, without experiencing a mixture of feelings more easily conceived than described. Here was the retired walk where he poured out his soul in private prayer; a little farther was the place where he taught the children to warble the praises of their Saviour; and here again, the very spot where, with a heart glowing with love to God and man, he called upon all around him to embrace the precious promises of the

gospel, and to partake of those joys which he himself experienced.—There was a sort of fascination in the place. The stillness of the spot, the verdure of the surrounding trees, the singing of the feathered tribe, and an immense stone table, placed as if purposely for a pulpit, at the junction of the various roads, might, under similar circumstances, have induced a more phlegmatic man than Fletcher to elevate the attention of all around him from the works of nature to those of nature's God.

INTERVIEW WITH MISS RITCHIE.

It was during this period (1781) that Miss Ritchie, the present excellent Mrs. Mortimer, of Islington, was first introduced to him. She had just returned from the hot wells, Bristol, where she had been for her health: their complaints had been similar, and both were much restored. Taking her kindly by the hand, Mr. Fletcher addressed her in those blessed words of our Lord: "I am the Resurrection and the Life: he that believeth in me, though he were dead, yet shall he live." "Sister, this is language with which you and I, and all that have been long walking around their own graves, ought to be very conversant." He then spoke to two other persons who were introduced to him; and, turning again to Miss Ritchie, he added, "Sister, there is one article of our Christian faith which all that have weak bodies ought to dwell much upon; that is, 'I believe in the resurrection of the body.'" He then enlarged for a considerable time on the privileges which the believer will enjoy at that day, when death shall be swallowed up in victory.

From the Christian Watchman.

AMERICAN COLONIZATION SOCIETY.

While engaged in the noble objects of this institution, I have been directed by a resolution of the Board to inquire whether a sufficient number of persons could be found ready to embark for Liberia, to render expedient the chartering of a vessel for this purpose. These inquiries were to be confined to New-England, and the vessel to sail from a New-England port. It is with pleasure that I announce the progress that has been made in this department of my agency. A commodious vessel can be procured on reasonable terms; and from the amount of funds the public have already committed to my care, I have but little solicitude from that quarter. A number of colonists also, of most appropriate character, have made known their wishes to become citizens of Liberia.

But in prosecuting this business I have met with a surprising degree of misapprehension with regard to the advantages that colony holds out for immediate settlement, and especially for the rising generation. To correct any unfortunate mistake, and give the public mind the healthfulness of accurate information, I have thought proper to compile, from the official documents of the society, the following statement of the geography, history, laws, and government of that colony.

I. *Its Geography.*

Liberia is situated on the Grain

Coast, in Western Africa, and is bounded north and west by the Atlantic ocean, south and east by a line running from the mouth of Montserado, in a southeasterly direction. It is in 6°, 18′, 16″, north latitude, and 10°, 34′, 13″, west longitude from London, and stretches along the coast sufficiently for a numerous range of towns, and back far enough for large plantations, and is estimated to be worth a million of dollars. It is in part an elevated promontory jutting into the ocean, and consequently fanned by the invigorating sea breezes as they pass up and down the coast. Its woods are like the lofty forests of North America, furnishing every material for fences, building, and for the operations of the mechanic. It is washed by a river as large as the Connecticut, abounding with excellent fish, and forming one of the best harbours from Gibraltar to the Cape of Good Hope. It has a deep, rich soil, producing cotton, coffee, rice, corn, sugar, indigo, palm oil, and every garden vegetable, and every tropical fruit. It is somewhat remarkable that indigo bears ten full cuttings in a single year, and that cotton yields from nine to thirteen annual crops, without cultivation. That the climate is salubrious, is demonstrated by the very gratifying fact, that no more than twenty-nine deaths have taken place since the landing of the first settlers: a number, which, when compared with the deaths in the early settlement of Virginia or of Plymouth, is scarcely worth the naming; and certainly must be attributed to God's superintending mercy.

II. *Its History.*

It was purchased in 1821, by a formal negociation instituted between the society and six confederated kings of Western Africa,—afterwards confirmed in an assembly consisting of seventeen kings and thirty-four half-kings. The first settlement was in 1822, by colonies from America, and by recaptured Africans; and among the accessions which it has been constantly receiving from the same sources, one is worthy of particular notice. It consisted of the Rev. C. M. Waring, and a great part of his pious flock. They had formed in America a well-compacted neighbourhood, and, though transplanted across the Atlantic, they were the same neighbourhood still; presenting the same order and industry—the same harmony of purpose and zeal in the right way; and thus diffused a powerful and happy influence through the colony.

Only two disastrous events of general character have happened since the purchase of the territory. One was occasioned by Christian slave traders instigating the natives to violate their compact, and exterminate the colony, and thus remove every obstacle to their own success in procuring slaves; but, as they were easily repulsed by only thirty colonists, they have quietly settled down into a deep consciousness of their own inferiority: not an indication of hostility has been exhibited since. The most entire confidence is manifested towards the colonists, and the intercourse is constant and extensive. The other event was the strong dissatisfaction which the thirty defenders of the colony felt at not having the first choice of lands as a reward of their valour; but, as the society had judged differently, they at length quietly shared their lots with such as arrived at a later period.

There have been three towns already named in the colony.—*Monrovia*—in memory of the services of President Monroe—is a regularly built town of about 70 houses and stores, fortifications, schoolhouses, two large churches, and 400 colonists. *Thompsontown* is settled by recaptured Africans; several cargoes of whom have been detected by our armed vessels, and liberated in the colony. —These have dwellings, lands, schools, &c, appropriate to their wants. *Caldwell*, recently named in honour of the late secretary of the society, who fell a victim to his zeal in its behalf, but who exclaimed with his dying breath, and amid a weeping family, "God has given me my desire respecting Africa." This town is now prepared for settlement.

The schools for the colonists, for the children of the natives, and for the recaptured Africans, already amount to *six*. A seventh, designed for an academy, is to receive, as soon as practicable, the most promising sons of the colonists, and shape their education so as to qualify them for all the openings and offices of the colony. It will receive also the sons of native kings, and send them back with the impress of Christianity on their hearts. It will qualify the young recaptured Africans to go as ambassadors of peace to the various tribes to which they belong, and tell a thousand barbarians, in their own tongue, the wonderful works of God. It will, moreover, induce some respectable families to go out, and give their sons an education, or receive some of the 7000 in the African schools in this country; and thus be a substitute for the one proposed at the south, but which has been blasted in the bud probably, by perhaps well-grounded fears.

But the brightest paragraph of its history is yet unwritten. J. Ashman, Esq., general agent to the colony, has given a very interesting account of a strong religious excitement which pervaded the colony; and as a sort of first fruits to God, *thirty* have professed their faith in Christ, and have thus far walked as the truly regenerate children of God. This, we trust, is only the dawning of that light which shall wake up many sons and daughters of Ethiopia, and direct them to stretch out their hands unto God.

III. *Its Laws.*

The necessity of a mild, just, and efficient government, for the preservation of political rights, and for the prosperity of any people, has induced the American Colonization Society most seriously to consider, and immediately to adopt, a system of public law for Liberia.

1. The society, until they withdraw their agents, and leave the colonists to the government of themselves, shall make such rules as they may deem proper for the public good.

2. All persons born in the colony, or removing there to reside, shall swear allegiance to the government, and be entitled to all such rights and privileges as are enjoyed by the citizens of the United States. There shall be no slavery in the colony.

3. Each settler shall draw a town lot and a plantation of five acres for himself, two for his wife, and one for each child, till it amounts to ten acres. If within two years he shall have cultivated two acres, and built a house of

stone, brick, frame, or logs, he shall receive a deed of the whole in fee simple.

4. The common law, as in force in the United States, and applicable to the people, shall regulate all judicial proceedings in the colony. Trial by jury shall be the privilege of all.

5. Those who are supported on the public stores, shall, if able, labour two days per week on the public works. Any man neglecting this, or his private concerns the other four days of the week, shall be put on his own resources.

6. Crimes are punishable by restitution, by the forfeiture of lands, by banishment, &c, &c.

7. All persons are punishable for disobedience to lawful authorities, for sabbath breaking, for drunkenness, and for the irreverent use of the name of God.

IV. *Its Officers.*

1. The general agent, at present sent out by the society, shall have the superintendence of the whole colony.

2. The vice agent, nominated by the colonists and approved by the agent, shall be admitted to the counsels of the general agent in all important matters, and shall express his opinion on all questions submitted to his consideration.—He shall aid the general agent in the discharge of his duties, and in the defence and execution of the law; and in case of sickness or absence of the general agent, he shall be superintendent of public affairs.

3. There shall be a legislative council, consisting of the vice agent, and two other persons nominated by the colonists. They shall meet to deliberate on measures for the public good, and report to the general agent.

4. There shall be two justices of the peace, who shall take cognizance of disturbances, all cases within the definition of petit larceny, and actions of debt below twenty dollars.

5. There shall be a court of sessions, at which the general agent shall preside, and the justices be his associates. They shall have original jurisdiction in all actions of debt exceeding twenty dollars, in all cases of crimes above the degree of petit larceny, and appellate jurisdiction in all cases whatsoever.

6. Constables, criers, clerks, and auctioneers, are appointed by the agent or court, and are to perform the duties of similar officers in this country.

7. The following committees are chosen annually by the suffrages of the freeholders and the sanction of the agent, and are required to become familiar with their respective departments, and record observations and experiments for future use.

A committee of agriculture.
A committee of public works.
A committee of health.
A committee of colonial militia.
A commissary of ordnance.
A colonial secretary.
A colonial librarian.
A keeper of the public stores.
A superintendent of recaptured Africans.

And instructers in the public schools.

The teachers of private schools and the ministers of religion are not regulated by law; but are assisted with town lots for public buildings, and with materials to erect them. The most perfect toleration prevails, the benign influence of which is seen in the religious aspect of the colony, and in the diffusion of its peaceful spi-

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rit, accompanied with the power of God, to the distance of eighty miles among the natives.

Thus the colonists—for all is in their hands at times—are building up a free, independent, religious community. But in the feebleness which always attends the infancy of nations, they anxiously look to the boldest of their brethren in America, and especially to their piety and sense of duty,—to the love they bear to the African race, and the hope they have for the elevation of their sons,—to unite with them in the great experiment which they have commenced.

And I seem to hear breaking on the eastern breeze the soft accents of the Ethiopian voice, saying—"Come and open an asylum for the two millions of your afflicted brethren in America—for the thirty thousand infants they are compelled annually to offer up to the god of slavery: come where the immortal intelligence may expand, unrestricted by the customs and laws of society, and where you may be the instrument of leading a continent of lost brethren to seek that glory, honour, and immortality, which shall be rewarded with eternal life."

It may not be premature perhaps to add, since many have made the inquiry, and great despatch is absolutely indispensible, that should a sufficient number of emigrants be found, a vessel will sail from Boston to Liberia this fall.

In that case, the plan would be to furnish it with every comfortable article of provision and furniture.

Among the colonists there would be, if practicable, a minister, physician, schoolmaster, and two female teachers; and besides farmers, a printer, carpenter, mason, shoemaker, blacksmith, cooper, tailor, and in short every person necessary to fill each useful department of a civilized community.

The colonists who apply for a passage out will procure testimonials of good character, and a desire to promote the blessings of Christian civilization on the coast of Africa. Members of churches will furnish themselves with certificates, in order to join one of the churches in the colony,—or form one among themselves, choose their deacons, &c, before they embark.

It will be understood that the expense of chartering, sailing, and provisioning the vessel, as well as the expense of each passenger, will be wholly borne by the society, from the time they embark till they arrive at Liberia; and still longer on condition they labour on the public works two days per week.

Farther notices will be given from time to time, as inquiries are made, and as occasion demands. Any communications on the subject may be addressed to the subscriber, at Boston, directed to the care of J. C. Proctor.

HORACE SESSIONS,
Agent of the Am. Col. Soc.

RELIGIOUS AND MISSIONARY INTELLIGENCE.

CHEROKEE MISSION.

FROM the report of the Tennessee Conference Missionary Society we make the following extracts respecting the commencement and progress of this mis-

sion, which is recommended to the consideration of all who wish the conversion and salvation of the pagans of our wilderness.

"As to the mission among the Cherokees, which is under the care of the Tennessee conference, we are prepared, and feel it our duty, to be more particular and full in our statement. At the conference held in Huntsville, Nov. 1823, the Rev. Nich. D. Scales was sent as missionary to the upper mission, and the Rev. Richard Neely to the lower mission: each of them taught a school of from fifteen to twenty scholars, who made considerable progress in acquiring a knowledge of the English language, reading, writing, and the English grammar. These missionaries, besides attending to their schools, preached every sabbath, and frequently from two to four and five times in the week, visiting different settlements in the nation, and forming those who professed into classes. At the last Tennessee conference there was 131 members of society returned belonging to the upper mission, and 152 members belonging to the lower mission: and as some obstructions were thrown in the way of enlarging their school establishments, the conference directed an enlargement of the plan of what may be properly termed missionary work—that of preaching the gospel to the natives; and in view of this, sent three missionaries, Messrs. Scales, Neely, and Sullivan, to what is denominated upper, middle, and lower Cherokee missions. These men are at present engaged in their work, in which they are much assisted by some of the natives who are converted, and who have taken the circuit in company with the missionaries; and besides interpreting when it is necessary, they sing, pray, and exhort in the Cherokee language, with much life and power, and are very useful in the conversion of the inhabitants of their nation. By the last accounts obtained, we are informed that the blessed work of Christianizing these children of the forest is still going on; and should it continue to prosper, we shall see the principle fully tested, whether it is best to Christianize a people, in order to civilize them, or to attempt to civilize them first, in order to make them Christians.

"Under the influence of impressions made on our mind by these and other accounts respecting the prosperity of missionary exertions, not only in the United States of America, but also in Europe, and among the Mohammedan and pagan empires of the east, we are encouraged to commit with confidence the care of our little institution into the hands of the great Head of the church; at the same time looking forward when a way shall be opened among the inhabitants of South America, that where liberty prevails, the heralds of the gospel may plant the standard of Emanuel; when indeed it may be said, not only that "the north has given up, but that the south has not withheld," and when the west, as well as the east, shall severally unite to serve and adore the God of the universe."

PROGRESS OF THE INDIAN MISSION IN UPPER CANADA.

In my last of the 12th inst. I promised you a farther account of our labours, particularly among the Muncey Indians on the river Thames.* There are two bodies of these Indians residing about seven miles apart. Of these tribes, one is a remnant of the Delawares,—the other, the Chippewas. Among the Delawares a school is commenced under circumstances of peculiar difficulties; but by a patient and persevering industry, considerable obstacles have been overcome, and hopes are entertained that the Divine blessing will be added, and the undertaking to improve the condition of these rude people may be crowned with success. In a letter dated at Muncey town, Thames, May 2d, 1825, we have an account from brother Carey of the commencement of this work:—

"Dear Brother—As you desire me to give you in writing the particulars of my undertaking among these Indians,

* The river Thames, has its source in the interior wilderness, between the Grand river and lake Huron; and running a southwestern course, empties itself into lake St. Clair, forty miles east of Sandwich, and affords communication by boats with lake Erie and the northern lakes. On this river dwell several bodies of Indians, as the Moravians so called, among whom a Moravian missionary resides. Their town is about ninety miles from Sandwich. Above this, 20 miles, live the the Muncey Indians, 70 miles from the Grand river mission, and 120 from Sandwich and Detroit.

I send you the following:—While employed in my school in Westminster, I had seen these people pass, and they had encamped near my school. They were given to intoxication. Their poverty and ignorance excited a pity, and I felt my spirit stirred within me to endeavour to improve their state by instruction. Accordingly, in December last, in company with a friend, we travelled through the wood about seven miles, and found the dwelling of George Turkey, the principal chief. He was not at home, but his family was hospitable, and appeared capable of improvement, which encouraged me to make them another visit, which I did on the 3d of April, but now I found none at home. The night was cold, and I spent it in a poor wigwam, without fire and without food. On the 15th I made another visit, and again their wigwams were empty; but on the fourth visit to their town, 25th April, I found the Indians at home. I now endeavoured to learn their wishes about having their children learn to read, and offered to become their teacher. Some appeared friendly to the design, others were indifferent. A council of all the chiefs was called, and I was permitted to be present. When assembled, they stretched themselves on the green grass, and commenced their deliberations in their native tongue. After about two hours' debate, chief Westbrook arose, and gave me in English the opinion of the chiefs, the substance of which was that some were in favour of the school—others were opposed to any innovations in their established manners. He and others of his brethren wished their children taught to read. I concluded to make the trial, and appointed a time to commence the school.

"The system of morality and religion entertained by this people is very dark and sensual. It comprises a mixture of catholicism, paganism, and some correct notions—remains of the labours of the venerable Brainerd. Heaven they think to be a place for the good, where there are plenty of clothes, food, and other good things. I have endeavoured to show them the difference between their sensual notions and the pure and spiritual blessings of Christianity. They heard attentively, and have appeared more thoughtful.

"In my critical situation I need the help of grace. Pray that my endeavours to do this people good may be accepted and blest. I hope to see you soon, accompanied by Peter Jones.—Till then, farewell. JOHN CAREY."*

In company with brother Jones, I arrived at Muncey town, 27th May: found brother Carey in good spirits, with a school of eight Indian children. As we wished to address the Indians on the subject of religion, a meeting was called, when about sixty attended. Some came near, and took their seats, with a serious deportment; others, with a wild air, kept at a distance. We sang and prayed, and Peter Jones spoke to them in the Chippewa. Several appeared affected under the word. During the meeting, some few were disposed to disturb the meeting:—they drew near with a flute and fiddle, making a noise in a rude manner. This conduct, I believe, was rather the effect of ardent spirits, they having drank freely the preceding night, in a ceremony over the sick; and perhaps they had learned the art of disturbing religious meetings from the vulgar of the whites.

After the meeting we travelled seven miles to the lower town. By this time we found ourselves faint and weary, as we had laboured hard and eaten but little: so we thankfully accepted the hospitality of our Indian host, and supped on an Indian cake and some boiled corn; after which we laid ourselves down on some boards, and slept finely till morning. In our interview with these Chippewas, we stated the design of our visit. Some of them said they would like to receive instruction;—others objected, and Peter held considerable conversation with them in their own tongue. He told them of the evil of their present manners;—their habits of drunkenness would lead them to ruin;—the Good Spirit was angry with their wicked practices, and they would be much happier in this life if they gave up the use of ardent spirits. To this one of the chiefs replied:—"Whiskey comes from the white man. When we have any thing to sell, whiskey is the first thing the white man

* Brother Carey is a pious youth, of about 24, of religious parents, in Schoharie, N. Y. He was teaching school in Westminster, Talbott's street, U. C., when he conceived the design of giving his time and talents for the benefit of the Indians. This he has done wholly on his own expense, and without any assurance of reward for his services.

offers us." Peter's reply was, "The whites are not all good. The bad whites make you drunk with whiskey." He told them of the happiness of those Indians who had given up drink, and become good men. To which they made no reply, but appeared thoughtful, and said, "We will think of it till you come again." Having taken our leave, we returned to the upper Muncey. Here we met the chiefs in a more general council. After proposing to teach their children, and to preach the good word to them, two of the chiefs and a principal speaker proceeded to raise objections. "The Indians (they said) had been murdered after they had embraced Christianity. Many years ago the Moravians preached to the Indians on the other side of the lake, and when they had got a good many to join them, they so contrived it as to have their own brethren confined to a house, where they were all murdered and burned up." To this serious objection we thought it necessary to make a full reply. We informed them that the information they had received on this subject was not correct. It was not the Moravians who committed this barbarous deed. It was a wicked band of runagate fellows who stole upon them, pretending friendship, till they obtained possession of their arms, when they confined them to their houses, and put them to death; that this wicked act had always been disapproved of by good men; that in this horrid affair the Moravian ministers could have had no hand—they were not with them at the time. The Christian Indians, who were murdered, had left the Moravian ministers at Sandusky, and gone to Muskingum after provisions, where they fell in with, and were murdered by a wicked band of whites.* The Moravians had never attempted to do them any harm, but had laboured much to make them wise and good.

On our saying that the Great Spirit had sent us to tell them the good and right way, they replied that the Great Spirit had sent *them* prophets, who told them they must live as their fathers had done, and keep up their ancient customs. We then told them that the Good Spirit had given us the great book; that this book informed us that the Great Spirit made us and all men; that we must all live in peace, and love one another as brothers, and do each other good. The same great book told us the right way to worship, and informed us of the Saviour who died for sinners. Now the Great Spirit has not given you any such good book; but he has given it to us, and has told us to hand it to our red brothers; and if you obey this good book, it will make you wise and happy in this life, and will direct you most safely to a happier life to come. Now, brothers, we come to hand you this book, and to learn your children to read it, that they may be wise and good." This discourse seemed to have some effect. When we urged that the Great Spirit had given them no such good book, and that we had come to teach them to read it, they paused, hung down their heads, and appeared deeply thoughtful. At length they replied that they would not oppose those who wished to hear the *word*, and to send their children to the school; but as for themselves, they wished to live as their fathers had done. "We will, however, think farther on the subject." Upon which we shook hands, and parted, with apparent good feelings on their part, and with hope on ours that our labours were not in vain. The above conversation was through an interpreter.

Two of the chiefs, the most respectable for information and influence, were from the first favourable to our design, and here in the council they had taken their seats over against the opposing chiefs; and though they left us to controvert the matter with their objecting brethren, yet they showed considerable anxiety that the council should determine favourably relative to the school. With these chiefs we afterwards had considerable conversation, as also with their families, and we perceived that considerable impressions were made on their minds. After five days' toil,

* In March, 1782, a band of ruffians, 160 in number, near fort Pitt, formed the design of cutting off the Moravian Indians at Muskingum. Colonel Gibson, at Pittsburgh, having heard of the plot, sent messengers to Muskingum to inform the Indians, but the messengers arrived too late. These bloodthirsty wretches pretended friendship,—that they would take these Indians to Pittsburgh, and thereby preserve them from the insults of the pagan Indians; but when they got possession of their arms and property, they threw off the mask,—they bound and murdered them in cold blood! Only two escaped. The number destroyed was 96, among whom were 34 children. These wicked miscreants afterwards fell in with a party of English and Indian warriors, who slew the greater part of them. See Loskiel, part iii, p. 167 to 188; also, Brown's History of Missions, vol. i, p. 467.

and travelling about sixty miles, principally on foot, we arrived among our friends in Westminster, much fatigued, and with a very good appetite for our meals. About the middle of June we returned to the brethren on the Grand river, and found the work still prospering among them.

Second Visit to the Muncey Indians.

Feeling much solicitude for the success of the school at Muncey town, and as much depended on the result of our first undertaking among these rude people, I concluded to make them another visit before the September conference. That we might render our visit acceptable to the natives, as well as to employ the ardour of some of our young converts, I invited five young men to accompany us to the Thames. These were sent forward with brother Jones a few days before, and they arrived at Muncey the last of August.—Brother Jones having despatched two of the young men to a tribe of Chippewas on the river Sauble,* himself and the other young men repaired to the lower Munceys. These he again addressed in their own language on the subject of religion. The principal men were still unfavourably disposed. They said, "The whites are Christians, and it makes them no better. They have done us much injury. By various pretences they have cheated us out of our lands. We will first retire to the western Indians. We will have nothing to do with the whites or their religion." "To this," said Peter, "we hardly knew what to reply; but we remarked that they would be more likely to find the government friendly and kind, if they became sober and industrious.—There were plenty of lands, if they would improve them; and they would find that, by renouncing spirits, and leading a sober, civilized life, they would become much more comfortable and happy, and, as a proof, I wished them to make a visit to their brethren on the Grand river. Some of them seemed to think they would come down after corn-gathering."

On the 2d September I arrived at Muncey, and found our affairs more prosperous than I expected. The school had become popular with the Indians: it consisted of eighteen children, and prospect of more. A house for schools and meetings had been contemplated; and by the influence of brother Madden, and the preachers on the Thames and Westminster circuits, sufficient amount had been subscribed by the white inhabitants to complete the building. Chief Westbrook had just arrived in his canoe from Detroit, with the nails for the house, and prospects in general were of an encouraging nature. Here we met with the young men on their return from the river Sauble. They reported that they found the Indians there much less addicted to intoxication, and very attentive to what their visiters had to say on the subject of religion. They appeared inquisitive, and said they would send a few of their number to Grand river, to learn more about these things. Some appeared to have their hearts touched, and said, "We will come to Grand river, and pray;" which expression signified they would be religious, and worship God.

As we returned on our way to the Grand river, we passed through several societies of our white brethren, holding meetings in most of the societies as we passed through the country. As the exhortations of brother Jones were delivered in English, fluently, and warm from the heart, the congregations appeared much gratified, and not a few considerably affected. The hospitality which our Indian brethren every where received, and the piety and devotion they witnessed among our white friends, made a favourable impression on their minds, and was very much for their edification in religion and civilization. We returned to the Grand river about the 12th September, where we found the good work still prospering.—Throughout our journey, our Indian brethren conducted with great sobriety, and were very zealous for the welfare and salvation of the tribes whom they visited. We had all much reason to be grateful to God for the strength of grace he afforded us in our work, and for the comfort and consolations of his Spirit on our hearts.

At the conference which has just closed, arrangements were made to take several appointments from this mission into the Niagara circuit, principally of the white population; one of which is the Camborough settlement. In the winter of 1823–4, a powerful work of religion commenced, which

* The Sauble runs a northwestern course, and empties into lake Huron. This tribe live about twenty miles from Muncey town.

has continued to progress, and has made a great alteration in the whole settlement. The society consists of thirty members. A chapel, 30 by 36, has lately been built, principally by the members of the society,—the land having been given for the purpose by a principal gentleman in the settlement. We have also here a flourishing sabbath school, which we hope will be attended with the usual happy effects on the minds and manners of the youth and children.

Having been again appointed to the Grand river mission, I resume my labours with sensations of delight and pleasure, occasioned by so many encouraging circumstances of providence and grace. It is matter of no small consolation and encouragement that we know we have the prayers of thousands of the pious, and that a spirit of benevolence, so worthy of the Christian name, is so manifest in behalf of the wild inhabitants of the wilderness. In the Magazine I have noticed the benevolence of several persons in behalf of this mission, to whom I desire to present the grateful acknowledgments of the red brethren who have been benefited by their bounty. They frequently refer to the Christian kindness of their white friends, and in their public addresses among them never fail to express their gratitude.

Very respectfully yours, in the service of the gospel. A. TORRY.

Grand river, Sept. 28, 1825.

COMMENDABLE ZEAL FOR MISSIONS.

Extract of a letter from MR. ANDREW SPALDING *to the* REV. WILBUR FISK.

"I hereby enclose three dollars, which I wish to have appropriated to the western missions among the Indians, in that place where you may judge it most needed. About three years ago, I read some accounts of the faithfulness and devotedness to God of our converted red brethren of the west, which caused me to blush and be ashamed for myself and my brethren here, who are so highly blest in point of gospel privileges. I immediately laid off a few rods of ground, and promised the Lord I would appropriate the avails of it for three years to the western missions.—The first year it produced to the amount of $2 31; the next year, $4 80; the present year, 42 sheaves of wheat—all of which I purpose to apply to the abovementioned object as soon as I can get it into money. Tell my Christian brethren to 'go and do likewise:'—I do not believe, they will be any the poorer for it.

"*Concord, Vt., Oct.*, 1825."

PROGRESS OF RELIGION IN NEW-HAVEN, CON.

Extract of a letter from the REV. HEMAN BANGS *to the Editors, dated December 7*, 1825.

"You will rejoice to hear that God is carrying on his work in this place. It has been gradually going forward ever since the campmeeting at Compo. Several have been awakened, and truly converted to God; and 34 have been admitted into the church. I took them under my own immediate care, meeting them constantly in class, that I might have the better opportunity of nursing them, and instructing them in the things of God. They appear to be doing well.

"Of late the work seems to revive anew, and is becoming more general. Last Thursday evening, several of the young disciples met together for prayer, and a number were present with them who appeared under deep awakenings. About 9 o'clock they sent for me; and in company with some others, I repaired to the place; and we united in prayer for these penitent sinners, and in about one hour, six were enabled to rejoice in God their Saviour. Since that, several more have been 'translated from darkness to light.' On sabbath evening, seven were admitted into society.

"Last Monday evening was the best of all. Ever since campmeeting, I have had a prayer-meeting at my house on Monday evenings, particularly for the young people; and much good, I trust, has resulted from it. At this time the house was crowded, and much of the presence of God was felt. The young converts spoke with great freedom, giving a clear and satisfactory account of their awakening and conversion. Several who were present were under serious impressions, while others, heretofore unconcerned, were awakened to a sense of their lost estate; and the older professors were much quickened, and engaged for holiness. There was no extravagance, but the Holy Spirit seemed to descend like the gentle shower upon the mown grass, and every heart apparently melted down before the fire of God's love.

"Though I greatly rejoice, it is with trembling—not only from a sense of my own nothingness, but also for the welfare of those who are now commencing their spiritual pilgrimage.—May God ever have us in his holy keeping!"

The Methodist Magazine.

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DIVINITY.

From the Wesleyan Methodist Magazine.

ISAIAH'S VISION:

A Sermon;

BY THE REV. JOSEPH SUTCLIFFE, A. M.

ISAIAH vi, 1—8.

"In the year that king Uzziah died, I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims: each one had six wings; with twain he covered his face, with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy is the Lord of hosts: the whole earth is full of his glory. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke. Then said I, Wo is me! for I am undone; for I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts. Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: and he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin is purged. Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me."

THE first cares of heaven are over the church. The ark of the covenant was placed before the mercy seat; for the Almighty never loses sight of his faithful word. During the infancy of society, if a patriarch were to be directed in his way, or preserved from danger, "the Lord was always on his right hand, that he should not be moved." In like manner, when the church in later times was to be covered from some impending calamity, the oppressors to be punished, or an expiring religion revived, he always interposed in a manner suited to the occasion.—Isaiah's prophecies are arranged often without order, and mostly without a date; but here it is said, "In the year that Uzziah died," he saw the Lord sitting on a throne, high and lifted up. The death of a king was an eventful crisis to the Hebrew church; it being sometimes uncertain whether the new monarch would be faithful to the Lord, or espouse the cause of idols.

The great and good Uzziah was the twelfth prince of David's house. He was called to the throne at the age of sixteen, and was happy in having Zachariah for a minister, whose virtues equalled his wisdom. This young prince lived to sway the sceptre for fifty-two years, and his whole reign was attended with glory and prosperity, not equalled since the days of David and of Solomon. Though he had but half the territory of those princes, yet he subdued Philistia, vanquished the Arabians, and reduced the Edomites and the Amorites to their ancient tribute;

and having fortified Elath, he re-opened the Indian trade, and extended his dominion to the river of Egypt. The interior, with regard to population, agriculture, and defence, corresponded with its exterior glory. In a word, the character of this prince had but one blemish: in the zenith of his prosperity, a period when mortals often err, he presumed to exercise the rights of the first-born by burning incense, which had been surrendered by the covenant of Sinai to Aaron, that he might be a more illustrious type of Jesus Christ. Had the king wished to be useful, the liberty of prophesying being open, he might have declared the righteousness of God in the great congregation.—For this he was punished with a leprosy, which excluded him from the temple he had thus profaned.

On the death of this much-lamented prince, the father of his people, and glory of Israel, the Lord sent Isaiah to bring a scornful and very rebellious nation to proper sentiments; for grace watches occasions to do the people good. He was wishful the more to impress the heart while the nation were solemn, pensive, and affected by the recent stroke of his arm. Let us also, my brethren, endeavour to profit by a particular attention to the sublimity of the vision, and the dignified character of the prophet's mission; and, secondly, by superadding a few improvements.

I. The scene of the vision is exhibited in the temple, and probably, like that of St. Paul, opened on the prophet while engaged in prayer. "I saw the Lord," says Isaiah, "sitting on a throne, high and lifted up." What then is the death of princes, yea, the best of princes? "The Lord sitteth above the water floods; and reigneth a King for ever." "He is great in Zion: she shall not be moved."

Above the throne stood the seraphim, the burning ones, four in number, as seen by Ezekiel; each having four faces, resembling the man, the lion, the ox, the eagle; and each a king in his kind. They surround the chariot of glory, which moved while its wheels seemed not to revolve; as is the appearance of providence. Those seen by St. John were full of eyes within and without. In this vision each seraph had six wings: "with twain he covered his face;" as not daring to gaze on the uncreated glory. "With twain he covered his feet;" words of modesty and of humility; for, though his walk was perfect, there was nothing worthy of God to see. With the cherubim were associated the celestial train, thousands of thousands, and ten thousand times ten thousand. His glory filled the temple; skirted with a dark cloud, as in Egypt, to the rebellious.

The convocation of angels around the throne was immediately followed by the worship of the whole celestial choir. One seraph on the right cried, "Holy, holy, holy is the Lord of hosts; the whole earth is full of his glory:" another cried on

the left, "Holy, holy, holy is the Lord of hosts; the whole earth is full of his glory." Here the Supreme Being is adored as the thrice holy Lord and God. The hallowed name of the Divinity is on various occasions thrice repeated; as in the form of benediction which God commanded the Israelites to use.—"The Lord bless thee, and keep thee; the Lord make his face to shine upon thee, and be gracious unto thee; the Lord lift upon thee the light of his countenance." (Num. vi.) "By the word of the Lord the heavens were made, and the host of them by the breath" or spirit "of his mouth." (Ps. xxxiii, 6.) The Messiah, who existed and spake from the beginning, and was sent by the Lord God and his Spirit, says, "Oh that thou hadst hearkened unto my commandments!" "I will mention the lovingkindness of the Lord towards the house of Israel. In all their afflictions he was afflicted, and the angel of his presence saved them; but they rebelled, and vexed his Holy Spirit." (Is. xlviii, lxiii.) What can be inferred from these texts, but that the Messiah existed "before his works of old?" that he was the Mediator of the new covenant? that he was here adored by the seraphim in the triune God, blessed for ever? For "these things Isaiah spake when he saw his glory." (John xii, 41.)

It should not escape remark, that when the seraphim cry, "Holy, holy, holy is the Lord of hosts," they have a special regard to the sanctity of God in the visitations of providence, and the characters of religion. When they add, "The whole earth is full of thy glory," they revere his judgments and magnify his grace. They forget not the infinite perfections of the wisdom, power, and goodness of him who was, and is, and is to come; but seeing with eyes more enlightened than mortals, they know that the happiness of intelligent beings is most augmented by contemplating the Divine purity. In this they are models for us: the gospel as well as the law says, "Ye shall be holy; for the Lord your God is holy."

"The posts of the door moved at the voice of him that cried, and the house was filled with smoke." The shaking of the earth has been a very constant attendant on the special presence of God. When he went forth for the salvation of his people, the earth shook and trembled, the everlasting hills were moved. The same signs followed at the resurrection of the Lord, and attended the prayers of the apostles; (Acts iv, 16;) figurative, no doubt, that the gospel should shake the world by the power of truth and grace.

The effects of this vision on Isaiah's mind correspond with the feelings of other prophets who have seen the Most High "sitting on the cherubim," and making the mountains to tremble. He was abased to the verge of despair. This being a moment for the reception of impressions, rather than for reflection, he was, it would seem, not in the least aware that this

vision ranked him with the first of the prophets, and was designed to make him the best of men. Viewing his sins and those of the people in the mirror of unspotted holiness, he identifies himself in common with them as sinners of the Gentiles, to whom he applies the epithet of "unclean lips." For me and so polluted a people to dwell in the glory of the Lord, and join the choirs of heaven, is altogether impossible. "Wo is me, for I am undone. I have seen the King, the Lord of hosts. No man can see his face and live."

But God justifies those who condemn themselves, and comforts those that mourn. Mercy is the first delight of heaven, and messages of mercy are the joy of angels. "Then flew one of the seraphim unto me, having in his hand a live coal that he had taken with the tongs from off the altar, and laid it upon my mouth, and said, Lo, this hath touched thy lips; thine iniquity is put away, and thy sin is expiated." The way of heaven is first to humble, and then to hallow the prophet, and thus prepare him anew for his work. The usefulness of ministers is intimately connected with their living and walking in the Spirit; and being in God's hands as instruments in the hands of workmen.

The prophet is now touched with the fire of divine love; the prophet sunk before in desponding diffidence. On hearing of a new mission to his country, though it was to men who erred through wine, to scornful men that ruled the people and mocked the prophets, yet he says, "Here am I; Lord, send me." And the Lord said, "Go thou, and say to this people, Hear ye indeed, but understand not; see ye indeed, but perceive not; make gross the heart of this people; make their ears dull, lest they see with their eyes, and hear with their ears, and understand with their hearts, and be converted, and I should heal them." St. Paul quotes this passage from the Septuagint, where the reading shows the badness of men in rejecting grace, and the justice of God in finally withholding what they have abused. "The heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and be converted, and I should heal them," Acts xxviii, 27.

In this message God speaks like himself: he talks not of mercy to those who mock his messengers, and glory in their shame. He speaks like a judge, holding the sword of vengeance in one hand, and the trembling balance in the other. To scornful men there was but an inferential hope of pardon, arising from the long suffering of God, and the delay of his judgments. Thus Jonah cried against the bloody and cruel Assyrians, against the rejoicing city, "Yet forty days, and Nineveh shall be destroyed;" arousing conscience from its slumbers, to make the faithful echo of the prophet's voice.

But evangelical prophecies extend their regards from objects

which are near to ages more remote: here they regard the contempt which this nation would show to the prophets prior to the Babylonian captivity, and their final blindness and obduracy in the rejection of the Messiah. In the latter sense, the text is six times cited in the New Testament, besides other correspondent passages. The King, the Lord of hosts, seems to say to the ardent prophet, Go, go, Isaiah; go, and "announce the future blindness of this people;"* that they may be humbled by the consequence of their sin on posterity; and that the strongest evidences of the truth of the gospel may be inferred from their defection, and the visitations of heaven in their final dispersion.

The conduct of Providence towards men who finally reject the truth is of a most instructive character. The Jews, chapter the fifth, are charged at large with shutting their own eyes, and hardening their own hearts, by contemptuously replying to the menaces of judgment, "Let the Lord make speed, and hasten his work." The evils which afflict mankind proceed not from the Lord, but from themselves. "He causes all men," as Theophylact observes,† "to discover his Being and perfections from the works of nature; he enlightens every man that cometh into the world. The ruin of the Jews did not proceed from their not seeing the miracles of our Saviour; but from blinding themselves, and reproaching him that wrought them. Thus in seeing they did not perceive."

The prophet, now alarmed at the angry aspects of an avenging God, ventures to ask how long this sentence of blindness and obduracy should remain. He was answered, "Until the cities should be devastated, and the houses left without inhabitant; and till the land should be utterly destitute." But it was graciously added, "That a tenth should return to their land, and be as the ilex, or as the teak and the oak;" both strong and hardy trees, which survive the rigours of the tempest; a holy seed zealous of the law, to reorganise the nation. The prophet looks farther, and foretels that the remnant, the Christian remnant, when darkness of the grossest kind should cover the nation, should be the holy seed, to adorn the earth with verdure and beauty, and make the desert places like the garden of the Lord, till the whole earth should be filled with his glory.

(To be concluded in our next.)

MISCELLANEOUS.

The Substance of an Address delivered by the Rev. Samuel Luckey *to the Conference of Local Preachers assembled at Sharon, Connecticut, Oct. 17,* 1825.

Published by request of said Conference.

Brethren—It is your business applications of the candidates for this morning to decide upon the license to preach. This is a work

* Predic huic populo futuram cæcitatem.—*Vatablus.*

† Vide Comment in Matt. xiii, 15.

which should deeply interest all our feelings. Preachers have in the discharge of their duties many temptations and difficulties to encounter; and some who have commenced with as fair professions as any who may appear before you to-day, have been "turned out of the way." As the incipient causes of defection are usually slight and insinuating, a few thoughts which ought constantly to impress our minds may not be thought improper at this time, as well for the consideration of those of us who have already entered upon the work, as for those who are about to enter upon it.

First of all, we should deeply consider the character and claims of the cause we have espoused.—Methodism, as a means of promoting pure religion, bears strong marks of being eminently the work of God; but in nothing are these more evident than in the instruments employed to carry it on. They are known to have come in general from the plough, the workshop, or some other scene of active employment, directly into the field of their labours, without the tedious and expensive preparations of literary and theological seminaries.—There are now in our own country more than fourteen hundred travelling, and at least three times that number of local preachers, successfully engaged in spreading the word of life, opposing popular errors, and vindicating the truths of the gospel, to the confusion of infidels and gainsayers,—every where raising up societies, and preserving an order and discipline in them which will not suffer by any just comparisons, and gloriously elevating the moral and religious character of the Christian community towards the standard of practical and experimental holiness; and they have at present in their communion more than three hundred thousand church members. These results must be owing to some extremely efficient cause. Philosophers may speculate, and enemies oppose, but to us the legitimate conclusion is that the work is of God. This is evident from the fact that it has operated from the beginning to supply its own demands. No expensive preparations were made for it. Its "chosen advocates" have been first made "partakers of the fruit," and then, from an ardent desire that others might share in the same blessings, they have cheerfully encountered difficulties and sustained sacrifices to promote its interests. In this labour of love they have uniformly professed to be influenced by a sense of duty; and what duty can be more rational than that we should employ all the talents God has given us in the promotion of a cause which has done so much for us and for others? If we forget these obligations, so as to act with reference to ourselves only, then will God forsake us, and we shall be fallen indeed. Let us then, brethren, carry with us a constant sense of the character and claims of the cause in which we are engaged, and of the importance of acting in all things with a reference to the rational duties that are binding upon us.

We should consider again the distinguishing principles which give force and energy to this cause. All who duly examine it will reckon among these a permanent itinerancy. In this character Methodism commenced its operations. Its first preachers were itinerants. The whole economy has been formed with reference to a general and permanent missionary system; and the labours

of all the preachers who have given themselves wholly to the work have been arranged according to such a system. It is too obvious to be doubted, that the greatest share of sufferings and of sacrifices in the Christian ministry at the present day is to be found in the Methodist itinerancy. Many, who indeed know very little of the numerous and oppressive trials of travelling preachers, wonder that they should subject themselves to be removed with their families from place to place, and endure all the inconveniences of an unsettled life, for the pittance they receive. We know full well that if they were influenced by the motives which are supposed to influence the mass of mankind, they would abandon the itinerancy to enjoy the comforts and advantages of some other mode of living. But, "constrained by the love of Christ" to do all they can for the salvation of their fellow men, while their circumstances will justify it, they have other reasons than personal ease or gain for continuing in it. We all see how essentially Methodism would lose in its efficacy by an abandonment of the itinerancy. In this character it came to our country, and found its way to us and our families. We have pronounced upon the institution as of Divine original, and felt that its peculiar and substantial results have been mostly effected by its systematic missionary operations. No real service, then, can be rendered to the cause, nor any real friendship entertained for it, inconsistent with this part of its economy.

Although the itinerancy is an essential part of Methodism, there are many preachers, you know, whose circumstances do not render it consistent for them to travel. These support themselves, and preach on the sabbath, and at other times, as occasion requires. Men who are faithful under such circumstances must be deemed as acting under the influence of the most generous feelings and disinterested motives. The secret spring of these feelings and motives is to be found in their attachment to the cause. They have a just view of the sacrifices and sufferings of their brethren in the itinerancy, and cheerfully endure their part to promote the same object. These two branches of the ministry, while they are united in sentiment and feeling, and duly exercised with a deep sense of their call to the work, are essential supports to each other; and the success of the cause depends much upon their reciprocal efforts. Oh, brethren, let us often call to mind how warmly our hearts were attached to this cause, and how exclusively our feelings were enlisted to promote its interests, when we first tendered our services to it. It is only when the ardour of these feelings abates that individuals in either branch of the ministry claim privileges which the economy never promised them.—Then are they indifferent to the responsibilities of their station, studying their own ease and temporal advantage, and negligent of opportunities to do good, because they cannot be improved without inconvenience and sacrifice. Oh, how dangerous to cherish the sentiment that the work of benevolence is not to be performed without an immediate reward. It was of proud Pharisees that our Lord said—"They have their reward"—a present reward—the gain of the world, and the praise of men;—but to his labouring and suffering followers he said, "Great is your

reward in heaven." Let us keep in mind that the work of a faithful minister, in view of his "recompense of reward," must be done in the spirit of sacrifice. We know that without a preservation of "first principles," no system can succeed in its operations.—Whatever it cost us then, if we would do any thing towards the promotion of the cause to which we have pledged our services, we must carry with us a constant sense of the importance of this axiom, and act in reference to it. While we retain the feelings of respect and veneration with which we first received the gospel through an economy, so admirably calculated to carry it into "the dark corners of the earth," and for the men who had "left all" to bring it to us and our neighbours, such will be our views, and such our conduct. I should do injustice to my own feelings, not to acknowledge the steady attachment to the leading principles of the cause in which we all profess to be engaged, which I have witnessed in your body. You understand too well their importance, and desire too ardently their influence in reforming the world, to cherish an unfriendly feeling against them. May the Lord prosper you in your labours of love.

Another thing which should have a permanent place in our feelings is our call to the ministry. We have adopted it as a correct sentiment, that God calls men to this work by a distinct impression of his Spirit upon their minds. Our Lord said to his apostles, "Ye have not chosen me, but I have chosen you, and ordained you, that you should go and bring forth fruit, and that your fruit should remain." While the doctrines of the gospel are brought down to accommodate professors who participate more in the spirit of the world than of Christ, it is not wonderful that the same objections should be raised against a distinct call to the ministry which are urged against the direct witness of the Spirit in a religious experience. From the plainest analogy of reasoning, these doctrines must stand or fall together. If God make any impressions on the mind, they must be *distinct*, or they can be of no use to those who receive them; and what objections can be raised against a distinct call to preach the gospel, which will not bear equally upon a direct witness of the Spirit that we are the children of God? But whatever difficulties may occur to those whose experience of the influences of the Spirit is too feeble to aid them in this comparison, the godly minister who has felt "the burthen of the word of the Lord," has something more than theory to confirm him in the fact that God calls men to the work of preaching the gospel, by a strong and direct influence upon their minds; and who can doubt it when reference is had to their conduct? This is no new method of reasoning in the cause of Christianity. The firmness with which the apostles withstood opposition for preaching the resurrection of Christ has long been deemed good evidence that their convictions of the truth of that event were conclusive in their own minds; and what but a clear conviction of a call from God can have influenced those men to preach, who have had to pass through a continued scene of opposition and trial?—Witness the first labourers with Mr. Wesley. He never suggested the thought to them; for such was his regard for the order of the established church, that he opposed

them until their success, and the evident signs of their being called of God, put a period to his opposition. A general and decided prejudice existed against them, which every where exposed them to reproach. In view of their whole history, who can suppose that they would not have remained in the capacity of private Christians if they had not been influenced by a strong and distinct conviction that God had called them to preach the gospel? But who can estimate the *strength* of this conviction, or describe the feelings of those exercised by it? Although even friends may discourage, and a sense of their own insufficiency oppose a barrier which they see no way to pass, yet the "burthen of the word of the Lord" continually presses upon their feelings, following them through the labours of the day and the visions of the night, and constraining them to say, "Wo is me if I preach not the gospel." Such are the exercises by which we have professed to be influenced. Who of us have not declared, when examined on our call to preach, that nothing could have prevailed on us to enter into this work if we could by any means have satisfied our consciences without it? These are solemn professions; and how painful is it to find men, after supplicating the privilege to preach under such professions, talking of rights and claims every way inconsistent with them, and indifferently neglecting the duties they involve? What surer evidence can they give that either they were insincere in their professions, or have lost all sense of their call to the work? If such do not hedge up the way of others, they will do little towards promoting the cause themselves. It is an interesting consideration that God should call a worm of earth, by a direct influence upon the mind, to be an ambassador to the fallen race. Yet such is his economy; and to remove this landmark is to open a door for the introduction of a ministry inadequate to the work of evangelizing the world. While influenced by a deep sense of our call to the work, we shall feel that we are not at our own disposal, but subject to the direction of him who has "committed unto us the word of reconciliation," whether we meet with encouragement or opposition. But nothing short of this will sustain us in the hour of trial.

While addressing you on this occasion you will not deem it improper that I should say a few things respecting the institution of the district conference. Whatever the effect may be, I am satisfied the design was good. It was proper that so large a body of ministers should be distinguished by some formal organization, and placed in a situation to do the business which most naturally devolves upon them. In this capacity they are enabled more effectually to identify their views, and to form such plans of internal operation as shall be best calculated to facilitate their labours. Their acquaintance with each other is extended, their knowledge of each other's gifts is increased, and all the cords of friendship which unite their hearts are strengthened and confirmed. Your present feelings justify this statement.—How have your spirits been refreshed since you have been together; and with what increasing ardour do you look forward for still greater blessings! While the institution is observed according

to its true design, there is much reason to believe that it will be beneficial in its results.

I cannot take this liberty of addressing you without expressing the diffidence which I sensibly feel, arising from circumstances too interesting to pass unnoticed. Some of your venerable members were engaged in preaching the gospel before I was born. Among these I recognise the first male member* of the Methodist Episcopal Church in all the New England states. He was also the first local preacher and steward: these offices he still sustains. He has lived to witness the efficacy of the cause he so early espoused in the conversion of perhaps more than a hundred thousand within the limits of these states; and among the fruits of it are both his son and his grandson with you to-day. How appropriately may he adopt the language of pious Simeon, and say, "Lord, now lettest thou thy servant depart in peace, according to thy word, for mine eyes have seen thy salvation." What must have been the discouragements of this venerable father when he stood alone to bear all the calumny with which the cause was at that day reproached! what his attachment to it to persevere under all these discouragements! and what now his satisfaction to witness its success! But we should improve by these reflections. Our fathers "have laboured, and we have entered into their labours." While their example of undeviating attachment to this cause, and the evidence of its unparalleled efficacy in reforming the world, are before us, have we not abundant cause cheerfully to "labour and suffer reproach," to promote its interests?

It is cause of thankfulness that since your last meeting no deaths have occurred in your body; no distressing calamities have befallen any of its members; some of them have had more than ordinary success in their labours; and prospects are altogether encouraging.

We have assumed the importance of having an eye to "first principles" in conducting the operations of any system. In consideration of this axiom, I beg your indulgence while I suggest a few thoughts more especially applicable to us in this part of the work. We occupy an interesting section of country—a section where long established habits in matters of religious policy are at the widest remove from the elementary principles of the Methodist economy. These habits are so interwoven with the feelings of the people, that it requires great care in those who have an influence in instructing the societies to guard against their discordant effects. You will understand that I say nothing against their relative merits in a policy with which they may consist. I only say they are inconsistent with our economy, and must therefore occasion confusion and disorder in the administration of discipline where they are permitted to obtain. It is hence important that we make ourselves conversant with the discipline of the church, and exert our influence to maintain it in all its parts. In this section, too, the doctrines more directly opposed to Methodism have been most popular, and have had the greatest number of interested advocates. Although the equivocal language in which these doctrines are now set forth has in a measure changed the as-

* Rev. Aaron Sanford, of Reading.

pect of the controversy respecting them, yet, in *fact*, they and all the interests with which they are connected, abide the same. Thus situated among those who differ so widely from us in their religious views, it becomes us decidedly to discountenance all unworthy proselyting conduct. I do not mean by this that we should not enter into "every open door," and preach wherever we can obtain hearers. This is the duty of all ministers. Nor do I mean that we should avoid instructing all willing hearers in the doctrines we have adopted in contradistinction from others. Justice to them and common honesty in ourselves require that we should not deceive them. Nor yet do I mean that we should hesitate to recommend to others, by all the arguments which have influenced our own minds, what we deem most conducive to their spiritual welfare. Such a course would justify the conclusion, either that we doubt the efficacy of the means ourselves, and are influenced by motives other than the benefit of our souls in adhering to them; or else that we disregard the happiness of others, and are destitute of that charity which "is kind." But I mean by proselyting conduct that which affords evidence that the leading motive is to make additions to a church or party merely for the purpose of building it up, and extending its influence. And what can be more evident than that this is the leading motive, when those who are received into the church are permitted to remain ignorant of its peculiarities? I could wish there were no occasion for these remarks. But the fact is not to be disguised, that in most of the revivals with which this district has lately been visited, individuals have hastened into the work, professing a concern for the people which they never manifested before; accommodating themselves on the subject of doctrines to the different views of the subjects of it; disguising, and in some instances virtually denying, the peculiarities of their creed; exhorting the converts to avoid "doctrinal disputations," as "unprofitable in times of revival;" denouncing every honest effort to instruct them in the things they ought to know, as destructive of Christian charity, and offensive to the spirit of union; and admitting those into their communion who disavow the plainest discriminating articles of their system of faith. Oh, how many fair prospects have been blasted by such proceedings!—They naturally produce collisions and controversies, which are usually managed rather to prejudice the minds of the people against the work, than to instruct them in those things which tend to build them up in the faith of the gospel. From such controversies as have their commencement in these arts of proselyting "cometh envy, strife, railings, evil surmisings, and perverse disputings,—destitute of the truth." While the merits of the gospel require that we should withhold nothing from the people which we deem calculated to do *them* good, that course of conduct which discovers that the motive is rather to build up the interests of a party than to benefit the subjects of a revival, deserves to be detested. Never be diffident to expose it; but in doing this it is necessary that a clear line of distinction be drawn between that kind of conduct which may properly be denominated proselyting, and an honest vindication of the truths of the gospel. It is a dis-

tinguishing trait of such conduct to represent all discussions of doctrinal subjects as resulting from proselyting designs. This artifice has obtained too much credit among many sincere professors, who ought to be admonished to review it in all its bearings. Gospel truth is a subject in respect of which ministers have no right to temporize. They are ambassadors of Christ to a rebellious world, and are limited in their work by the terms of their instructions. It is their duty "to justify the ways of God to man." The divine benevolence must be maintained, for the encouragement of desponding penitents, who are too readily disposed to believe that their destiny is fixed. The goodness and mercy of God must be supported against all insinuations of partiality and oppression. The formalist and the Pharisee must be taught the necessity of loving God with all their hearts. "The direct witness of the Spirit" must be urged against the dead hope of an imaginary "covenant election." The people of God must be warned of the necessity of watchfulness, and the danger of "falling into the snare of the enemy," in opposition to the syren's song of "a certain and final perseverance." The self-indulging subtleties of an Antinomian faith must be removed, and the necessity of holiness as a meetness for heaven faithfully enforced. In a word, all the important truths of the gospel must be maintained against such errors as are calculated to prevent or impair their influence. This is too plain to be denied. Faithful ministers feel it their duty to "declare the whole counsel of God," in persuading men to become reconciled to him; nor can they acquit themselves without pursuing the sinner to his lurking places, and removing the subterfuges in which they find him sheltering himself from the force of truth: and must this be reproached as proselyting conduct? So it is; but what is more unlike it? Frankly to state the doctrine we believe, and the arguments by which it is supported, is the surest way to limit the number of proselytes to those only who believe it. Those who are solicitous to increase their numbers, without any regard to their being especially benefited by the choice they make, are interested in having the subject of doctrines kept out of view, and therefore assiduously reproach one of the plainest duties of Christian ministers as a proselyting expedient. Who can assign any other reason for their conduct than a fear that their creed, if brought to light, will be exceptionable to some whom they wish to gain to their party? It is a duty we owe to the public to call their attention to a just view of this subject. Deter men by any means from precisely that work for which preachers are often held up to view as bigoted and uncharitable, and you destroy all distinction between truth and error, and authorize the undisturbed progress of the vilest absurdities. While all have the *right*, and are interested to choose and act for themselves, they are exposed to be deceived without free investigation. It is our duty to rescue this from the influence of an unjust odium.

There is another thought which I cannot omit. It is the importance of study. Great pains are taken at the present day to represent those who enter into the ministry without a liberal education as not qualified for their work; and it is assumed that they who plead that this is not an essential

qualification are enemies to human learning. This is an unkind insinuation. We who deem it the prerogative of God to call whom he will to preach the gospel, wish ever as a body to encourage their diligent application to study, knowing that much more depends upon the persevering diligence of a preacher after he enters into his work, than upon his preparatory acquirements. Let us then silence such insinuations by an increase of diligence in our studies. I deem this duty a gospel axiom. It is the spirit of St. Paul's exhortation to Timothy, "Study to show thyself approved unto God,—a workman that needeth not to be ashamed,—rightly dividing the word of truth." We know that this is often quoted in support of the exclusive claims of those who have passed the ordeal of the literary and theological schools. If this use of the passage be evidence of superior skill in "rightly dividing the word of truth," I am not qualified to discover it. Timothy was at that time an eminent minister in the church; and if the study to which the apostle exhorted him is considered to have been the preparatory study, which this application of the subject necessarily supposes it to have been, then the apostle's meaning was that he was unqualified for his work, and ought to desist, and either apply himself to gain an approved education before he resumed his labours again, or resume them no more. Has it never occurred to those who have made this use of the text in reference to us, that they as effectually denounce the qualifications of Timothy as they do ours? As I wish to enforce this point by a divine sanction, permit me to say, that if the example of Timothy may be fitly employed by any class of ministers, it is peculiarly ours. He was converted while young, at St. Paul's first visit to the place where he lived. At his second visit he found that the piety and usefulness of the young convert had induced an opinion that he was designed by the great Head of the church for some more general sphere of action. Hence he took him to be his companion in labour, until his experience and the demand for his services justified his receiving a distinct and separate charge. It was in this station that he was exhorted to study, to show himself approved unto God. The remarkable coincidence between this and our economy entitles us to the use of this exhortation. St. Paul saw that it depended much upon the man himself, after God had called him into the work, whether he would "make full proof" of his ministry or not. Much, my brethren, depends upon our efforts to acquire those helps which God has placed within our reach. An indolent man, to whom God has intrusted the talent of preaching his gospel, must account for his neglect of that talent. I know some plead that local preachers have little time to study. This is true, perhaps, in most cases: but God requires no more than he gives ability to perform; and if we make it our business diligently to employ the few spare hours which in the time of our wickedness we wasted in idleness, or spent upon worse purposes, and improve in our constant meditations what we thus gain by reading, it will accomplish much more than we readily imagine. As to books, the Bible is of the first importance. It is "the sword of the Spirit," more successful in the hand of the Christian warrior than all the weapons the learned world can furnish him.

It is a deplorable fact, that, with professions of high literary attainments, there are many reputed preachers of the gospel who betray a great want of acquaintance with the Scriptures, and of skill in applying them. If we would be workmen "approved unto God," we must drink deep at this fountain. Our other studies should be conducted with a view to enabling us more effectually to enforce the truths of the gospel in the work of calling sinners to repentance. As the grand object of our mission is to persuade men to become reconciled to God, we learn in vain what we do not render subservient to the purpose of saving souls.—We deem him the best physician who is possessed of the best practical skill to cure his patients;—and he who is best qualified to attack the diseases of the heart, and prescribe most effectually the means of recovery to perishing sinners, is unquestionably the best qualified minister. Let us always keep this in view, and direct all our studies to the single point of being skilful in the work of "warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus." I take this opportunity to inform you, in answer to the frequent inquiries which are made on the subject, that the agents will furnish you with books on the same terms on which they furnish travelling preachers.

But in studying to be useful in our calling, more is implied than a mere acquaintance with books. It embraces all the means which contribute to the promotion of the object. All our plans of operation must be rendered subservient to it. A business of so much importance ought to occupy all our thoughts. It should be our constant meditation how we can most effectually forward its interests. In a work employing a number of agents, want of system is a serious defect. Much of the labour turns to little account. I submit it to your consideration whether some well-regulated system of internal operations in your body would not, probably facilitate your endeavours. And while you interest yourselves for the prosperity of the cause within the limits of the field you occupy, do not forget that there are many, especially among the aborigines of our country, who are destitute of the privileges we enjoy. Efforts are daily making to send them the word of life. You have influence, if you have not money; and in your associated capacity, you may employ that influence through the district, to be productive of the best results to this cause.

But I must close; and I close with this observation, that no other qualification can supply the want of personal holiness in a minister of the gospel. Without it he may indeed be admired by the multitude, and famed as a preacher. His reputation may give him influence in the world; but it will be a deadly influence. The spirit of holiness will disappear before it, to give place to forms, and fashions, and names, and all the trappings of an empty and modish profession. And what an account will such a minister render to his God? There will be many—perhaps many more than we imagine—who will say in the day of retribution, "Lord, Lord, have we not prophesied in thy name?"—to whom "he will say, I know you not." Oh, my brethren, it is an awful thought that even the sacred office of the ministry is no security against the torments of hell!

"Without holiness, no man"—not even a minister—"shall see God." He may preach to others, and yet he himself be a cast away!—a cast-away in hell, with the vows of his God and the blood of his people upon him! What a spectacle there! What shame, confusion, and dismay must cover him! May the Lord give us the spirit of holiness.—There is a fitness in God's requiring a holy ministry to raise up a holy people; and such a people only will he own and prosper. In the man whom God has called to the work of preaching the gospel, the abiding spirit of holiness produces an ardour which gives efficiency to all his labours, and arms his word with an irresistible force. Although he may be little esteemed by a fashionable world, and his qualifications may be questioned by those whose best testimonials but ill compare with his, God will honour him in the glorious work of building up his kingdom. They who are thus honoured of God may every where oppose to the cold speculations of human reasoning, the multitudes whom God brings into the liberty of the gospel through their instrumentality, and say with the humble confidence of an apostle, these "are our epistles, written in our hearts, known and read of all men;" and should prejudice insinuate, "Can any good thing come out of Nazareth?" their ready answer is, "Come and see." "This is the Lord's doing, and it is marvellous in our eyes." Although "of ourselves we can do nothing; our sufficiency is of God." Such are the feelings of holy ministers. In this spirit they are prepared for the labours and sacrifices they are called to endure. Let us, my brethren, seek it with all our hearts, press it upon our hearers, and faithfully discharge all our duties, that we may be approved at the coming of our Lord, and received into the "rest which remains for his people."

RUSSIAN MISSIONS.

The emperor of Russia is beginning to throw off the mask by which he has long and too successfully veiled his designs from public view. We are not, however, among those who have been deceived by his splendid and (what now manifestly appear) hollow professions of godliness. From the time we read the account of his conversion,—what we may now perhaps call his *pretended* conversion,—we have suspected the purity and integrity of his pretensions; not, as some might from this observation imagine, that we either deny to divine grace the efficacy to produce sudden conversions, or that emperors, even as impious as we suspect Alexander to have been, may not be the subjects of them; but because there was a something accompanying this account which rendered it incredible to our mind. We do not, however, assume the province of deciding positively even now on the sincerity of his professions,—not only because it is the exclusive prerogative of Jehovah to scan the human heart, but also because we know not how far a man may be imposed upon by the illusions of error, and the influence of those whose interest it is to deceive him.—But the following extract from the last report of the Scottish Missionary Society, in the neighbourhood of the Black and Caspian seas, fully evinces the determination of this monarch to oppose the introduction of gospel light, and its attendant blessings, freedom from the double tyranny of sin and civil despotism. From this it is also manifest that the favour hitherto shown to the circulation of the holy Scriptures,

through the medium of Bible societies, in the Russian empire, did not originate with the emperor, but with the president of the society, prince Galitzin, and its secretary, Mr. Papoff.

Anti-Biblical Revolution in Russia.

A great revolution has of late taken place in Russia in regard to the Bible society. This institution, which for several years pursued so distinguished a career, and promised to supply with the word of life not only the Russian population, but the numerous heathen and Mohammedan tribes of that wide extended empire, is now completely paralyzed in its exertions, and appears to be dying a lingering death. In consequence of the powerful opposition which was raised to the Bible society, prince Galitzin, its noble president, retired from that office: he at the same time resigned his situation of minister of religion, and a Russian admiral was appointed in his place. Its no less excellent secretary, Mr. Papoff, who visited this country about two years ago, and who was connected with the censorship of the press, was afterwards put on his trial by the criminal court, respecting a book which had been publishing by pastor Gossner, in which there were some reflections which were considered as unfavourable to the doctrine of the Greek church relative to the virgin Mary. Several others were also involved in the same prosecution, two of them pious men. Pastor Gossner himself, who, though a Catholic, is said to be a most eloquent, evangelical, and useful preacher, had previous to this been ordered away from Petersburgh on a few days' notice. The powers of darkness, in short, appear to be mustering their forces in the Russian empire: the measures pursued seem to be a part of that general system for arresting the progress of light, and for involving the nations in all the darkness of the middle ages, which has of late years constituted the distinguished characteristic of the policy of most of the continental princes.

Among the fruits of the revolution in regard to the Bible society in Russia, it may be mentioned that though it was at one time intended that the missionaries at Astrachan should be employed in printing a new and corrected edition of Martyn's Persian New Testament, and though the types had been ordered, and had arrived in Petersburgh, it has been since resolved not to proceed with the printing of it. The missionaries were likewise informed that the Tartar-Turkish version of the Old Testament, preparing by Mr. Dickson, would have to be submitted to the archbishops of Astrachan, Kazan, and Ecaterinoslave; so that the publication in Russia of the Old Testament in that language, even if the version were completed, may be considered as very problematical. In the present state of affairs it was not even deemed safe to print tracts, without first submitting them to the censorship: for though their having done so formerly was winked at, it was not supposed it would be tolerated now; and the punishment, for a breach of the law on this head, would be not only the suppression of the work, but a severe fine, if not even banishment.

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The convert Mahomed Ali compelled to enter the Russian service.

Amidst the declensions of his countrymen, Mahomed Ali, the

young man who was baptized by the missionaries, has retained his steadfastness; but in regard to him there have occurred some very painful circumstances. In September last, he was informed by the governor of Astrachan, agreeably to instructions received from general Yarmeloff, the commander-in-chief of the province, that, in consequence of his having become a Christian, he was expected to enter the Russian service; and that he might have his choice either of the civil, the military, or the commercial. A short time after, the governor sent orders to the police at Astrachan, to make known to the members of the Scotch colony residing in that city, that Mahomed Ali should not be employed in discharging any duties laid upon him by the Scotch colony. On the same day he had to sign an obligation that he would "not at any time go out of the city without the knowledge of the police; and that if he should, of his own accord, go out of Astrachan, he rendered himself liable to the judgment of the law. As notwithstanding his having come under this obligation, he was kept in custody by the police until he found security for the due performance of it, Dr. Ross called at the police office to ascertain the reason of their demanding security; when he was informed that it was in consequence of special instructions from general Yarmeloff—that the police would have their eye upon him—and that he must refrain from interfering or co-operating in any kind of missionary work. To relieve him from his confinement in the police office, or having a guard set over him in the mission house, the missionaries came under a bond that he should "not go out of Astrachan to any place, without the knowledge of the police; and that if he should actually leave Astrachan without permission, and they be unable to present him when demanded, they obliged themselves to answer for him according to the law."

In consequence of these proceedings, Mahomed Ali, by the advice of his friends, drew up a petition to the emperor, soliciting permission to remain at Astrachan, and to engage in making known the glad tidings of salvation to his deluded countrymen. This petition the missionaries transmitted to prince Galitzin, with a request that he would present it to his imperial majesty; but this the prince judged it prudent to decline. The princess Mertchersky was then applied to: she kept the petition for a fit opportunity of submitting it to the emperor; but observed that, at present, this would not be advisable.

As there was little or no hope of his obtaining permission to remain at Astrachan in the service of the mission, Mahomed Ali begged that he might be admitted into the college of foreign affairs at Petersburgh, rather than be obliged to enter into the military or commercial service; and it appears that general Yarmeloff has transmitted his request to the Russian government.

These measures have obviously a most important bearing on the interests of the mission; not only from their application to the case of Mahomed Ali, but to that of converts in general. What prospect is there of a Christian church ever being collected, what hope is there of the spiritual improvement or safety of individual converts, if they are no sooner made than they may be required to leave the mis-

sionaries, and enter into the civil, the military, or the commercial service of the empire?

Under these circumstances the directors felt it to be their duty to abandon the Astrachan and Crimea missions. "If no schools can be established," say they, "for the education of Mohammedan youth—if the preaching of the gospel cannot be carried on without extreme caution—if the Scriptures, when translated, cannot be printed without the approbation of three archbishops of the Roman Catholic church—if tracts must be submitted to the ordinary censorship of the empire—if converts are no sooner made than they are liable to be torn away from their spiritual instructers: if, in short, the chief powers of the empire, civil and ecclesiastical, are combined in hostile array against us, what encouragement is there to maintain a post where there is so little liberty to labour, and where the prospect of success is so small, while the world presents so many other inviting fields of exertion, which promise a richer and more abundant harvest than the barren wilds of Tartary?

The only station in the Russian empire now maintained by the Scottish Missionary Society, is that of Karass. This the directors have resolved to continue for the present; "for although," they say, "many of the reasons which apply to Astrachan and the Crimea apply with equal force to Karass, yet there are other circumstances which make a distinction between this and other stations. Here, if in any part of Russia, the missionaries will have liberty to carry on their labours, as this is the parent settlement, to which missionary and other privileges were originally granted. Here, for upwards of twenty years, more of the seed of divine truth has been sown than at any other station; and more general, though unquestionably not a saving impression, has been made on the Tartars.—Here most of the ransomed reside, to some of whom it may be hoped that the past labours of the missionaries have not been altogether in vain; and for whose spiritual instruction it is at all events very desirable to make some provision. There are also among the missionaries individuals who, from their knowledge of the Tartar language, are qualified for labouring in the regions of Caucases, but who, from their time of life, could not with propriety be sent to any other part of the world. From this quarter, too, should unexpected facilities and encouragements arise to missionary exertions among the Mohammedan tribes in the south of Russia, the heralds of mercy may at a future period go forth among them, to proclaim the joyful sound of *peace on earth, and good will towards men.*"

HOUSE OF REFUGE FOR JUVENILE DELINQUENTS.

In our February number, for 1824, we published some extracts from the report of the Society for the Prevention of Pauperism, which recommended the establishment of a "House of Refuge for Juvenile Delinquents." Since then, this institution has gone into operation, and its beneficial results, as far as its utility has been tested, with its future prospects, as anticipated from this experiment, are clearly unfolded in the following extracts from the first annual report of the board of managers.

We hope the society will scrupulously guard against one evil, which may accident-

ally flow from this institution of humanity,—and that is, the inviting the sentence of condemnation against *young* delinquents on too slight grounds, with a view to effect their reformation in this redeeming institution; as we know that when such sentence is once passed, the character of the unhappy delinquent, in the circle of his acquaintance, is for ever stained.

With a heart-felt interest (say the managers) in the cause which has been committed to their charge, the managers of the Society for the Reformation of Juvenile Delinquents meet their constituents and the public, in the needful formality of a first annual report. At no period since their appointment (on the 19th of December, 1823) has the question of the establishment of a house of refuge, on the plan indicated in the report of the Society for the Prevention of Pauperism, (which led to the formation of the society they now represent,) been for one moment regarded as an object unworthy of their anxious solicitude, and of their earnest and unremitted efforts.—If any thing could have been necessary to stimulate them to diligence and perseverance in the accomplishment of the desired object, the generous sympathies which were promptly manifested on the distribution of that report, and the benevolence which flowed spontaneously from their fellow citizens into the channel first opened to receive it, were abundantly sufficient to excite the board of managers to a zealous discharge of the trust reposed in them. It was obvious that throughout our whole community the evils which were accumulating upon destitute children and young people were regarded as truly deplorable. The exposure to which they are subjected, in the streets and lurking places of the vicious, and more especially in the prisons to which they were sentenced as a punishment, when once made known, called forth from every humane bosom a burst of feeling in favour of some more efficient protection from the pit of destruction which yawned beneath their feet. To sentence individuals of a tender age, and of either sex, for crimes into which they may have been drawn by the almost irresistible impulse of circumstances to them unavoidable, to a penalty which tends immediately to prepare them for deeper guilt, was perceived to be not only a solecism in legal justice, but a departure from every principle of enlarged humanity and sound discretion. The protection of society from the depredations of the vicious, is the main object of penal legislation. Not only to correct the criminal in his unprincipled course, but as far as possible to eradicate the habit and the desire of vicious indulgence, is the concurrent aim of all well-devised schemes of penal jurisprudence. Reformation is, or ought to be, an object dear to every man who votes for a penal statute. In the case of the young it is almost every thing; for who can deny that juvenile offences proceed almost entirely from the influence of bad example? To neglect the reformation of this class of delinquents,—to punish those who are young in years and in crime, by dungeons, compulsory indolence, and wretched fare, without any attempt to break in upon the darkness of their understandings by the radiance of knowledge and religion,—and this with a view of affording protection to society, —of rendering property secure and public morals uncontaminated, is surely to neglect the plainest max-

ims of prudence and common sense. Such, nevertheless, has been the course pursued in our own and in other countries, in relation to one of the most important considerations embraced in the whole circle of criminal law. In what code shall we find a just discrimination between adult and juvenile crimes, and an adequate provision for withdrawing young offenders from the vortex of corrupt association, for enlightening their minds, changing their habits and inclinations, and restoring them to society, prepared to increase the amount of industry, morals, and virtue. That a far more ample provision of this nature is absolutely necessary to complete the reformatory system of prison discipline, so happily commenced in this country, few persons we think will entertain a doubt;—that such is the tenour of public opinion in this city, is most obvious from the evidence which has been afforded us, by the cheerfulness with which contributions were made for the commencement of an institution which we trust will be not less permanent than beneficent in its operation and example.

The first concern of the managers, after being duly organized, was to ascertain to what extent they might rely upon the bounty of the city for the means requisite to carry into effect the proposed asylum for vagrant and depraved young people. For this purpose the city was divided into districts, and with such assistance as we found it not difficult to obtain, a personal application was made to those of our citizens who it was believed would be likely to respond to the views and objects of the society. The result was an amount of subscriptions and donations of about 15,000 dollars, and a universal expression in favour of the contemplated institution. Thus encouraged, the board proceeded to solicit of the corporation the appropriation of some suitable site for the erection of a house of refuge, and in conference with the committee of that honourable body, the ground and buildings held by the general government as an arsenal, near the head of Broadway and the Bowery, was stated to be the most eligible of any in the city, especially as it was reported that the United States had no occasion to continue much longer in the occupation of it, at least as a depot of arms and ammunition.—The manner in which this application to the city authority was received, was manifest by the report of its committee, a copy of which is hereunto subjoined.

The officers of the war department, including the present vice president of the United States, to whom application was made in favour of a relinquishment of the said ground and buildings for the purposes of this society, received the proposition with cordiality, acknowledged their conviction of the utility and importance of the proposed institution, and agreed to convey the government title to the premises and buildings for as small a sum as was consistent with the nature of their public duties. An arrangement being thus amicably concluded with both the authorities concerned, the board of managers was put in possession, upon terms which must be regarded as extremely favourable, of ground and buildings better adapted to their wants than any other within their knowledge.—From the erratic and vicious habits of the boys who would necessarily be sentenced to a house of refuge, it was easily foreseen that

a high wall around the premises would be indispensible. The arsenal not only afforded this important advantage, but it contained a suitable dwelling for a superintendent and his family, and a building which has furnished temporary accommodations for a limited number of subjects. The outer wall includes a space of 320 feet by 300, which is quite sufficient for any extension of the institution which will be required at any future time.*

The unavoidable delay attendant on the removal of the government stores, and the making of such alterations as were requisite to adapt the building to the purposes intended, together with those preliminary steps relative to the collection of subscriptions, the procuring of a charter, &c, which were not to be omitted, the board was not prepared to open the institution until the commencement of the present year.

On the first day of January last, the board met, and opened the institution, in presence of a considerable concourse of citizens, (among whom were several members of the corporation,) who assembled to witness the ceremony of the introduction of a number of juvenile convicts, the first in this city, if not in this country, into a place exclusively intended for their reformation and instruction. The ceremony was interesting in the highest degree. Nine of those poor outcasts from society, 3 boys and 6 girls, clothed in rags, with squalid countenances, were brought in from the police office, and placed before the audience. An address appropriate to so novel an occasion was made by a member of the board, and not an individual, it may safely be affirmed, was present, whose warmest feelings did not vibrate in unison with the philanthropic views which led to the foundation of this house of refuge. Thus commenced, our institution assumed a standing among the charities of our city and state, and the managers confidently believe, will prove inferior to none in the satisfaction which its operation will afford to a benevolent public, and in its moralizing influence upon the most degraded portions of our community. The number of its delinquent inmates continued to increase until it amounted to 58—beyond which the present limited accommodations, for the males at least, admit of no extension. Of this number, 44 were boys, and 14 girls. Of the former, the oldest, at the time of his admission, was 18, and the youngest 9. The whole number admitted into the house, from its commencement to the present time, is 73. They have been received from the following sources, viz. :—

From the Court of Sessions, for grand larceny	1
——————, for petit larceny	9
From the police magistrates, for stealing and vagrancy	47
From the commissioners of the Almshouse, for stealing, vagrancy, and absconding,	16
Total,	73

* An application to the legislature for an act of incorporation met with no obstacle. The act received its final sanction on the 29th day of March, 1824, and a grant of $2000 per annum, for five years, to aid in the support of the institution, was made the last session of the legislature.

Of this number, 6 have never been in Bridewell;
———————, 48 have been in that prison from 1 to 7 times;
———————, 19 have been confined in the city Penitentiary.

Total, 73

Of those who have been confined in the Penitentiary,

9	have served	1	term of		2 to 12	months,	
3	do.	do.	2	terms, amounting to	12	do.	
1	do.	do.	2	do.	do.	24	do.
1	do.	do.	2	do.	do.	8	do.
1	do.	do.	2	do.	do.	9	do.
1	do.	do.	3	do.	do.	18	do.
1	do.	do.	4	do.	do.	33	do.
2	do.	do.	5	do.	do.	36	do.

19

Of the whole number received in the house, 30 are the children of foreigners, and 43 are from the city and various parts of the state.

They have been thus disposed of:—

BOYS.

Returned to their parents	2
Indented	5
Absconded	4
At present in the house	43
	54

GIRLS.

Sent to the Almshouse	1
Discharged, being of age	1
Indented	4
In the house	13
	19
Total,	73

After a variety of pertinent observations, and adducing some testimonies from individuals to whom some of the inmates of the establishment had been indented, the managers proceed to remark:—

Upon the whole, as it respects the important and *main* question of moral reformation, the managers have abundant reason to congratulate the society on the evidences which their short experience has afforded of the substantial benefit which may be expected to flow from the operation of this institution. The superintendent, whose vigilant and judicious attentions to the untried duties of his station have given much satisfaction, speaks in the most decisive terms of encouragement with respect to the moral improvement of the children of both sexes.—Some of the boys who appeared for a considerable time to be the most obstinately depraved, began at length to yield to the application of the moral remedies which were patiently and steadily applied, and now rank among the very best in the institution,—docile, industrious, and so useful by their example and correct deportment, as to have gained upon the esteem and affections of their care-takers.

The same observations apply to several of the girls. It was ascertained by an investigation of the circumstances of those who first entered, that their depraved con-

dition was in several instances to be attributed to the example and persuasives of a young female, who, though well known in the haunts of vice, had never rendered herself absolutely amenable to the criminal laws. To abstract such an example as this from the company to which the unguarded youth of the city were daily exposed, was considered by the superintendent as important to the objects which the society have in view, and the officers of the police were requested to have her secured, and placed in the house of refuge, as soon as they could find a lawful occasion for such a commitment. It was not very long before she was brought in; and proved by her deportment in the house, that she had abandoned the principles of feminine propriety. Her case was difficult and discouraging; but, restrained in conversation and behaviour by the salutary rules of the institution, her habits became changed, and she appeared to feel sensible of the superior excellence of virtue. In the course of a few months, her conduct was so altered, and evinced so many proofs of thorough amendment, that she was considered eligible for the station of a domestic in a respectable family in Connecticut, with whom she has been indented.

This, with other cases of an analogous nature, have sufficiently demonstrated that among the neglected and profligate children of our metropolis, there is at least a large proportion who need only the reclaiming hand of such an institution to secure their abstraction from the delusions and horrors of vice, and establish in their minds a decided preference for a life of honest industry. The managers are thus encouraged to believe, even from the short period of their operations, that the influence of the society, and its institution, will produce a decided effect upon the moral habits of the children of poverty and neglected education in this rapidly increasing city;—that it will contribute to render its streets more decent, and its magistrates, judges, and jurors less occupied with painful and perplexing cases of juvenile criminality. Its effects in this important relation are believed to be already conspicuous. On inquiring of the district attorney, whose station enables him to judge correctly of these effects, he expresses himself thus :—

"I am happy to state that the house of refuge has had a most benign influence in diminishing the number of juvenile delinquents. The most depraved boys have been withdrawn from the haunts of vice, and the examples which they gave in a great degree destroyed.

"I find no difficulty now in checking the young offenders. Before the establishment of the house of refuge, a lad of fourteen or fifteen years of age might have been arrested and tried four or five times for petty thefts, and it was hardly ever that a jury would convict. They would rather that the culprit acknowledged to be guilty should be discharged altogether, than be confined in the prisons of the state or county.

"This disposition, so frequently exercised by magistrates and jurors, rendered the lad more bold in guilt; and I have known instances of lads now in the house of refuge being indicted half a dozen times, and as often discharged to renew their crimes, and with the conviction that they might steal with impunity.

"The consideration, however, that there is a charity which provides for objects of this character, has removed all objections to convictions in cases of guilt.

"Formerly too many citizens were reluctant in bringing to the police office young persons who were detected in the commission of crimes. This operated as an encouragement to depraved parents to send very young children to depredate on the community,—if detected, they knew no punishment would follow. This is one cause of the small number of juvenile offenders during the last year. I might enlarge on the benefits of this noble charity, were it necessary. Of this I am

certain, that no institution has ever been formed in this country by benevolent men more useful and beneficent.

"I am very truly your obedient servant and friend, HUGH MAXWELL.
"*Oct.* 21, 1825."

For the Methodist Magazine.

ABYSSINIAN CHURCH.

I HAVE lately read a small volume, entitled "The late Travels of S. Giacomo Baratti, an Italian gentleman, in the countries of the Abissins;" and have been much gratified to learn, that though the church of Abyssinia is by no means free from error, yet she has kept pure many of the articles of the faith once delivered to the saints, and is much nearer the truth in some things than the church which claims the high prerogative of infallibility.

From the statements of this traveller it appears that the Christians of Abyssinia practice infant baptism; that the people receive the eucharist, according to apostolic usage, in both kinds; and that they have such respect for their houses of public worship as not to suffer any dogs in them, nor any spitting about the floor. It would not be amiss if the Americans would imitate them in this last particular.

Since the first efforts of the pope to bring them under his jurisdiction, they have added a number of articles to their public confession; among other things, they profess to believe that, though the virgin mother of our Lord is to be respected, yet she is not to be worshipped or prayed unto; that though Peter was the first of the apostles, yet he had no greater power than the other apostles—and the *rock* on which Christ said he would build his church was not Peter, but the *true faith* which was contained in Peter's confession—"Thou art the Christ of God;" that though martyrs, saints, and angels are deserving of veneration and respect, yet they are not to be worshipped or prayed unto; that though we may confess our sins unto ministers, yet it is not that they may absolve us from sin, but that they may assist us by their counsel and prayers; and that, though there may be a place which is neither heaven nor hell, to which less regenerate souls may go, yet there is no salvation but by the blood of Jesus Christ, which cleanses from all sin without any other assistance; and that we are not to trust to the pretended merit of saints, for they were but sinful, as all others are.

But what has given me the greatest pleasure in reading this small volume is the clearness and firmness with which the Abyssinian Christians express themselves on the Scriptural doctrine of the Trinity. With your permission I will present your numerous readers with an extract from the public confession of the Abyssinians: it may serve to show that a church which has not been corrupted by modern refinements in theology, nevertheless holds to the glorious doctrine of the *trinity* of the blessed Jehovah.

"We believe in the name of the Holy Trinity—the Father, the Son, and the Holy Spirit, who are but *one Lord*—three names and but one Divinity, three faces and but one similitude. The conjunction of the persons is equal in the Divinity, for there is but one kingdom, one throne, one Judge, one charity, one word, and one Spirit: the word of the Father and of the Son, and the word of the Holy Ghost and of the Son, is the same word. The word

with God, and with the Holy Ghost, and with himself, is the Son of the Father; and is from the Father without any deficiency or division—without any beginning he was the Son, without mother: no person can know the mystery of this filiation, but the Father, the Son, and the Holy Spirit. Now this Son was in the beginning the word, and this word was the word with God, and the word was God. The Spirit of the Father, the Holy Spirit, the Spirit of the Son,—is the same Divine Spirit: the Holy Spirit is without diminution or increase: this Divine Spirit, the Comforter, is the living God: he proceeds from the Father and the Son,—he spoke by the mouth of the prophets, and he descended in flames of fire upon the apostles. The Father is not the first because he is the Father,—nor the Son the last because he is the Son,—nor the Holy Ghost either the first or the last. They are *three persons*, and but *one God*, who sees all, and is seen of none; and who has created all things by his counsel and power. The Son, with the consent of the Father and the Holy Spirit, became incarnate. He was a just man, and without sin: perfect God, and perfect man, being but one person. As man he walked, sweat, hungered, thirsted, wept, bled, and died; and as God he restored sight to the blind, healed the diseased, cleansed the lepers, raised the dead, and by his *own power* triumphed over death, by raising himself from the dead." J. S. B.

AN ATTEMPT TO REACH THE SUMMIT OF MONT BLANC, In 1820.

(Concluded from page 28.)

To return to our narrative. All our endeavours proving fruitless, we at length tore ourselves from the spot, towards which we continued to direct many a retrospective glance, in the vague hope of seeing our poor companions reappear, and commenced our melancholy descent. After a silent march of nearly three hours, which we performed not as before, in one unbroken line, but in detached parties, Dr. Hamel being at some distance behind, and H—— in the front, we regained the Grand Mulet, where we found our tent just as we had left it in the morning. Here we met two guides, who were arrived from Chamounix, accompanied by two Frenchmen on a geological tour: they were desirous of joining our party, but on hearing the accident which had befallen us, preferred returning with us to Chamounix. As I was narrating the catastrophe to the party on the rock, one of them, in the warmth of his heart, caught me in his arms, and I was obliged to submit to a salute on both sides of the face, by way of congratulation. Though the day was now pretty far advanced, it being past three o'clock, yet we preferred continuing our descent. After a short halt, during which the guides packed up all the baggage, we once more put ourselves in motion, and addressed ourselves to the formidable task of descending the Grand Mulet. The guides promised us daylight sufficient to conduct us over all the *mauvais pas*,—after which we might either take up with a shed and some straw at the chalet, or proceed to the hotel at Chamounix, according as our strength and inclination should direct. Our mental excitement set us above all personal fear, and we apprehended lest this should be quickly succeeded by a nervousness which might altogether incapacitate us for exertion. The commencement of the descent over the ridge being achieved with great caution, we soon proceeded pretty rapidly. One of the guides took the lead, as usual.—He was followed by one of ourselves, with a cord round his waist, which was held by the

guide next in the line. By this arrangement we were each between two guides, and the spikes in our heels gave us additional confidence in treading. M. Sellique had set off on his return as soon as we were out of sight in the morning. The two guides who had arrived with our new acquaintances, the Frenchmen, had met him with his two guides in the passage of the glacier, which both these parties contrived to cross without the aid of the ladder, which remained all the time as the main rafter of our tent above. Nothing remarkable occurred during our rapid descent to the chalet, excepting that we found a young chamois in the glacier, which appeared to have made a fruitless endeavour to cross it, and lost its life by a fall. Our thirst continued as violent as ever, and we drank every five minutes at the delicious drippings of the glacier. Ever since breakfast we had been in a high state of fever, which our mental agitation had no doubt much increased.—Dr. Hamel's pulse was at 128 in the minute, and H——'s and mine were probably at nearly the same height.

We reached the chalet about 7, where we refreshed ourselves with some milk and wild strawberries. Our new companions, having ascended from this spot in the morning, were now quite exhausted, and remained here for the night. We preferred continuing the descent, though in the dark, by a track which reminded me strongly of a night-march in the Pyrenees, and about nine o'clock arrived at the hotel. Mathieu Balmat had got the start of us about ten minutes, and we found a large party of women loudly bewailing the fate of the unhappy sufferers. We shut ourselves up immediately, not being in a situation to bear company. We found at the hotel some Oxford friends, who arrived on the evening of the day of our ascent, in the midst of the thunderstorm, and were much alarmed at seeing our names in the travellers' book. During the day before, they had observed us on the Grand Mulet, and that very morning had seen us on our way to the Grand Plateau. They ascertained our number to be eleven, and a few hours afterwards saw us return with only eight in the party. They even took notice that the two or three last were perpetually stopping and looking behind them. From these signs the landlord of the hotel anticipated the melancholy tidings first brought by poor Balmat.

The next morning we sent for the relatives of the deceased.—Fortunately neither of them was married, but Carrier had left an aged father, who had been wholly dependant on him for support.—We left with him what we could spare; and at Geneva a subscription was soon opened for them, under the auspices of the amiable professor Pictet, who generously exerted himself in their behalf.—Our meeting with old Balmat was the most affecting of all. He had been one of Saussure's guides, and was brother to the hero surnamed Mont Blanc. On my commending the bravery of his poor son Pierre, the tears started into his eyes, which kindled for a moment at the compliment, and he grasped my hand with ardour as he replied, "Oui, monsieur, vous avez raison, il étoit même trop brave, comme son père."* The officer soon attended to conduct the proces verbal. He was the brother

* "Yes, sir; you are right; he was indeed *too* brave, like his father."

of our host, and not inclined to abate any thing of the respect due to his office. He dictated from his seat, while his amanuensis wrote. He was a great stickler for grammatical accuracy, and there was a long discussion about the respective claims of an indicative and subjunctive mood, during which he laid down the law with the most ludicrous gravity and self-importance. Dr. Hamel and three of the guides were examined upon oath as to the cause of the misfortune. They all agreed in referring it solely to accident. About two o'clock we set off on our return for Chamounix in two sharabands, and we were glad to recognise in one of the drivers our late captain, Joseph Marie Couttet, who had thrown off his chasseur's pelisse, and now appeared in the costume of postilion. Our parting with the inhabitants of the village was truly affecting. The sympathy which we could not help displaying in the grief of the surviving relatives had won all their honest hearts, and many pressed round our sharabands for the pleasure of wishing us a safe and happy return to England. We slept, as before, at St. Martin, and the following day arrived at Geneva.

I will add a few words in explanation of the immediate cause of the accident. We were taken so completely unawares, and so speedily buried in the snow, that it is no great wonder that our accounts do not in all points agree. Dr. Hamel, according to his own account, besides the impediment of his veil and spectacles, was wholly engrossed in counting his own steps. He was last in the line, and at some distance from the rest; and the suddenness of the accident made him suppose it produced by an avalanche from the summit of the mountain. H—— had the same idea, and accordingly made some abortive attempts to get out of the way, by following the descent of the slope. This probably, united with his subsequent self-abandonment to the force of the snow, caused his being carried down so much nearer the crevasse than myself, who, from the very short distance between us, should have emerged about the same spot.—The following, I believe, is the most correct statement of the process of the misfortune. During two or three days a pretty strong southerly wind had prevailed, which, drifting gradually a mass of snow from the summit, had caused it to form a sort of wreath on the northern side, where the angle of its inclination to the horizon was small enough to allow it to settle. In the course of the preceding night, that had frozen, but not so hard as to bear our weight. Accordingly, in crossing the slope obliquely, as above described, with the summit on our right, we broke through the outer crust, and sank in nearly up to the knees. At the moment of the accident a crack had been formed quite across the wreath: this caused the lower part to slide down under our weight on the smooth slope of snow beneath it; and the upper part of the wreath, thus bereft of its support, followed it in a few seconds, and was the grand contributor to the calamity. The angle of the slope, a few minutes before the accident, was only 28°. Here, perhaps, it was somewhat greater, and in the extreme front probably greatest of all, since the snow fell there with greater velocity, and to a greater distance.—Should any one be induced to make another attempt to reach the summit by the same route, he

should either cross the slope below the crevasse, and then having passed it by a ladder, mount in zig-zag towards the Mont Maudit; or the party should proceed in parallel lines, and not trust all their weight to a surface, which, whenever a southerly wind prevails, must be exposed to a similar danger. All such plans as that of fastening themselves together with a rope would be utterly useless, besides the insupportable fatigue which this method of proceeding would occasion, as will at once be acknowledged by all who have made the experiment. This plan answers well enough in the descent, and when two or three only are united by the rope; but in other circumstances it would utterly fail.

—At the moment of the accident, Pierre Carrier, on every circumstance connected with whom I still feel a melancholy pleasure in dwelling, was at the head of the line, and Pierre Balmat, who, as well as his immediate follower and partner in the misfortune, Auguste Tairray, was making his first ascent, was second. Couttet had been on the summit five or six times, and was then, as well as his brother David, in the rear of the party. The behaviour of all the guides on occasion of the accident was such, perhaps, as might be expected from men thrown on a sudden completely out of their reckoning: their presence of mind for some minutes seemed utterly to abandon them, and they walked to and fro, uttering cries of despair. The conduct of poor Mathieu Balmat was most heart-rending to witness:—after some frantic gestures of despair, he threw himself on the snow, where he sat for a time in sullen silence, rejecting all our kind offices with a sort of irritation which made it painful to approach him. But this did not last long: he suffered me to lead him a few paces at the commencement of the descent, and then suddenly shaking himself, as if from a load, he adjusted the straps of his knapsack, and resumed his wonted firmness. At times he even chimed in with the conversation of the rest, with apparent unconcern; but I observed a sort of convulsion occasionally pass across him, from which he relieved himself by the same gesture of shaking his head and throwing it backwards. It is remarkable, that, from the commencement of the descent until our arrival at the Grand Mulet, he attached himself to my friend H——, and adjusted his steps with the same assiduity as if he had been unengrossed by personal suffering.

Joseph Marie Couttet, who from his former military habits had acquired probably a familiarity with death, betrayed, as we thought, something approaching to insensibility on the occasion.* He was, as has been observed, very near sharing the fate of the poor sufferers, and perhaps this very circumstance made him jealous of displaying too much feeling on the occasion. Yet, on his taking leave of me the following day, he exhibited so much warmth of regret, that I was affected almost to tears. His brother, David Couttet, another of the guides, was equally intrepid, and I believe was the means

* He had formerly served in the chasseurs à cheval, in the French service,—an honour which he duly appreciated. I cannot omit his laconic answer to a question proposed to him by one of the party, on the state of his mind during his rapid descent under the snow:—"Ma foi, j'ai dit à moi-même c'est fini—je suis perdu—voilà tout." "*Indeed, I said to myself, It is over,—I am lost;—that was all.*"

of preserving my life during the descent, in the passage of the glacier. My feet had slipped from under me, and I had rolled to the edge of a crevasse, when I found myself suddenly arrested on its very brink by the cord around my waist, which allowed me time to recover myself.

The minute details respecting the guides, with which I have interspersed this narrative, will not, I feel persuaded, be deemed impertinent by those who have ever been acquainted with this highly interesting race of men. There is about them all an honest frankness of character, united with a simple though courteous behaviour, and an almost tender solicitude about the safety and comfort of those committed to their guidance, which cannot fail to make a lasting impression on those who have once known them. The delight which they testify at finding the traveller surmount difficulties, and the looks of congratulation and encouragement which they every now and then direct towards him, contribute highly to keep up his spirit, which else might probably desert him at some important crisis. The principal of them are well known and appreciated at Geneva; and the reader will not therefore feel much wonder at the strong feeling which prevailed against us on our return thither. Our former companion had found it necessary to his own credit to exaggerate exceedingly the apparent danger of proceeding higher; and it must be allowed that his account, supported as it was by the subsequent disaster; possessed strong claims upon the faith of his audience. I am happy, however, to add, that in a very few days this erroneous impression was completely done away with, and ample justice was rendered by all to the conduct of Dr. Hamel, who had been the most obnoxious to their censure, both from his being considered the leader of the party, and from his well-known ardour in similar undertakings.

We suffered very little in our persons from the sharp air of the mountain, in consequence of the precautions we had taken, though violent inflammation of the face and eyes, and even temporary blindness, have sometimes been the result. We felt a slight relaxation of strength for a day or two, and our lips continued very sore for some weeks. We referred this to our neglect of a prohibition of the guides against eating snow during the ascent of the third day. Our thirst, proceeding as it did from fever, was not allayed for above a minute by the grateful coolness of the application; yet we could not be prevented from repeating it perpetually. I have reason to think that had we abstained from the snow of the mountain, and the champaigne of St. Martin on the following evening, we should have been spared even the annoyance of sore lips. To those who make a similar attempt this may prove a useful hint——to abstain from any inflammatory diet for a few days afterwards.

RELIGIOUS AND MISSIONARY INTELLIGENCE.

From the Wesleyan Methodist Magazine.

SOUTH SEA MISSIONS.

New Zealand.—The following extracts from the letters and journals of our excellent and intrepid missionaries in New Zealand, will show the exercises, dan-

gers, and capricious changes to which the messengers of peace are exposed among those warlike, ferocious, and untamed savages. The difficulties of such undertakings, it is obvious, are greatest at the commencement, and nothing has occurred as yet in the history of New Zealand missions, either as to our brethren of the Church Missionary Society, or our own, which it was not reasonable to anticipate as exceedingly probable, though often sufficiently discouraging, and sometimes distressing. The great struggle is, indeed, to *begin* the work; to make an effectual impression upon the rude and boisterous barbarism, and caprice, and ignorance, of such a people, by the true conversion of a few. Nothing less than this gives to a mission, properly speaking, "an entrance" among them: and when that, by the gracious influence of God, shall be effected; when a small society of faithful native Christians shall be raised up, the work will be so rooted as to defy opposition, and the influence of Christian knowledge and Christian example will acquire a force constantly accumulating, and in a very short time be triumphant over the most inveterate practices of these islanders. It is, indeed, an interesting spectacle which is now presented, of the contest between the vices and unrestrained passions of savages, and the mild and yet powerfully controlling influence of evangelical truth. We have no doubt of the result, while men and women can be found to make the sacrifices and to face the dangers of such missions. Their faith and love will triumph, and the result will add new trophies to the power of the gospel, even when unaided by human strength and influence. So long, however, as those who have been sent forth by the churches at home on this arduous service are in the midst of their warfare and perils, it becomes us to remember them with constancy and earnestness at the throne of the heavenly grace, and thus to place them and their work under the special protection and blessing of God.

Extract of a letter from Mr. White, *dated Bay of Islands, Feb. 7th,* 1825.

Since I closed some extracts from my journal, up to Jan. 31st, I have been at Wangaroa, and returned again, with the Rev. H. Williams, who was so kind as to take me and my luggage round in his boat.

I avail myself of this opportunity of sending you some particulars.

On Monday night, Jan. 31st, about 11 o'clock, we left Paishea, (or Marsden's vale,) with a light but fair breeze, the moon shining bright, and sailed along the coast till the break of day, Tuesday, Feb. 1st, when, the wind dying away, we took down the sails, and pulled through the Cavalles, a group of islands off Mataudi. In passing Mataudi a great concourse of natives were busily employed in preparing for some expedition. They beckoned us to go on shore, but we passed along, and took no notice of them, till we came to a convenient place, where we landed, kindled a fire, and, after taking some refreshment, joined in praise and prayer, and then proceeded on our voyage. About 10, A. M., when we were within four miles of Wangaroa, we discovered three war canoes full of men, pulling out of a bay towards us. We were at a loss to imagine what their object could be, but having very little wind, it was useless for us to attempt to escape from them; so we baulked up till they came to us, when they invited us to go on shore, and eat some coomaras, &c: we wished to excuse ourselves, saying that we were in haste to get home; and as the tide was just about flowing, and being so near the heads of the harbour, we wished to get up the river with the tide. They were very civil, but would not hear any excuse. Nenney (a chief from Shukeangee) got into our boat, with two other men, and pulled us along with them on shore. On entering the bay we were surprised at the crowds of people which covered the beach, and the number of war canoes, which amounted to more than twenty.

We now began to be afraid that we should at least be plundered of the property which we had in the boat, and lifted our hearts up to God, and prayed for his protection. When we approached the shore, we were requested to land. Mr. Williams and I went on shore among the people, and left the boat in charge of our natives. On our landing we were introduced to Patuone, the head of the party, who informed us that he was going against a tribe at Wangaroa, who many years ago had killed two of his brothers in battle, and from whom he was now going to demand satisfaction; and, intending to make his attack at daybreak next morning, and fearing that we might inform his enemies of his approach, had thus intercepted and detained us.

Thus finding ourselves captives in the hands of a powerful army, we endeavoured to make the best of our situation: we spent the afternoon in visiting and conversing with the various chiefs on different subjects, who all treated us with the

greatest kindness. The evening was spent in conference by the chiefs, as to the mode of their intended attack. About 10, P. M., we requested that they would give audience, and we would sing and pray. The chiefs immediately called attention. We sung "Praise ye the Lord, 'tis good to raise," &c; and Mr. Williams prayed.

The people got their baggage into the canoes, and in ten minutes were ready to sail. At this we were agreeably surprised, as we did not expect to move till morning, and had collected fern for our bed. We now with pleasure got into our boat, put out to sea, and pulled along shore, in company with the fleet, Patuone taking the lead. The night being calm and moonlight, the sea smooth, and absolute silence being preserved by the whole, the effect was very imposing. On approaching the heads of the harbour, the canoes left us and went past, charging us not to tell the people against whom they were going, of their approach. We parted with them, and entered the harbour. In the evening, Rev. H. Williams preached to us an appropriate sermon, from the fourth of the Acts. Mr. King and Mr. Kemp having come over land on a visit, we spent the evening to our mutual edification. On Thursday, 3d, having engaged to return with Mr. W. in the boat, and attend their monthly missionary meeting at Rangahoo, we left Wesley-dale with the ebb tide at seven, A. M. I called upon George, who is very ill. and told him that I was going back with Mr. W.; he grasped my hand, and said, "*Ate atu koe ?*" (Are you going to remain away ?) I said, No. He pressed my nose to his several times, and wept, saying, "My heart is dark, and I am very ill." Being in haste, I left him abruptly, and we sailed. Going down the river, we met a canoe, and were informed that one man was shot, and another wounded, but that the battle was not yet decided.

Extract of a letter from MR. WHITE, *dated Wesley-Dale, Wangaroa, March* 25, 1825.

AN opportunity is again afforded of writing to you, by a ship sailing direct to London from the Bay of Islands. Brother Turner will at the same time have communications of rather a serious nature to send to you, which, together with an event which has lately taken place at Wangaroa, the particulars of which it falls to my lot to detail, will, I have no doubt, excite considerable solicitude and Christian sympathy for our situation, and the probable results which may follow. The event to which I allude is the taking by the natives of the brig Mercury, of London, John Edwards master, who, on a whaling voyage from Port Jackson, put in here for supplies, on Saturday, the 5th inst. On Sunday morning, March the 6th, at an early hour, I was awakened by a great noise among the natives, who appeared to be all in an uproar. On opening my room window, one of our domestics, a native boy, informed me that a vessel had arrived in our harbour the preceding evening, had got on shore, and been robbed by the natives of the heads of the harbour, who are distinguished by the name of the Negatepo. But as we can very seldom depend on native reports, and feeling much indisposed and sore from the abuse which I received from some people the evening before, I went to bed again, and rested till a rather late hour, when brother Hobbs came into my room, and suggested from brother Turner the propriety of some of us going down with our boat, that, in case the report should be true, we might assist our unfortunate countrymen all in our power. I immediately rose, and the boat being in readiness, having been prepared to go round to the Bay of Islands on the following Monday, and the tide answering, accompanied by brother Stack and Tepui, I left our settlement, and proceeded down the river to the harbour; where I found the brig Mercury, at anchor near the Pa; a small island within the heads of our harbour, where the various tribes assemble when threatened with an attack from an enemy. The vessel was so thronged with natives, and surrounded with canoes trading, &c, that we found it difficult to get alongside, or move on deck when we got on board. I was invited down to the cabin, which I found full of chiefs. Tiperhee, the principal chief, asked me whether I knew this tribe, referring to the ship's company; I answered in the negative. He said, "Is this the sacred day ?" I answered, "Yes." To which he replied, "See how they are *trading !*" adding, they are mean people. This, together with several remarks which have since been made by the various natives implicated in the affair, leaves sufficient room to suppose, that had not our countrymen distinguished themselves as a different tribe from us, (as the natives express themselves,) by trading on the sabbath day, it is probable they would not have met with the treatment which they experienced.

The circumstance of so many natives being collected together, and their general appearance, excited a strong suspicion in my mind that a plot was formed or form-

ing to take the vessel. I suggested to the master the propriety of his getting out, if possible, with the ebb tide in the night, when it was probable the natives would go on shore. Being informed that the vessel might be in Port Jackson in two months, I wrote a hasty letter to Mr. Leigh, and went on shore, accompanied by Tepui and most of our tribe, to take some refreshment before we returned home. Just as we were getting into our boat to return home, we heard the chain cable rattle, and looking round we saw the topsails hoisting; in a few minutes the anchor was weighed, and the vessel veering round to go out, when a baffling wind came, and took her head right on shore. We now expected that she would strike every moment. At the same time the natives collected in a body on shore, and those on board began to quarrel and make a great noise. A boat was sent a-head with a rope, which assisted a little in bringing the vessel round, at the moment we put off in the boat with an intention to assist; but just as we were going under the bow to get a tow-rope, a most furious scuffle took place among the natives on board. Several were thrown overboard; among the rest young Tepui, from whom brother Turner and I had received the preceding evening so much personal abuse, was thrown quite over the side of the vessel, and went down into the water, but rose up again, threw off his garments, and ran up the side of the vessel again with all the fury of a tiger. The glittering of hatchets and other weapons of war, together with the loud vociferations and struggles of the contending parties, exhibited a scene which I cannot soon forget, and excited feelings which will not soon be erased from my mind. Our own safety now became a subject of serious concern, as we could not tell where or how the affair might end, and we wished to get as quickly as possible from the vessel: but our boys would not move an oar; so brother Stack and I took each one, and pulled off some distance. Tepui, who was in our boat, wished us to put him on board; but being afraid to go near, we put him on shore. He took his musket, and ran to the brig, whose stern was now close to the shore, so that the crowd of people on the island had got hold of ropes, while others were tearing out the dead lights, and making their way into the cabin. A general plunder now commenced,—boxes, chests, and every thing moveable, flying over the sides.—Some I saw cutting away the sails, others ropes, &c.

We were now greatly alarmed for the safety of the ship's crew, but were partly relieved by seeing two boats filled with Europeans pulling from the dreadful scene. Seeing the captain in one of them, I hailed him, and inquired what he intended to do. He said they were flying for their lives—a blow having been made at his head with a hatchet, which was by some means diverted, but that he could not tell what to do. I requested him to send us a boat's crew from his boats, and I would accompany him out to sea; and when there, we would consult what was best to be done. When we had got about a mile along the coast, two of our boys who were in the boat asked where we were going to, and seemed surprised when I told them that we were going to the Bay of Islands.—They said that Tepui had quelled the disturbance, and that we might go back and take the vessel.

On hearing this we hailed the boats, which were some distance a-head, and informed the captain and crew what the native boys had said. But no one seemed inclined to believe them, or to venture back again. But finding that three of the ship's company were left behind, viz. the chief mate, cook, and steward, they consented to go to a sandy beach to which I pointed, and wait until I returned in our boat, to try to get the persons left on board, and see how things were going on. The Europeans who were in our boat judged it prudent for them to go into one of their boats, which they did. I then hoisted the sails, and steered back again to the harbour, and with much fear approached the vessel. When I came within hail, Tepui beckoned to me to come on board, which I did, accompanied by brother Stack. The scene was beyond all description singular and disgusting. The sails much damaged, and the running rigging nearly all cut away; hatches all off, and the decks swimming with oil: all were naked; and having washed themselves all over with oil, it ran so copiously from the heads of some of them, that it nearly blinded them: many were down below, handing up casks; others were throwing them overboard, and getting them on shore. I spoke to several of the chiefs, who caused a general silence. I asked them with great seriousness, if they would give the vessel up to me, and I would go after the captain and his men, and prevent his bringing the ships from the Bay of Islands, which was his intention. They immediately consented, and many left the vessel. I then looked round for the three men, whom I saw on shore, and put off in the boat for them. We re-

turned again, and went on board, where we found the work of plunder going on very briskly. I went to the quarter deck, and the attention of the plunderers being directed towards me, I told them that the boats had gone to bring ships from the Bay of Islands, and that if they would not cease immediately, that they might depend upon being punished severely.—They immediately desisted, and in ten minutes the decks were clear of natives, who gave three cheers, and got into their canoes. We were requested by the mate, who was determined to go out, to accompany him; to which brother Stack and I consented. I went on shore, and came up to the settlement to bring down a quadrant.

On Monday morning, the 7th, I prepared, as I had before intended, to go to the Bay of Islands, should all be right on board when I arrived; but I had not left our settlement more than a mile before I met Tepui and several others in one of the ship's boats, and seven or eight canoes loaded with boxes, casks, &c, the poperty of the vessel. I hastened down to the harbour, hoping to find all well; but to my great astonishment and grief, I found that during the interim of Tepui leaving, and my going to the vessel, greater mischief had been done to the cargo than on Sunday afternoon. I forgot the quadrant, and when I returned, found the compass which I had obtained from the natives the night before, was taken away again; so that we were going to sea without compass, quadrant, or chart, the hatches all off, and the dead lights out. Having once more got the decks clear of natives, the mate determined to get out, saying that he would rather run the ship on shore than see the cargo so wasted. The wind being fair, and an ebb tide, we left the anchor and thirty fathoms of the cable, and stood out.

After getting well to windward of the island, off the harbour's mouth, the brig was hove to, and the mission boat hoisted on her quarter. We were all now in good spirits, hoping to be off the Bay of Islands in the evening, and to get assistance to go in from the vessels in the harbour. But our hopes were soon blasted by the changing of the wind, which came right in our teeth, and in a short time it blew a gale. Towards evening the sky gathered blackness, the sea began to rise, and we had every prospect of an increasing storm.—Our prospects were now dreary. Brother Stack, and the four natives who had come in our boat, were all sick, and went below. We now began to drift fast to leeward, and there were only four, including myself, to manage the vessel. I generally took the helm, while the three seamen managed the sails, &c. Towards midnight, however, the storm and our fears greatly abated.

At ten, A. M., the distance of the nearest land being probably about twenty miles, the wind died away, and we had a perfect calm. Finding that the heavy swell was taking us fast out to sea, at the request of the mate, we drew up an account of the taking of the vessel, her having been given up to me, the reasons and object of our coming out to sea, and our situation, which formed the reason of our leaving her. We took a copy, which every European signed, put it into a spy-glass, and left it in the binnacle. We now, with much anxiety and trembling, proceeded to lower the boat, which we happily succeeded in doing without injury, and we reached the nearest land by half past 4, P. M. We now hoped to have a good night's rest and some refreshment, which was very desirable, as our strength and spirits were very low: but in this we were disappointed; for just as we got our things out of the boat, on a fine sandy beach, a party of armed natives, who had been watching our boat, came upon us unexpectedly. At first they appeared friendly. I took a walk with a chief, who was one of them, upon a distant hill, for the purpose, if possible, of ascertaining the situation of the vessel, which I could just see through a glass: she appeared to be drifting nearer the land. As we returned to our little company, my companion snatched the watch out of my hand, and would not return it. On my arrival at the place where we landed, I found all our company in the greatest alarm, which was excited by the behaviour of the strangers, and especially by a conversation among them which our natives overheard. The man who had accompanied me on the hill became very turbulent, and began to overhaul my things. He said, "You have got some powder in this box, and I must have it;" and I could not satisfy him of the contrary, till I had opened my trunk. He then said it was in my portmanteau, which I likewise opened for his satisfaction. Our boys became increasingly alarmed for our safety, and accused them of what they had been plotting, and added, "If you injure any of us, depend upon it Tepui will punish you." One of our boys told them that they should kill him before they killed me. They attempted to deny what our natives charged upon them, but it was too evident, from the whole of their behaviour, that they had bad intentions. I felt

afraid to attempt getting the things into the boat to go to sea, lest an immediate attack should be made upon us. Though we were now much fatigued, and must have had to contend with a foul wind and heavy swell, yet for some time this appeared more desirable than to remain where we were. But contemplating the approaching night, and the dangers to which we should be exposed upon an unknown coast, in an open boat, in case the night proved stormy, which appeared likely, we determined to remain for the night, casting ourselves upon the protection of Him whose hand had thus far preserved us in the hour of danger. We endeavoured, therefore, to avoid the appearance of alarm, and commenced cooking some victuals. In the course of two hours the number of natives amounted to about twenty, which greatly augmented our fears, until the arrival of a chief and his wife, friends of our tribe at Wangaroa. The boys then said that their hearts "were well." By the interference of this chief, I obtained a blanket which had been taken from us. After taking a little refreshment, brother Stack read a chapter in the New Testament, and sang a hymn. I prayed. After which our natives sung and prayed also. The chief above mentioned took his station at one end of the tent, which we had erected with the boat's sails against a perpendicular rock, and his wife at the other end. The rest laid down on the sand, with only our one blanket as a covering for four of us; and from the coldness of the night, and our peculiar situation, together with a violent toothach, I did not sleep much.

On Wednesday, 9th, at daylight, I went out of the tent: the morning was fine, and the wind appeared fair. One of the boys came running to inform me, that the man who behaved so ill the night before had rushed into the tent, and taken my portmanteau and trunk, and several other things: we returned with all speed to the spot, where we found them all assembled in a body. They were determined to keep what they had got; and not knowing what might be the consequence of delaying, we hasted to get into the boat, and rowed off, thankful that, though I had lost all my best clothes, a considerable quantity of linen, and several other things, together with some of brother Stack's clothes, we had got away with our lives. The chief to whom we attributed our deliverance from the murderous designs of those who had robbed us, proposed accompanying us in the boat to Wangaroa: we gladly accepted of his offer, and he got into the boat. By eleven, P. M., we had the unspeakable pleasure of once again joining with our friends to praise the Lord, our great and glorious Redeemer, at Wesley-dale.

On Thursday, 12th, I accompanied the three sailors over land to Rangahoo, and arrived about ten, P. M., where they joined their captain and shipmates. On Friday, the 13th, I went over to Paishja; and on Saturday, the 14th, returned by way of Kiddee Kiddee to Wangaroa, and was glad to find my brethren and sister Turner a great deal better, both in body and mind, than when I left them. Our classmeeting was very precious.

Thus I have endeavoured to give you some account of an affair which, together with other circumstances, seems to threaten our infant cause at Wangaroa. Ships will not now visit our harbour, unless to punish the natives: should such an event take place, it is more than probable our lives will fall a sacrifice to these depraved savages; and should not ships visit us, we scarcely can imagine how we shall get our supplies. Our condition is truly trying, but we trust that God will shine on our path.

No cause of offence whatever was given to the natives by the captain or crew of the Mercury; whilst on the part of the natives, the most treacherous, unfeeling, and provoking conduct appeared, both at the taking of the vessel and since. Indeed, though the various tribes of Wangaroa would be loath to part with us, yet their conduct is such as to excite apprehensions respecting our personal safety.

Extract of a letter from MR. TURNER, *dated Wesley-Dale, Wangaroa, March* 25, 1825.

WHEN we last wrote you, all was peace and quietness among us, and our prospects encouraging; but of late things have been far otherwise. On the 5th of March the natives gave us a serious proof that our lives are in danger among them. On this day many natives were gathered round our settlement, and some were troublesome. Several got into the yard. Ahoodoo, one of our principal chiefs, got over our fences, and came direct to the house. I was then working in the yard, and told him it was wrong for him to act so, as it was setting others a bad example. This enraged him, and he threatened and stormed at some length, shaking his weapon over my head, as though he would have cut it off immediately. Immediately after this, brother White came up, and I told him what had passed, at which he was much displeased; and, as this was not the first offence of the kind committed against us

by this chief, brother W. reproved him for his conduct, and wished him to go out of the yard. This he refused to do, and began to threaten and storm in an alarming manner; but after some time he walked out of the yard, and was followed by the others. Soon after they were gone, we found that one of them had taken away under his mat a favourite young dog that we were rearing for ourselves. Being informed that one of our sawyers had taken it away, brother W. went down to him to get it back; who, when he saw Mr. White coming, brought the dog to meet him, and delivered it up without a word; apologizing for taking it away, by saying the dog had followed him to the outside of the fence. Young Te Booe, the son of Ahoodoo, for whom the dog was stolen, came up, and seeing Mr. White with the dog in his arms, seized it by the leg, and broke it. He then began to beat Mr. White with his spear, but was prevented from injuring him much. At this time I was at my room window, and seeing what was going forward, I ran out of the house, accompanied by Mr. Hobbs, to brother W.'s assistance. Before I had got half way over our field, I saw Te Booe, who had left Mr. White, coming in great haste, with vengeance in his looks, and I believe destruction in his design. On meeting me, without saying a word, he made a blow at my head with his spear: I received the blow on my left arm. The spear broke in two pieces, and with the longest part he attempted to spear me, and gave me a severe blow or thrust on my left side; but, fortunately for me, it happened to be the blunt end of the spear. On receiving this blow, I believe I fell senseless, not knowing the injury I had received. On seeing him upon me, another chief, who is very friendly to us, ran and prevented him from doing me any farther injury.—At this time, Ahoodoo, the father of the young man, had got Mr. White down by the side of our fence, and it is likely would have injured him seriously, if not murdered him, had he not been prevented by other natives, who came and rescued him out of his hands; and he escaped uninjured, except two of his fingers being a little cut, and one arm bruised by being struck with the spear. Thus far the Lord suffered them to rage against us, and no farther. On this day a vessel came into our harbour, and was taken by the natives; but on this subject I shall say nothing, as brother White will give you all particulars.

Our kind friends belonging to the Church Missionary Society at the Bay of Islands, hearing of these things, became concerned for us and alarmed for our safety. Two of them, Messrs. Williams and Kemp, kindly came over to see if they could render us any assistance in this trying season. They gave it as their decided opinion, as well as the rest of our brethren there, that Mrs. Turner and the children ought to be removed to some of their settlements immediately; and had, previous to their coming, devised a plan for taking them back with them.

We took the subject into serious consideration, and for several reasons judged it expedient to remove Mrs. Turner and the little ones immediately.

On the 18th we succeeded in getting them over land to Mr. Kemp's, at the Kiddee Kiddee, where they are at the present, and where every mark of kindness is shown them by the whole of our kind friends there. We farther judged it necessary to call in the counsel of our friends, to know what steps we should take in our critical situation; and for this purpose requested them to meet brother W. and me at the Kiddee Kiddee; which they all did (except Mr. Hall, of Rangahoo, who was prevented by sickness) on the evening of the 18th; at which time, and on the following morning, we seriously considered the subject; and from what was then considered, it was the unanimous opinion of all our friends present, that our *lives* were in *danger*, and that we ought not to stay at Wangaroa, but leave it as speedily as we could, and in the best way possible. The following considerations influenced them to come to this conclusion:—1st. The conduct of the natives towards ourselves in the affair above mentioned, and others which are gone by, but which serve to show their general spirit.—2d. The taking of the brig Mercury.—3d. An expectation that the different tribes round about the Bay of Islands will come against our people, and punish them for their past misconduct.—4th. The probability that Europeans may call them to account; and if so, it is very likely that we shall fall victims to their rage and malice.—5th. That after such base conduct, should we continue among them, it may be injurious to our brethren at the Bay of Islands, as their natives may take occasion from the conduct of ours to behave ill to them.—6th. That George, one of our principal chiefs, is dangerously ill, and has requested, in case of his death, that the natives of Shukeanga should come and strip us of all we possess, (if not kill us,) as *utu* or *payment* for the death of his father, who was killed through the taking of the Boyd, and for whom he says he has never yet had satisfaction. This report is believed by our friends to be a *fact;* and I

have repeatedly been told by his brothers, that when he dies we shall be *ka wati*—broken or stripped of all; and that this request must be looked upon as the last *will* of one who was about to enter the world of spirits, and made to those to whom "revenge is sweet," and who, no doubt, would be glad to execute such a will.

Viewing the subject in this serious light, we could not disapprove of the conclusion come to by our brethren; who, I believe, as brethren, feel for us and our cause.—But though our judgment approved of the measure recommended, our feelings have not suffered us to take any step towards carrying it into execution; and we now think it will be best to continue at our post for the present, and "quietly wait for the salvation of God."

A considerable tribe of natives is now collecting together at the Bay of Islands, to come against our people, and report says that they intend to take us away by force. The great Shunghee, (who is now on a war expedition against a people on the western coast,) it is supposed, also will take up the subject seriously when he returns,—so that at present we know not how it will go with us. But unto our God we commend ourselves and our all, and are persuaded that if we seek his glory, he will direct our way.

From the preceding statements you cannot but view us as placed in critical and trying circumstances; and will, I have no doubt, feel for us, and ever hold us up at the throne of grace. Nothing but the grace of God can enable us to stand, and "endure hardness as good soldiers of the Lord Jesus Christ," among this heathen and savage people.

WESLEYAN METHODIST MISSIONS IN WESTERN AFRICA.

Under our miscellaneous head, in the preceding number, our readers will find an interesting article respecting the rules and present state and future prospects of the Colonization Society. We heartily wish success to the enterprising efforts of this society to establish their colony on the shores of Africa, and hope that the Christian community will be equally zealous for the spiritual good of the colonists.

We have given from time to time extracts from the Wesleyan Methodist Magazine, detailing the difficulties, labours, and success of their missionaries in Western and Southern Africa; and we ardently pray that they may yet witness the rising glory of the church in those darkened regions of our moral world. From the October number we publish the following extracts of letters from Western Africa:—

Free-Town.—*Extract of a letter from* Mr. Piggott, *dated April 12th*, 1825.

The Lord has been very gracious to us in Africa during the past quarter, notwithstanding my lonely situation since the death of my dear brother Harte, and the consequent increase of my labour and care. He has fulfilled his promise in granting me strength proportioned to my day. Oh that I could more fully rely upon the word of his grace, and wait with patience the fulfilment of all his promises!

In the last quarter the Lord has added to our little flock about nine persons, principally new converts, who promise to be ornaments to their profession. Their conversations apparently were deep, and their experience is sound.

Our congregations at each place are somewhat encouraging, which enkindles in my mind the hope of seeing better days. This year Africa has received three new missionaries, three schoolmasters, and one schoolmistress, from the Church Missionary Society; but what are these among so many? The Lord has, however, thought good, in his all-wise but mysterious ways, to remove one, the Rev. Mr. Knight, by death; which has weakened the force, and increased our conviction that our help is alone in God.

St. Mary's.—*Extract of a letter from* Mr. Hawkins, *dated May 17th*, 1825.

In my last I stated that we enjoyed tolerably good health, which I am happy to say is the case at the present; and I trust the Lord will grant us a continuance of the same blessing through the approaching unhealthy season. I understand the rains are set in at Sierra Leone, and that some heavy tornadoes have been felt there; but at Bathurst we have not as yet had much rain. It appears to be the general opinion that this is likely to be a bad season here; but if it should please the Lord

to afflict us again, I trust he will grant us patience, and resignation to his will. We beg an interest in your prayers, that God may spare our lives, and make us more useful. We trust we can say that we are growing in grace, are happy in our work, and blessed with the smile and approbation of God.

As it respects the members of the class, I trust they are advancing in the divine life. The schools continue to prosper: we have at present thirty-eight boys. The congregations, I am happy to state, are on the increase:—they improve in cleanliness, in order, and in number, and I have no doubt we shall soon see much good done at St. Mary's. I have been under the necessity of making an alteration in the time for meeting the classes, as some of the members neglected attending on the Sunday morning. Mrs. Hawkins now meets the women on Wednesday evening, and I the men on Friday evening; and all of them in general attend. Hence, as we have no classmeeting on the Sunday, we have a prayer-meeting at seven in the morning, which is well attended. About six young men engage in public prayer. I still follow the plan of brother Morgan, by preaching in Jalloof. I use English only on the Sunday mornings, and at other times their own language; and in general we have from twelve to twenty persons who come to Bathurst from the interior of the country. The meeting-house has sometimes been quite full of them, and the people pay particular attention when the service is in Jalloof.

REVIVAL OF RELIGION ON UNITY CIRCUIT, NEW-ENGLAND CONFERENCE.

Extract of a letter from the Rev. Joel Steel *to the Editors, dated Lempster, December* 13, 1825.

I would inform you that God is pouring out his Spirit on this circuit. Sinners are awakened and converted to God—backsliders are reclaimed—and the gracious work of sanctification is reviving in the church. At the commencement of this work but few professed to enjoy this blessing; but now, blessed be the Lord! they are becoming more acquainted with it, and are enabled to prove the possibility of its attainment; and it is reviving and spreading gloriously.

Between forty and fifty, recently brought into the liberty of God's children, are exulting in the pardoning love of God. Upwards of twenty have been baptized, and about forty have been received as probationers in the church, besides a number reclaimed from a lukewarm and backslidden state. Our prospects are still encouraging, and we hope for a continuance and spread of this glorious work.

STATE OF RELIGION IN BUENOS AYRES.

At the concert of prayer in Boston, Mr. Anderson, assistant secretary of the board, remarked that no intelligence of importance had been communicated from any of the missionary stations during the past month; but that happily, a few hours before, Mr. Parvin had arrived from Buenos Ayres, and would proceed to give some account of the state and prospects of religion in that republic. His object in visiting this country at the present time is to make some farther arrangements for the promotion of Christianity in South America. Having accomplished this object, he will immediately return.

Circulation of the Scriptures.

Not long after his arrival at Buenos Ayres, Mr. Parvin lodged a number of Bibles and Testaments in a bookseller's shop, at the same time giving notice in one of the papers where they could be obtained, and at what price. In the course of the next day or two, they were all sold, 30 in number, and the bookseller applied for more. A new supply was furnished, and in an equally short time, 30 or 40 more were disposed of—and so at length a whole box. On inquiry, it was found that they were chiefly purchased by Catholic friars, scarcely any of whom were previously supplied. Indeed the number of Bibles in the whole city must have been extremely small. Three or four years ago, a small Bible society was formed in Buenos Ayres, comprising about 15 members, most of whom were persons of moderate circumstances and rank

in life. This society still exists; and its members meet regularly once a month, to pray for the blessing of God upon their efforts, and also to relate any incidents which may have occurred, illustrating the usefulness of the sacred volume. It has been thought expedient by many that a Bible society should be formed upon a larger scale. No doubt of its success is anticipated, although, as a matter of prudence, the efforts for its formation have been hitherto delayed. Four or five months ago, Mr. Armstrong, an agent of the British and Foreign Bible Society, arrived at Buenos Ayres, for the purpose of making inquiries relative to the circulation of the Scriptures in that country. With him Mr. Parvin called on several Catholic clergymen, and found them cordially interested in the formation of a national institution. The minister of state is equally favourable to the object. It is the opinion of Mr. Parvin, who has had opportunities of extensive information on the subject, that in the whole city of Buenos Ayres, containing a population of 80,000, there are not more than 500 Bibles and from 1500 to 2000 Testaments. If agents could be employed whose hearts are interested in the cause, there is no doubt that some thousands of Bibles might be distributed in the city and province, with the greatest advantage. A few days before Mr. Parvin's departure, a merchant from the interior, who is a native of the country, called on him, and purchased 60 Bibles and 30 Testaments. In packing them up, a considerable number of tracts were added.

Progress of Toleration.

When Mr. Parvin arrived at Buenos Ayres in 1823, serious doubts were entertained whether a place of Protestant worship could be opened with safety; but, after three or four months, it was concluded to make the attempt. In February, 1824, Mr. Parvin commenced preaching in a private house, the residence of a respectable English gentleman. Only fourteen individuals at first attended. Afterwards a room was hired for the purpose in a retired part of the city. It was generally known, however, that such a meeting was held, and many knew where. Not unfrequently persons assembled at the windows to hear, among whom were occasionally Catholic priests. In a few instances some of them entered the meeting, where they were cordially welcomed, and conducted with perfect propriety.—In February of the present year, the British consul negociated with the Buenos Ayrean government for a free toleration of religion in the case of British subjects. This request was granted; and in the treaty between the two countries, subsequently made, an article to the same effect was introduced. Very soon after, it was stated to the American charge des affaires that a similar toleration would, on application, be granted to the citizens of the United States. On the 1st July, a bill was presented by the executive, granting a free toleration of religion to every person in the province, citizens and strangers. This bill passed the house of representatives only a night or two before Mr. Parvin left, and runs thus: "*The right which man has to worship God according to his conscience, is inviolable in this province.*"

This is a law solemnly enacted by the government of Buenos Ayres, which opens a wide door in that country for missionaries of every name and nation to enter. Shall the opportunity be neglected?—*Rec. & Tel.*

OBITUARY.

DEATH OF THE REV. HENRY CHRISTIE.

Died, in Dublin, Franklin county, Ohio, in the 61st year of his age, the Rev. Henry Christie. He was born April 3, 1765, in the city of Albany, state of New-York. His father was an officer in the British service in the revolutionary war, at the close of which he died, and left a young and helpless family to contend with difficulties peculiar to that state of things. Being thus left, Henry, the subject of our present remarks, put himself to a trade in the city of New-York. During his apprenticeship, he was awakened, under the ministry of reconciliation, to a sense of his lost condition; and, after some severe conflicts and struggles, he found "the pearl of great price," and joined the Methodist society.

He soon evinced a strong desire to

induce others to participate with him in the blessings of salvation. This led him first to exhortation, and secondly to preaching. In 1790 he commenced travelling in the bounds of the New-York conference, in the Litchfield circuit, and it is said that his labours were much blest. He did not continue long in this work, but married, and located in Cornwall, Litchfield county, Connecticut, where he lived upwards of twenty years. As far as his health would admit, he continued to preach the gospel of Christ, and was cordially united with the people of his choice.

In the autumn of 1817 he removed with his family to the state of Ohio.—Here he soon was called to endure trials of a very peculiar character.—The members of the family, one after another, were sick; and first one and then another of his beloved sons was separated from him by death. To these strokes of a wise and gracious Providence he submissively bowed; and they appeared to be a means of ripening his own soul for the kingdom of heaven.

After his removal to the west, his own health, notwithstanding the severe shocks we have mentioned, seemed much better than usual, until within a short period of his dissolution, and he accordingly preached more frequently than formerly.

About a week before his last illness, he attended a meeting some distance from home; and it is supposed that the fatigue he endured was too much for his feeble frame; for on his return he was seized with a fever, which terminated in the dropsy, and which closed his mortal existence. From the commencement of his illness he seemed to have a presentiment of his speedy dissolution, as he told his family not to be uneasy, for all was well with him; that though he might die, he should live again.

For two days previously to his death, his sufferings were very severe; but he sustained them with great meekness and patience: no complaining or murmuring was heard from his lips.—At one time, when his agony seemed indescribable, he said, "This is the bliss of dying." Being asked by a friend how he was, he replied, "I am near my Father's house above." To his friends and neighbours, who often visited him, he spoke of the holy raptures of his soul, and of his cloudless prospect of that eternal inheritance which awaited him. He encouraged his family to be faithful in God's service, and wished them to inform those of them that were absent, *that he died in the faith.*

When his physician informed him that his sufferings were nearly ended, he smiled, and shouted, "Glory to God!"—saying that he had a *desire to depart, and to be with Christ.*

Being sensible that his end was now come, he reached his almost lifeless hand to the bystanders, evidently for the purpose of having his family come near to him. Though unable to speak, his countenance beamed with joy, and indicated the holy triumph of his soul. He made an effort to close his own eyes, but not being able, he clapped his hands in token of triumph and victory, and his soul fled to the bosom of his God.

POETRY.

From the Wesleyan Methodist Magazine.

RECOLLECTIONS OF HENRY MARTYN.

The sky hath often changed its varying cast,
And many a threat'ning sign hath o'er it pass'd,
And many a bow of peace hath linger'd there,
And the arch foe hath other trophies won,
And glorious deeds Immanuel's arm hath done,—
Since angel bands thy spirit homeward bare.

Yet can I not forbear to think of thee,
Thy wondrous valour and thy victory,
Thou soldier, and thou hero of the cross!

Yet, thou meek suff'rer in a ruthless clime,
I will bewail thy scathed and shatter'd prime,
And o'er thy fate one tearful moment pause.

Henceforth thy name be Martyr!—for below
Thy days were toil, anxiety, and woe;—
And now thou art at rest, at peace, at home!
Because thou spiredst not thyself from death,
Thy Lord hath crown'd thee with a deathless
For glory is the meed of martyrdom! [wreath;

Exalted near the ranks of seraphim,
Doth e'er thy gentle eye look down on *him*,
The merciless wretch that cursed thy fainting hours?
Com'st thou among that heaven-descending band,
To desolate Mohammed's faithless land,
Where, lo! the storm of wrath already lowers?
Or doth some angel, arm'd with soul more stern,
With no unholy indignation burn
To crush the rebels, mercy cannot save?
But if again the peaceful cross appear,
Sweet spirit! wilt not thou be hov'ring near,
To plant it o'er thine undistinguish'd grave?
ALEC.

A MOTHER'S DEATH.

"Thy mother is dead!"—An angel band
That moment swept the strings of the lyre;
I heard the notes flowing from Canaan's strand,
And my heart glow'd with celestial fire:
"She is not dead," they seem'd to say,
"But her soul has burst its prison of clay,
"And basks in the blaze of eternal day."

"Know, mortal, it is the sovereign will
"Of Him who is King of the earth and sky,
"That all who on earth his commands fulfil,
"Who are faithful in life, are never to die:
"They suffer a moment,—the pang is done,
"The struggle is over, the battle is won;
"They stop, and eternity's joys are begun!"

The music ceased; but still on my ear
Its soothing impression linger'd long:
Even now, though time through many a year
Has fled, I well can recall the song;
And memory brings to my mind again
The softly sweet but awful strain,
Struck from the lyre by that heavenly train.

Yes, many a year has roll'd along,
Since thou didst pass through the dreary way
That leads to heaven, and join the throng
Who swell to their God the grateful lay.
"Hail, holy, holy, holy Lord!
"For the rapturous joys these mansions afford,
"Be thou for ever and ever adored!"

Oh, if thou canst for a moment deign
To return to the place where mortals dwell,
Descend from the skies, and once again
Look on the son thou lov'dst so well!
My hollow cheek is the seat of care,
But a soul of fire 's the gem I bear,
And thy image is deeply imprinted there.

Say, dost thou e'er think on those happy days,
When thou wouldst lay my head on thy breast,
And sing to me old and simple lays,
Till, in blessing me, thyself wast blest?
But oh! how this wounded heart does burn,
To think of those days that can never return;
And I mourn their loss—though I vainly mourn.
D. P. LLEWELLYN.

THE FATE OF EMPIRES.

The wolf is in thy kingly hall,
The lion in thy garden howls,
And wilder, bloodier than they all,
The Arab robber round thee prowls:
High vengeance smote thee from thy throne:
Thou 'rt dust and ashes, Babylon!

Where are thy pomps, Persepolis?
The traveller trembles on his way
To hear thy serpents' sullen hiss,
Thou mighty daughter of decay!
Thou thing of wonder and of scorn,
Thy night has come without a morn.

Where are thy glories, Carthage? Dead!
Death lords it o'er thy pallid shore.
What stirs thy sands? The robber's tread!
What stirs thy waves? The robber's oar!
The arm that smote the crest of Rome,
Here wastes in the eternal tomb!

City of Constantine,—earth's queen!
Where are thy banner and thy bow?
Sits in thy gates the Saracen?
Oh fallen! the lowest of the low!
Has not the earth one generous sword,
To save thee from the Tartar horde?

My country! shalt thou have thy hour,
When rolls the wheel of destiny?
No! holiness shall be thy tower;
The free, the slave, shall plead for thee,
Thou friend and fortress of them all!
No, England! thou shalt never fall.
POLLIO.

CONFIDE IN THE LORD.

Man of God! although thy heart
Feels its comforts rent away;
Though thy fondest hopes depart,
Let Jehovah be thy stay.

Though affliction press thee down,
Like an overwhelming flood,
And thine earth-born blessings drown,
Let thy soul be strong in God.

Though thy head in sickness bow,
And thy very heart be faint,
'Tis His hand who strikes the blow—
That supports the sinking saint.

Though thy lisping babes be torn
From thy cherishing embrace,
And their mortal part be borne,
To the last drear dwelling place;

And though suffering nature wring
From thine aching heart the sigh,
And parental anguish spring
In the tear-suffused eye:

Nature's tribute will be paid—
"Jesus wept!" when clothed in clay:
He will ease thine aching head,
Turn thy darkness into day.

May the comfort thou hast pour'd
Oft upon the wounded soul,
Be thy portion, and afford
Heavenly balm to make thee whole.
N. N. W.

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DIVINITY.

From the Wesleyan Methodist Magazine.

ISAIAH'S VISION:

A Sermon;

BY THE REV. JOSEPH SUTCLIFFE, A. M.

(Concluded from p. 45.)

II. The prophet Isaiah being favoured with this vision for the comfort of a trembling church, and for the support of the ministry, it may be improved in all future ages, to which it has a special regard, with the same consolatory designs.

1. The first doctrine therefore evidently arising from the vision is, that a right knowledge of the being and perfections of God is the foundation of true religion. The prophet saw the Lord enthroned in his temple for the protection of the church. He heard the seraphim who survey his works, and trace the paths of his providence and grace with superior regards, adore him as the thrice holy Lord and God. In these, the highest duties of religion, they are models for men.—Look now on the heavens, the work of his hands. Look on the stars which illuminate the expanse, and revolve in systems at his command. Look on the earth, the abode of man; and see the whole scale of beings, birds, beasts, fishes, insects, and all the variety of food which his hands prepare. Look on man, the last and best of all his works. He was made in the image of God, admitted into covenant with his Maker, endued with reason and speech that he might collect the silent praises of the universe, and offer them up to heaven in rational hymns and enlightened devotions.

But it is the moral perfections of God which are chiefly to be noticed here: redemption which unfolds his mercy, and providence that unfolds his care. He must be a holy Being; for there is no virtue which does not lead to happiness and peace, nor any vice that is not connected with misery and shame. He has preserved good and holy men to a great age, extricated them from troubles, and fulfilled all his promises to them and to their children. With the wicked he has borne long, and had great patience, chastising their sins with paternal strokes, and ultimately destroying the incorrigible as his last and strange work. Often is his arm of vengeance uplifted, and yet on the slightest repentance the thunderbolts drop from his hand. "Who is a God like unto thee, that pardoneth iniquity, that passeth by the transgression of the remnant

of his heritage? He retaineth not his anger for ever, because he delighteth in mercy."

2. We may remark farther, that every fresh discovery which the Lord is pleased to make of his providence and grace, demands fresh acts of devotion and praise. "One of the seraphim cried unto another, and said, Holy, holy, holy is the Lord of hosts." Is it possible for beings who are under the smallest influence of piety to discover new traits of the wisdom and goodness of God, without returns of love and affection; or to perceive the new unfoldings of his care, without the most grateful acknowledgments of praise and thanksgiving? Shall Moses and the Israelites, pursued by the Egyptian host in the defiles of the mountains, see the sea divide to give them passage, and close on their presumptuous foes, and not sublimely sing to the Lord, "Who is like unto thee among the gods? Who is like unto thee, glorious in holiness, fearful in praises, doing wonders! The horse and the rider he has overthrown: they sank as lead in the mighty waters." Could Moses see the Israelites brought through a series of unexampled dangers, by a cloud of miracles, to the borders of the promised land, without acknowledging that "there is none like the God of Jeshurun, who rideth upon the heaven in thy help, and in his excellency on the sky?" Shall David, after a long exile, see the crown of Saul laid at his feet, and be hailed by his country as the king of Israel, without "declaring the righteousness of God in the great congregation?" While, on the contrary,—oh, it is painful to ask,—Shall the Christian hero, so called, escape a thousand deaths and dangers, and return with gray hairs to his country, to waste the remains of life in drunkenness and blasphemy, lying down at night without prayer, and rising in the morning, like the beasts, without devotion? Let him be assured that his day will come at last: "The heavens shall reveal his iniquity, and the earth shall rise up against him." And shall Britain, now the first of nations; shall the glory of Britain, whose population, agriculture, mines, commerce, and colonies, make her the envy of the world; oh, shall thy glory ever wane? Shall the scornful spirit of atheism which operated in the people to whom our prophet was sent; the spirit which already discovers itself in the walks of literature, and grovels in our clubs, forfeit the mercies to which righteousness, reformations of manners, and revivals of religion have raised thee? Oh God, avert the cloud of impending evils, and ever correct our errors by thy paternal hand! But it is chiefly in the doxologies for our redemption that the whole celestial choir are models for men. They sing a new song to the Lamb that was slain, and has redeemed us to God by his blood. Every creature joins in the ascription of blessing, and honour, and glory, and power, to him that sitteth upon the throne, and to the Lamb for ever and ever, while the seraphim say, Amen.

3. The glory of God is the only mirror in which men can per-

fectly see their sins, and be abased in the presence of their Maker. "Wo is me! for I am undone; for I am a man of unclean lips, and dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts." If we look at our neighbours, there is little to make us ashamed; having but a shade of difference in character. If the pharisee boast against the publican, on perceiving that by such a contrast he takes a false measure of human conduct instead of a divine resemblance, he must drop his countenance after a vain exposure of pride in presence of his God. It is a sight of the wisdom of our Creator, which reflects the image of our folly. It is a discovery of his goodness and mercy, his long-suffering and grace to sinners, which demonstrates the vileness and ingratitude of the heart. It is an emanation of the glory and holiness of God, to which the moral law may be traced as its proper source, that makes manifest our thoughts, revives our sin, and slays our hopes. Yea, the holiest of men must ever sink into the profoundest abasement in presence of their Maker, and say with Job, "I have heard of thee by the hearing of the ear, but now mine eye seeth thee; wherefore I abhor myself, and repent in dust and ashes." On perceiving the pure, sublime, and fervent worship of the celestial throng, a conviction rested on the prophet's mind that himself must attain a more hallowed strain; and that the worship of *this* people, whom God now refuses to call *my* people, with lips so unclean, and hearts so faithless, could never be admitted in heaven.

And are not these sentiments infinitely preferable to the vague hope of the negligent and less instructed Christian world; Christians who indulge in the pleasures of the age, and neglect all the more essential duties of religion, as prayer, self-denial, and regeneration of heart? They slumber at ease, with extinguished lamps; and yet dream of a joyful meeting when the bridegroom shall return!

4. We learn farther, that this God, this glorious and awful God, justifies those who write bitter things against themselves, and fall in abasement at his feet. "Then flew one of the seraphims to me, having in his hand a live coal, which he had taken with the tongs from off the altar, and laid it on my mouth, and said, Lo, this hath touched thy lips; thine iniquity is taken away, and thy sin is purged." Thus angels come on errands of love to man: but it is the altar which claims our chief regard. Oh, ancient and most instructive altar! Thou hast smoked with atoning victims from the beginning. From all high places and groves, from the courts of all temples, thy atoning flames have ascended to heaven from victims presented by an offending people to an offended God. Look, my brethren, look at this altar, raised high in the courts of the Lord's house. See kings and priests; see a nation of people, mixed with strangers from the most distant parts of the earth,

attend with atoning victims and peace-offerings to the Most High. See also this culprit come, and tie his lamb to the horns of the altar, and after laying his hand on the head of the victim, hear him say to the priest, "I have sinned; I deserve to die for my sin; but let this innocent victim die for me." The lamb was slain, being first made unclean by the transfer of guilt; his blood was poured out at the foot of the altar, and sprinkled seven times towards heaven, and before the Lord, and put on the body of the offender, while the tears of repentance swelled the water in which he washed his hands. The body, whole or in parts, was next laid on the altar, and the sin was put away, for whatsoever touched the altar was holy. The man, after this offering, went home with a better heart, cheered with the beams of mercy, and right with the congregation.

But was this all? Did faith look for nothing more? Could this lamb, this dove, or this sparrow, which shrunk from death, be a mediator between the Eternal Being and a worm of dust? Were the prophets satisfied, and did they make no reference to the future hope?

Oh, my brethren, they rested not in the law of a carnal commandment; they looked forward, and ever worshipped with the Messiah, the promised hope, before their eyes: the tragic scenes of his passion, and the consequent glory, formed the theme of all evangelical prophecy. "They heard him say to the Father, "Sacrifice and burnt-offering thou didst not desire; mine ears hast thou opened," (equivalent to "a body hast thou prepared me,") "burnt-offering and sin-offering hast thou not required. Then said I, Lo, I come, in the volume of the book it is written of me; I delight to do thy will, oh my God; yea, thy law is within me," Psalm xl. The prophets, affected with the deep stains of iniquity which lay on their country, were consoled with the thought, that in the latter day there should be "a fountain opened to the house of David and the inhabitants of Jerusalem for sin and for uncleanness," Zech. xiii. They looked for a better tabernacle, a temple built with living stones, exalted above the hills, and free for all nations. They looked for a better Priest than Aaron, a Priest for ever at the right hand of God, and a better covenant and hope to make all things perfect.

Christ then, the Lord Christ, and he alone, is this altar, this sacrifice, and eternal Priest. Righteousness has looked down from heaven, and truth has sprung out of the earth. The Desire of all nations has come to his temple, and filled it with greater glory than Solomon's prior to the burning of the city. He has confirmed the covenant with many, and sent the law out of Zion, and the word of the Lord from Jerusalem. Every institution, therefore, of the ritual law, is a finger-post, pointing to the consummation of the Redeemer's sacrifice on Calvary; while, on the

contrary, the altar of the cross affixes the seal of truth to the retiring glory of the tabernacle.

Oh Calvary! Calvary! most instructive theatre of our redemption, and best school for the human heart! Here "the Lord of glory" dies, and vanquishes the last of foes in the career of triumph. Here revelation, in all her forms of type, figure, prophecy, shines forth with beams unveiled. Here the clouds of angels attend to look into the opened ark, and receive an augmentation of happiness, by an enlarged knowledge of the divine perfections, and the joys prepared for man. That hallowed body, now uplifted and pierced, exhibiting seven wounds, corresponding with the like number of sprinklings of the blood of victims, demonstrates the perfection of the atonement by its oblation, once for all, in the fulness of time. Here is truth, here is grace, here is love, which alone can slay the enmity of man, and convert the world. Here is the true sublime of our glory and boast, for which we should "count all things loss, that we may know him, and the fellowship of his sufferings, being made conformable to his death."

5. It is essential here to add, that a sense of sin can be removed only by a sense of pardon; and the doubts and discouragements of believers can only be superseded by the love of God shed abroad in the heart. "Lo, this," said the seraph, the live coal ignited with fire which fell from heaven, and caused the sins of Israel to exist no more: "Lo, this hath touched thy lips; thine iniquity is put away, and thy sin is expiated." The current language of the sacred writings is the only channel in which we can perceive the true meaning of some peculiar texts, and know the real use of figurative language. While David was musing on the ways of Providence, the fire kindled in his heart, and inspired his soul with effusions of eloquence. When Jeremiah was labouring under discouragements, which induced him to say that he would prophesy no more; "Then," says he, "the word of the Lord was as fire in my bones, and I was weary with forbearing." The two disciples also, going to Emmaus, under the greatest depression and gloom, were so illuminated and cheered by the discourse of the stranger, that their hearts burned within them while he unfolded the prophecies. It was the same with St. Paul. To the Jewish faction at Corinth, who insinuated, from his way of life, that he must be a little beside himself, he makes this noble reply: It is the love of Christ which constraineth us; it is because we see the Saviour dying for all; for men dead in trespasses and sins; because we see God in Christ reconciling the world unto himself, that we in Christ's stead pray sinners to be reconciled unto God.

There is, then, a divine influence which attends divine truths. The gospel, which is from heaven, is accompanied with the power of the Spirit. It is the fire of the altar enkindled on the heart; the fire which constrains a man to be a moral martyr for his God.

It makes him willing to die, to save mankind from perishing in their sins. It descends on the people, as well as on the pastor. "Now he that hath established us together with you, and hath anointed us, is God; who hath also sealed us, and given us the earnest of the Spirit in our hearts," 2 Cor. i, 21, 22. These comforts have a peculiar character and mark of divine origin, inasmuch as they often come opportunely, I would say, in larger measures of grace, when the mind, like that of the prophet, is very much depressed. "We glory in tribulation also, because the love of God is shed abroad in the heart." Nor should it escape remark, that they are often accompanied with reviving promises: "I have put away thine iniquity, and thy sin is purged." These words were accompanied with unutterable sweetness and delight; a sweetness and delight known alone to the true people of God; a delight which removed all the prophet's fears, and made him willing to go with the severest message of his God to a degenerate people.

Ministers of Jesus Christ, fathers, and brethren,* permit me with all respect and deference in this eventful age, an age in which our country abounds with characters resembling those to which our prophet was sent; permit me to entreat you ever to keep before your eyes this high throne of glory, surrounded by the seraphim and an innumerable company of the heavenly hosts. Your faith will need the supports of God ever set before you, and an unshaken reliance on his coming and kingdom. Oh, contemplate this glory, and this altar of redeeming love, till your hearts burn anew with divine charity for the multitudes around you, that seem to perish in their sins. This love, kindled anew in your own hearts, will enkindle the hearts of those who hear you. Having the God that sent you ever before your eyes, seated on a throne, high and lifted up, and the most daring of men but as worms of dust perishing at his feet, you will receive every time you ascend the pulpit a new effusion of the Spirit, to address them with dignity and compassion. Love, the hallowed fire of the altar, will enable you to deliver the boldest truths; truths which they would not bear if delivered in any other temper. It will insinuate itself in a thousand forms, and discern the thoughts and intents of the heart, and meet the most obstinate cases with becoming fortitude and courage. But though we speak with tenderness, we are not to make apologies for declaring the sentence of heaven against men who glory in their shame.

Ministers, my brethren, must study the peculiar bias and character of the age. The prophet must walk among the dry bones, and make his estimate that their condition is utterly hopeless, without the aid of an omnipotent arm. All ages have indeed been wicked, as is evident from the pages of history, and the complaints of the

* Preached before the conference, during the late war, in Norfolk-street, Sheffield, and since in London, and on many occasions.

sanctuary, but peculiar opinions and peculiar crimes have distinguished one age from another. Divine truth has always had to contend with infidelity: so depraved is the human heart. The stubborn who had seen the miracles in Egypt, could not believe for the future. In later times, the Scribes and Pharisees on the one hand, and the Herodians and Sadducees on the other, divided their country. The schools of Greece had their theists and their atheists, as the Christian church had the orthodox and the Arian age. The contest has generally continued till the Almighty has come to the salvation of his people with a strong and avenging arm. But in the present age we have seen a whole nation throw off Christianity, shut up the churches, and abandon the reins to immorality, and the violence of war. The mania has affected Europe. The broad truth of heaven, a truth supported by the whole weight of heathen testimonies, that God spake at sundry times to the fathers, has now no influence on a multitude of men who live in full revolt against their Maker.

In our own country, population, agriculture, and commerce, have exceeded the credibility of the former age. Our metropolis is now the mart of nations, and has been the asylum of distress. With the import of wealth, and the vast influx of strangers, we have largely imported the opinions and manners of the continent. Affluence and luxury now descend from the higher walks of life, to all the manufacturing districts, and even to the village farm. In London, as in many parts of the country, more than half of the people never attend any place of worship whatever. They waste the morning of the sabbath "in chambering," and the after part of the day in dissipation, and devouring the worst trash that can issue from the press.

The moral state of the age is, therefore, the more hopeless, as their practices are founded on their principles, and nourished by the irreligious hints which now empoison our books of education, science, and travel. To menace those men with punishment is to expose the ministry to contempt. "They have made a covenant with death, and with hell they are at agreement." The Unitarian tells us openly that there is neither hell, nor demon, nor separate state. The age abounds with characters who have already run the round of crime. Perjury, seduction, blasphemy, and fraud, largely stand against them in the books of heaven. They have affronted the Almighty to his face, and yet no thunderbolt has been hurled at their head. Hence they are hardened, and secure in their sins. "The heart of this people is made gross, and their ears are dull of hearing. The birds of passage know their appointed seasons in the heavens, yet this people understandeth not the judgments of their God!" They boast of science, but perceive not the hand of him who, in a succession of ages, when "the iniquity of the Amorite was full," has unsheathed the sword, and seemed as though he

would not return it to its scabbard till the earth was depopulated. They are not aware that God sends strong delusion on men that obey not the truth. They see not the gathering clouds about to burst with vengeance on their heads, and "bring their destruction as a whirlwind."

What can be a clearer proof of the delusion and infatuation of men, than the presumption that a life of crime is not to be followed with any future punishment? Why then do we revere the powers of conscience, or suffer ourselves to be awed by the bar of criminal justice? Why do we pay deference to antiquity, to the traditions of the first fathers, that all wicked and incorrigible men shall surely be punished? We speak indeed of the future in figurative language to aid our conceptions, and impress the mind more deeply with the truth. The mythology of the Greek and that of the Indian are both agreed, that the giants or Titanes who perished scoffing at the ark, are submerged under the waters of the deluge.—Homer, who is imitated by Virgil, describes the seamen as fancying from the hollow roarings of the sea at the rock of Scylla, that they heard their souls barking and howling from the subterranean abodes; I would say, from the lake of joyless Acheron, the Styx, or troubled Tartarus. The words of Job to Bildad are in perfect accordance with these ideas. "The Rephaim (giants or Titanes, as in the LXX) and their associates are *howling* under the waters: hell is naked before him, and destruction without a covering," Job xxvi, 5, 6. Solomon says of the youth who perishes in the harlot's embraces, "He knoweth not that the Rephaim (the giants) are there, and that her guests are in the depths of hell," Prov. ix, 18.

In later times, when the apostate Israelites set up the huge Moloch in the valley of the son of Hinnom, below Jerusalem, and very many families burned one of their children in the belly of the idol, after the example of king Ahaz, (called Tophet also, from the drums which deafened the cries,) the prophets use this most impressive figure of hell to deter the people from their sins: "Tophet is ordained of old; yea, for the king (Satan and his angels) it is prepared; he hath made it deep and large: the pile is fire and much wood; the breath of the Lord, like a stream of brimstone, doth kindle it," Isa. xxx, 33.

These, then, are the characters of terror with which the God of vengeance hath clothed his messengers. He attends their ministry with the keys of heaven in one hand, and the key of the abyss in the other. There is no weakness, no indecision in the gospel. It is the gospel of glory, and reveals the righteousness of God. Mercy seems to conceal herself in the clouds and stormy aspects of justice, till men are saved with fear, and plucked from the burning. The love, the prayers, the tears, with which St. Paul preached to the very men to whom this message of blindness and obduracy was

sent, prove that there are yet treasures of mercy for those who cast themselves at the Saviour's feet, and implore forgiveness from a long insulted God.

Let not ministers then be discouraged, though we have but scanty gleanings instead of harvests. Our God is still enthroned in his sanctuary: he is not indifferent about the fruit of his passion. A remnant is promised to us at the worst of times. He may yet alarm the infidel in his conscience. Herod believed not in a future state; yet, when he heard of Jesus, he said, "This is John the Baptist: he is risen from the dead." We may more especially serve the young, and preserve the rising age from being led away with the errors of abandoned characters. We have every encouragement in God, and a thousand joys smile around in the church. We see revivals of religion, and covenant-blessings largely conferred on men who are faithful to their calling. We see a blessed influence fall down on all Christian denominations, and exertions made to diffuse the radiance of the gospel abroad on a scale inconceivably larger than in any former ages. The gospel, in very many places, is hailed and welcomed by the heathen. "The holy seed shall yet be as the ilex and the oak, to fill the desert lands with verdure and beauty, as the garden of the Lord." To whom be glory and dominion for ever. Amen.

MISCELLANEOUS.

From the Imperial Magazine.

ON THE PRIMEVAL AND PRESENT STATE OF MAN.

"Hoc uno loco, quasi fulmine, totus homo, quantus—quantus est, posternitur.—Neque enim naturam dicit læsam, sed mortuam per peccatum; ideoque iræ obnoxam."—*Beza.*

In the numerous crowd of theological speculators, there are some who, "wise above that which is written," cannot admit the divine and Scriptural declaration of the utter depravity and desperate condition of apostate man. They contemplate his magnitude of intellect, his diversity of faculty, his dignity and superiority in the scale of creation, and then ask,—Can such be the creature which ignorance and fanaticism would represent as totally depraved, and eternally undone? Can he, who is the acknowledged representative of his Maker, be fallen so low into the awful depths of guilt, apostasy, and ruin?

Such is, and ever has been, the reasoning of the carnal and sophisticated mind, which vents its enmity to its Maker by opposition to his word, and manifests the same spirit of unhumbled pride which stimulated him at first to disobey the mandate of Omnipotence, and seal his everlasting ruin. That man, however, is by nature so awfully depraved, and so hopelessly undone, is a truth which Scripture unequivocally declares,

and experience most palpably demonstrates;—which reason can never refute, or opposition overcome; which is written alike upon all the movements of society, and all the actions of individuals, in characters too obvious to be mistaken,—too indelible to be erased.

In order to prove the veracity of this position, let us glance,—

I. At the *physical* state of man.

When all the orders of unintelligent creation were first summoned into existence, the simple volition of the Creator was sufficient; and, no sooner was the mandate uttered, than the effect was produced: but when *man* became the subject of creating power, a council was convened in the breast of Jehovah, and the concurrence of the indivisible Trinity was requisite for the completion of the work. "Let us make man:" indicating at once the importance of the undertaking, and the magnitude of its consequences. The resistless fiat was heard, re-echoed, and obeyed: man was formed from the dust of the ground; and with a body complicated and inscrutable; with faculties extensive and diversified; with an intellect unfettered and majestic; with a soul immaterial and immortal; he stood, the image of his Maker, the counterpart of Deity! Such, in its pristine purity, was the physical state of man: but "how is the gold become dim,—how is the fine gold changed!"—how is the workmanship of God defaced,—how are the glories of man destroyed! The machinery of his body is, indeed, still complicated and wonderful; but sin, like a canker-worm, feeding on the vitals of the plant, extends its direful influence through every part, and is gradually hastening the whole to corruption and decay. His faculties are still diversified and extensive, but they are rather engrossed by the perishing trifles of time, than the more durable realities of eternity. His intellect is still, in some degree, unfettered and majestic; but it only soars into the regions of fancy, and is simply exercised in profitless speculations. His soul is still immaterial and immortal, but by reason of sin it is become the heir to that undying worm, and those unquenchable flames, which constitute "the second death!"

Such, then, being the physical, let us notice,—

II. The *moral* state of man.

If, indeed, consistency of character, integrity of principle, or suavity of disposition, were all that is implied in genuine morality, we could not consider its influence as *totally* withdrawn; but if it consists in perfect holiness, internal purity, the consecration of all our faculties, intellectual and physical, to the purposes for which they were originally designed, and the maintaining a life of undeviating rectitude and uninterrupted devotedness to the precepts, the service and the glory of God; our view of the subject becomes materially changed. Instances, indeed, are not rare, of the former species of morality; but, if unconnected with at least some portion of the latter, they are no more than the empty shell, the statue without vitality; or as the flower which only blooms upon a desert soil, destitute alike of fragrance and of value. Taking, then, a view so extended of the subject, sad as the physical state of man appears, his moral condition is still darker, and more awful in its character, proportion, and effects. And all the morality of the world, which some delight to represent as perfect in its kind, angelic in

its appearance, and divine in its influence, produced, as it is, from unhallowed motives, and exercised in opposition to the revelation of God; will appear, to an enlightened mind, as the perversion of the noblest faculties, the debasement of the sublimest affections; or, like Satan, clothed as an "angel of light," leading men blindfold to hell, by a specious and pretended path to heaven.

That man was originally *moral*, is a truth that does not admit of rational disputation. The appearance of a temple in ruins is sufficient evidence that it was once a perfect and splendid edifice; and the present state of man will indubitably demonstrate that his body and his soul, now guilty and debased, were once elevated and pure; but, when Adam sinned, real morality received its mortal wound. No longer could it rest in a bosom at variance with its Maker. No longer could it spread its sacred fibrils in a soil that was only productive of thorns; and however what remains may be idolized by some, and counterfeited by others, yet it must be repeated, that upon the entrance of sin, pure and *perfect* morality left our guilty world for ever!—True it is, that some beams of its pristine glory continue to shine upon the souls of true believers through the sacrificed and immaculate Jesus,—the source and the centre of holiness and peace; yet even these cannot present a standard of perfect morality, nor can it ever be fully exemplified and enjoyed, save by the spirits of the just made perfect. The flower which once bloomed amid the innocence and purity of Eden shall only flourish with primeval glory in the paradise of God. Perfection, which once blessed with ineffable delight the stainless breast of Adam, shall be known no more, till the consummation of blessedness in the realms of purity and peace.

While the moral state of the *natural* man must ever continue to be defiled by guilt, and blackened with impenitence and pride; let us notice,

III. The *spiritual* state of man; and how melancholy an aspect does it bear!

We have seen his physical nature still marked with much that is wonderful and glorious. We have seen him as a moral agent; incapable, indeed, of exemplifying a perfect morality; but exhibiting at least an interesting, though counterfeit, species of it. We must, however, contemplate the spiritual condition of the *natural* man, as darkness without one beam of light, Job xii, 25,—as despair, without one glimmering of hope, Eph. ii, 12,—as death, without one spark of animation, or of life, Eph. ii, 1.

True it is, we may trace the magnitude and splendour of the fabric, and behold the columns, and the capitals, and the tracery, and the arches;—but they are stretched in ruinous prostration, and are covered with the emblem of decay. True it is, we may still discover the dimensions and the stateliness of the oak; but though it stands erect, and spreads its wandering branches to the heavens; it is destitute of verdure and of life, and "quasi fulmine," it is smitten with "the blast of the terrible one." True it is, we may perceive the vastness and the width of the river, through which a flood of holy aspiration and heaven-born feelings were once perpetually flowing to God, as their origin, their centre, and their end; but the fountain is now exhausted and dry, and

no silver stream reflects the sky upon its waveless breast.

Do we inquire the cause? It is uttered by the voice of nature; it is proclaimed by the heralds of the gospel; it is written with the flames of justice; it is thundered by the word of the Eternal—"All have sinned." Sin has paralyzed the energies, despoiled the beauties, prostrated the dignity, and extinguished the glories of man: it has reduced him to a level with the irrational creation, and rendered him the child of pain, of wretchedness, and death. Yes! the skepticism of man may ridicule; the reason of man may dispute; and the pride of man may deny, the truth;—but the testimony of experience, and the page of inspiration, alike declare "*naturam non læsam sed mortuam per peccatum esse.*"

Such, then, is *naturally* the state of man. Is it, however, hopeless or irremediable? No! Infinite wisdom has planned, infinite power effected, and infinite mercy offers, a way of redemption. The condition of man was desperate, the soul of man was ruined by reason of sin; but Christ, assuming our nature, bore the curse of iniquity, satisfied the demands of justice, fulfilled all righteousness, purchased pardon for the guilty, and redemption for the believing. But here the depravity of man is manifested; the spiritual *death* of all mankind is awfully attested. He who has formed and created them; he who has "poured out his soul" to redeem them; he who will come in his glory to judge them;—is by some neglected, and by others despised. They see no beauty in his character, no veracity in his words, no terror in his threatenings, and no value in his redemption:—and, rejecting all the offers of mercy, and refusing to acknowledge the sovereignty of the Saviour, grasping solely at the perishing shadows of time, they fill up the measure of their guilt, and sink into interminable wo.

Such is not, however, universally the case. There are some, who, drawn by the mercy, and quickened by the Spirit of God, accept the overtures of redemption, and bow in humble subjection at the feet of their deliverer. In such the image of God is partially restored—the flame of devotion is rekindled. The temple rises again with somewhat of its former splendour, till it reaches beyond the starry firmament, and "the top stone is brought in with shoutings of grace, grace unto it." The oak, released from the icy trammels of winter, again assumes its verdant dress, and stands adorned with all the luxuriant decorations of spring. The fountain again sends forth its former stream, which, flowing through all the vale of life, through all this "wilderness of sin," gains at length the promised land above, and mingles its waters with that "river clear as crystal, proceeding from the throne of God and the Lamb." Thus is the promise realized, that, "as in Adam all die, even so in Christ shall all be made alive."

Gloucester. Φ. Π.

PROVIDENTIAL DELIVERANCE FROM DANGER.

The following article, lately handed to the editor of the Imperial Magazine, was written by a lady, whose danger it describes. The occurrence took place at Parr, in Cornwall, and is here presented to the reader without fiction or exaggeration.

I THINK it was in the year 1796, or 1797, during the month of November, being then about 25 years of age, that I met with the following occurrence. On the day in question, I had been at a town about five miles from my father's house, to which I was returning about five o'clock in the evening. In order to shorten my journey, the weather being cold and boisterous, I crossed a river near the sea, and travelled over a sandy beach, which was a usual route when the tide permitted; but at its farther extremity I had to pass under a cliff, which at high water the influx of the waves renders dangerous, and sometimes impracticable. On approaching this place, I found that the tide had made greater advances than I had anticipated; yet, thinking myself safe, being within half a mile of my home, I entered the water without any apprehension; but I had not proceeded far before I found it much deeper than I expected.

Having discovered my error, the cliff being on my left hand, and the turbulent sea on my right, I endeavoured to turn my horse, and retreat; but, in doing this, the poor animal fell over a projecting rock, which both the water and the darkness conspired to hide. By this fall I was thrown on the opposite side next the sea, and in an instant was buried in the waves. I, however, retained my senses,—and, aware of my danger, held fast by the horse, which, after some struggling, drew me safely on a sandy beach.

But although I had thus far escaped the violence of the surf, my situation was dreadfully insecure. I now found myself hemmed in between two projecting points, with scarcely the possibility of getting round either. The tide was also encroaching rapidly on me, and the cliff it was impossible to scale. The wind, which had been blowing in an angry manner, now increased its fury, and the waves partook of the commotion. Thunder began to roll; and the vivid lightning, gleaming on the surface of the water, just interrupted the dominion of surrounding darkness, to show me the horror of my situation. This was accompanied with tremendous showers of hail, from the violence of which I could find no shelter. Thus circumstanced, I made a desperate effort to remount my horse, resolving to get round one of the projecting points, as my only chance of safety, or perish in the attempt; but all my efforts proved unsuccessful, and to this inability it is probable that I owe my life.

The tide gaining fast upon me, the poor animal, impelled by instinct, mounted a rock; and, taught by his success, as well as driven by necessity, I with difficulty followed the example. In this forlorn condition, I had time for a little reflection,—and but little, and in its first impulses it was exercised to less purpose; for I again made another ineffectual effort to remount, without duly considering the inevitable destruction that awaited me in case I had succeeded.

The waves, urged on by the tempest, to the whole rigour of which I stood exposed, soon told me that my retreat was unsafe.—The rock on which myself and horse stood was soon covered with the rising tide, so that at times we were so nearly overwhelmed, that I could literally say, "thy waves and thy billows are gone over me." Surrounded thus by water, and rendered par-

tially buoyant by its encroachment, my horse made another desperate effort, and happily gained a still more elevated crag. I soon followed, but with considerable difficulty; and as all farther ascent appeared impracticable, in this place I at first expected to meet my fate.

Under this impression, with "but a step between me and death," I began seriously to reflect on the solemnities and near approach of eternity, into which, perhaps, a few minutes might hurry my disembodied spirit. In these awful moments, I can truly say, "I cried by reason of mine affliction unto the Lord, and he heard me;" for in the midst of the waters I knelt on a rock, and commended my soul to him who hath all power in heaven and earth, well knowing that he was able to say to the turbulent ocean, "Hitherto shalt thou come, but no farther, and here shall thy proud waves be stayed." For some time I felt a gleam of hope that I should survive the calamities of this disastrous night; but this was speedily destroyed by the increasing waters, which, nearly overwhelming us in this forlorn retreat, convinced me that the tide had not yet reached its utmost height.

Conceiving my own deliverance to be scarcely possible, I felt anxious for the escape of my horse, and with this view endeavoured to disencumber him of the bridle and saddle; that, in attempting to swim, he might find no impediment to prevent his reaching the shore. But, while I was thus engaged, to my utter astonishment, by another violent exertion, my horse partially ascended on another crag, sufficiently so to keep his head above the water. I was not long in attempting a similar effort, in which I happily succeeded. This, however, was our last retreat, for just over our heads projected a large shelving rock, above which it was impossible for us to ascend. Here I sat down, with a mind somewhat composed, to wait the event which was hastily approaching, and with an expectation suspended between the hope of life and the fear of death.

After remaining in this situation for some time, without being increasingly annoyed by the roaring waves, I began to hope that the tide had reached its height, and in this I was at length confirmed by the light of the rising moon, which, gleaming against the rocks, showed, to my inexpressible joy, that the water had actually begun to subside. I was now convinced that if we could retain our position until the water had retired, and I could survive the cold, we might both be preserved; but this was exceedingly doubtful, as the posture in which my horse stood was approaching to a perpendicular, and I was cherished by the warmth which proceeded from his breath, as I kept his head near my bosom, and derived from it a benefit which experience only can explain.

As the tide retired, and the moon became more elevated, I discovered, by its increasing light, to what a fearful height we had ascended, and the difficulty of getting down in safety appeared not less formidable than the means of getting up had been extraordinary. This, however, through a watchful Providence, was at last with care effected, without any material accident. On reaching the beach, from which the waves had now retired, I endeavoured to walk towards my home, but found myself so benumbed that I was unable; and my voice was so nearly gone that I could not

call for help, although I was not far from my father's house, and near many kind neighbours, who would have risked their lives to render me assistance, if they had known of my situation.

Being unable to proceed, I seated myself upon a rock, and expected, from the intense cold, that here I must perish, although I had escaped the fury of the tempest and the drenching of the waves. How long I remained here I cannot say with certainty, but, when almost reduced to a state of insensibility, I was providentially discovered in this position by my father's servant, who had been sent out to search for me, as from the lateness of the hour the family had anticipated some misfortune, and become alarmed.

I had been in the water about 3 or 4 hours, and had been exposed to the disasters of the tempest from about five in the evening to half past eleven at night, at which time I reached my comfortable dwelling much exhausted, but to the great joy of my affectionate parent, who, I doubt not, had been offering up petitions in my behalf to him who hears the ardent whispers of the soul, when presented to him in sincerity.

For this preservation I desire to thank my God, but my words are poor and insufficient for this purpose. May all my actions praise him, and may my lengthened life be devoted to his glory!

T. K——N.

Sept. 1, 1825.

From the Imperial Magazine.

REVIEW.

The Works of JAMES ARMINIUS, D. D., *formerly Professor of Divinity in the University of Leyden. Translated from the Latin. To which are added,* BRANDT'S *Life of the Author, &c, with a copious and authentic account of the Synod of Dort. By* JAMES NICHOLS, *author of "Calvinism and Arminianism Compared in their Principles and Tendency."* Vol. I, pp. 806. London. Longman & Co. 1825.

THIS volume, formidable though it is in appearance to a timid student, must be viewed as a production of considerable importance. The "testimonies" of forty respectable authors of different religious denominations, which are appended to the translator's preface, prove the estimation in which Arminius was held, "as a man of unaffected piety and upright conduct, of principles and of character that were truly Christian;—whose understanding was at once solid and acute; whose discourses from the pulpit were impressive, eloquent, and useful; whose labours as a minister, and as a professor of divinity, were faithful and productive; whose lectures were attended by a numerous auditory, that admired the strength of his arguments, and were astonished at the great learning which he displayed; whose private life was animated by the spirit and adorned with the graces of the religion which he taught; and whose writings, which are more excellent than numerous, are distinguished by a great deal of accurate thinking, by distinct views of the subjects which he discusses, and by a simple and perspicuous style."—This is the character which two well-informed Calvinists have given of Arminius, and his method of teaching; and it is abundantly confirmed by the testimonies of other writers, whose connexion with this eminent Dutch professor was of a still more intimate nature.

That veritable church historian, the accomplished Mosheim,

has very justly observed, in his History of the Reformed Church, (Cent. 17, sec. 2, pt. 2,) "The doctrines of Christianity, which had been so sadly disfigured among the Lutherans by the obscure jargon and the intricate tenets of the scholastic philosophy, met with the same fate in the reformed churches. The first successful effort that prevented these churches from falling entirely under the Aristotelian yoke was made by the Arminians, who were remarkable for expounding, with simplicity and perspicuity, the truths and precepts of religion, and who censured, with great plainness and severity, those ostentatious doctors who affected to render them obscure and unintelligible, by expressing them in *the terms*, and reducing them under *the classes and divisions*, used in the schools."

If the tenets of Arminius had produced no higher effects, these alone would have entitled his memory to the veneration of posterity;—but Mosheim adduces several other very striking instances of their benignant operations. Yet, extensively influential as he has shown the spirit of Arminianism to have been throughout Europe, among all religious persuasions, it has not had till now even the semblance of justice done to it in England. It has been the policy of its enemies to refer all inquirers *for a knowledge of Arminianism* to the comparatively impure streams of Courcelles and Le Clerc;—while its supine friends, content with their own better information about it, have never directed strangers to the clear and transparent fountain of Arminius himself.

On other subjects of minor importance it has been a commendable trait in our countrymen to elicit the most accurate intelligence;—but, with the exception of old Tobias Conyers's translation of *the Declaration of Arminius*, we do not recollect any attempt that has been made to afford us a better acquaintance with this doctrinal system. We have generally remained satisfied with the assurances which some learned men have given us, "that the doctrines of Arminius, and those of the church of England, may be properly represented as nearly corresponding together, both of them being the doctrines of the Augsburg Confession devested of its sacramental peculiarities." Those lovers of primitive Christianity, who have been accustomed to regard Jones's translation and abridgment of Limborch's *Body of Divinity*, as an adequate delineation of Arminianism, will be delighted to find themselves mistaken in their estimate. For this system of doctrines, as delivered by the pious and learned individual from whom it derives its distinguishing appellation, is eminently evangelical in its aspect: and were not mankind liable to be seduced by names alone, more than by the nature of things themselves, we may venture to assert, that, if it be lawful for us to form our judgment of the Calvinists of the present age from their pastoral discourses, their private conversation, and their published writings, few of them would hesitate to subscribe to the explicit statement which Arminius has given in "*the Declaration of his Opinions*," on predestination, the providence of God, the free will of man, the grace of God, the perseverance of the saints, the assurance of salvation, and the perfection of believers in this life. As the account of his sentiments on these points is but brief, we may, at some future opportunity, lay it before our readers; at present we content ourselves

with a statement of his doctrines, as described by Mr. Nichols in page 84 :—

"The truly evangelical system of religious belief which is known in modern days under the name of Arminianism, has acquired that appellation, not because Arminius was the sole author of it, but (as I have shown in the preface to this work) because he collected those scattered, and often incidental, observations of the Christian fathers, and of the early Protestant divines, which have a collateral relation to the doctrines of general redemption, and because he condensed and applied them in such a manner as to make them combine in one grand and harmonious scheme, in which all the attributes and perfections of the Deity are secured to him in a clearer and more obvious manner than by Calvinism, and in which man is still left in possession of his free will, which alone places him in the condition of an accountable being. The high rank which it is entitled to hold among the great pacificatory plans of the reformers and more recent divines, I have demonstrated in another place; and the judicious reader, after a careful perusal of the works of Arminius, will consider the pre-eminence there assigned it, to be, in strict justice, only that which its unobtrusive excellencies demand. It is not to be denied, that upon this Scriptural foundation some individuals do not hesitate to declare that they have reared a grand edifice of their own; but this, on examination, proves to be only a flimsy structure of '*wood, hay, stubble*,'—doctrines which lose all that *decidedly gracious aspect*, which, in conformity with the Scriptures, Arminius had communicated to them.—These men are, therefore, much mistaken in the alliance which they have thus preposterously claimed :—for it is not the evangelical system of Arminius upon which they have ventured to build, but it is the legal and Pharisaic foundation of Pelagius, which, though extremely slight, is sufficiently stable to sustain the lumber of their inventions; and the fabric of their erection has accordingly obtained the very appropriate appellation of 'Semi-Pelagianism.' The reflection, however, is a pleasant one, that the great majority of our English divines, and especially of our national clergy, have, as it became the most learned and enlightened body of theologians in the world, built upon the noble foundation of Arminianism a goodly fabric of '*gold, silver, and precious stones*,'—doctrines which hold 'the golden mean' between the extremes of Calvinism and Pelagianism, and between the two intermediate and milder contradictions of Semi-Pelagianism and Baxterianism. Those ministers of '*the truth as it is in Jesus*,' who allow to Scriptural PRIVILEGES and to Scriptural DUTIES their respective provinces, are the only men who can conscientiously delight to propagate Arminian doctrines in their native purity, as they came from the hands of the most eminent professor that ever adorned the chair of Divinity in the university of Leyden."—pp. 84, 85.

This very closely printed volume contains Bertius's celebrated funeral oration; and as this was the groundwork of Brandt's Life of our author, Mr. Nichols has, in numerous appendices, supplied from the latter the information which Bertius had omitted, and has added much of a highly interesting character, that had not been produced either by Brandt or Bertius. The biographical notices of various eminent individuals, with which the work abounds, are illustrative of the grand controversy between the Arminian assertors of civil and religious liberty, and their bigoted opponents. We have been particularly entertained and instructed by the original remarks (in appendix F) on the progress of truth "in an ingenuous spirit;" by the contents of appendix G; by the letters of Junius and Arminius, concerning the early Independents; by "the abuse of Anagrams," and by the account of Gomarus, Uitenbogardt, and Vorstius, and of the apostasy of Bertius.

On all these topics, and many others which are ably discussed in the life of the author, and which were extremely necessary to the proper elucidation of the early history of Arminianism, Mr. Nichols has produced, from various sources, a mass of original information which was never before presented

to the British public, but which will serve to illustrate many points in our national history, at an era, which, according to the late C. J. Fox, Esq., is of all others the most interesting to an Englishman. In one of these biographical digressions, Mr. Nichols produces the following remarks, the conclusion of which we should wish to see demonstrated :—"The Remonstrants accommodated their confession of faith to the circumstances of such doubting mortals as Vorstius. This accommodation is rendered apparent in that very able production, *the Apology for their Confession;* and still more so in the *Theological Institutes* of Episcopius."

"Though Episcopius himself was accounted 'sound in the faith;' yet this unusual latitude of belief, which was granted as the ample terms of church communion among the Remonstrants, procured for that great man and his liberal associates the suspicion of being themselves inclined to the Arian or Socinian heresy. Indeed, this is the character of them which is generally given by the most candid of our own writers. There can be no doubt, that in this instance, as well as in others, 'evil communications corrupted good manners:' for though the first Remonstrants escaped the doctrinal contagion, yet the effects upon their successors were very lamentable. A regular declension from the orthodox faith in the important doctrine of the Trinity may be traced, in those who successively filled the professor's chair at Amsterdam, after Episcopius; and if Courcelles, Poelenburgh, Limborch, Le Clerc, and Wetstein, be severally considered as the proper index of the faith of the religious community over which they presided, (and their own documents, as well as the histories of those times, confirm this view,) then it must be allowed that an excess of candour and liberality in the terms of communion is as injurious to the special purposes of Christian edification as too much strictness can be.—This is a subject on which I have bestowed some attention; and the reader will find a copious dissertation upon it in my *Calvinism and Arminianism Compared, in their Principles and Tendency,* appendix II. In that portion of my work I have compared the practice of the Dutch Remonstrants with that of the church of England; and have, I hope, satisfactorily demonstrated to every candid mind the truly liberal and mild constitution of the latter, and the obviously beneficial results of her combined moderation and firmness, in requiring a rigid adherence to those terms of communion, against the strictness of which none were ever found to object, except the men whose laxity of principles disqualified them from becoming members of any Christian community."—pp. 234, 235.

This volume also contains five orations by Arminius, on *the Object of Theology; the Author and the End of Theology; the Certainty of Sacred Theology; the Priesthood of Christ;* and the 5th, *On Reconciling Religious Dissensions among Christians.* After these follow,—*The Declaration of his Sentiments before the States of Holland,* and his *Apology against thirty-one Defamatory Articles.* In reference to the fifth of Arminius's orations, Mr. Nichols observes,—

"In this most admirable and spirited production, our author not only exhibits an accurate and profound acquaintance with the human heart, and of the motives which bias it, but developes those sound principles of religious liberty which were espoused and defended by his successors, and on account of which the Dutch Remonstrants acquired the best portion of their just celebrity. Indeed, whatever was subsequently written by them on this interesting subject, is little more than an expansion of the sentiments here propounded in the nervous language of Arminius."—p. 370.

It is, indeed, a most wonderful production, and justifies what one of the greatest divines of the last age said about its author:—"The uncommon mildness and forbearance of Arminius (rendered still more extraordinary by the age in which he lived) is apparent in every page of his writings." In that oration, Arminius described, in a most charming manner, an impartial Protestant synod. This

formed such a contrast to that which was convened ten years afterwards, as induced Mr. Nichols to point out "the amazing difference which may be perceived, in many essential particulars, between the heavenly assembly portrayed by Arminius, and the synod of Dort." He considered this to be "a part of his duty, in order to counteract some late unprincipled attempts at misrepresentation on that very important subject;"—and he has executed this most laborious task in a style which leaves nothing to be desired. He has condensed all that Brandt had written on the subject, and has presented several important elucidations from Hales and Balcanqual, the Calvinistic acts of the synod, and the writings of Grotius, Episcopius, Poelenburgh, Bayle, Vedelius, Jortin, John Goodwin, and others. He has also interspersed some original letters from Bogerman, Niellius, Bergius, M. A. de Dominis, Maccovius, and Vorstius, which have never before been presented to the English reader.

We have been much amused with his concluding remarks, in which he compares the inquisitorial conduct of the Dutch Calvinists towards their Remonstrant brethren, with the inquisition recently instituted by the bishop of Peterborough towards the candidates for holy orders; and he very clearly demonstrates that the course pursued by the bishop is less exceptionable than that of the Dutchmen. Indeed, the text and notes of this oration form a striking contrast to each other: for, while Arminius is edifying us with his pious designs and peaceful thoughts, his translator, mild and modest though he is generally accounted, introduces us, in the notes, to the turbulent scenes of the Dutch synod, in which we seem to hear the brawling president, the thumps of his lay secretary, Heinsius, the dissatisfactions of the states' commissioners expressed in bad Latin, and the personal squabbles of Gomarus, Lubbertus, and Hommius.

Concerning *the Declaration of his Opinions*, which Arminius delivered in 1608, before the states of Holland, Episcopius asks,—"What could any one desire, that was more open, candid, and nervous?"—and the Rev. John Wesley, one of the most competent authorities on this subject, says that "it serves at once, by facts, to evidence the unfair usage he met with, and to proclaim to the world *as manly and rational a system of divinity as any age or nation has produced.*"

Great though these commendations are from such eminent individuals, they are by no means overstrained; for it is a most interesting composition, as every reader will perceive on perusing it. This portion of our author's works is likewise elucidated by numerous and long notes, which, derived from various learned sources, shed much light upon the narrative, and the doctrines which it contains. The design of this immense array of authorities is evidently to prove the coincidence between the doctrines of Melancthon, Cranmer, Bucer, and others of the early reformers, and those of Arminius; the superior purity of the tenets of even the more deteriorated race of the Remonstrants, and the height to which they carry the grace of God, above that of the most evangelical class of the Calvinists; and the necessity of some alteration in the Dutch formularies of that period. These points, and several more, are discussed at still greater length in Mr. Nichols's

Calvinism and Arminianism Compared in their Principles and Tendency, which we reviewed in our number for November, last year. Nearly the whole of these important elucidations, the result of deep research, are new to English readers, and must have cost the commentator vast labour,—for which every ingenuous and liberal mind will tender him due thanks.

The late Rev. Thomas Scott, in his "Remarks on the Bishop of Winchester's *Refutation of Calvinism*," has called Grotius "one of the most able and plausible, yet most decided, enemies of genuine Christianity that modern times have produced." Yet Grotius, unevangelical as he is thus depicted, is shown by Mr. Nichols to hold such elevated and Scriptural sentiments on *the grace of assurance*, and on *the perfection of believers*, as neither Mr. Scott, nor any modern Calvinist, has ventured to avow. An avowal of this description, on their part, would be exceedingly inconsistent, so long as they profess the despairing language of an awakened Jew, *Oh, wretched man that I am!* to be the highest point of their religious experience. A more disinterested witness (among many others) to the piety of Grotius, and to its blessed effects, is adduced by Mr. Nichols in the person of the celebrated John Bowring, Esq., who says, in his *Batavian Anthology*, "The very name of Grotius calls up all that the imagination can conceive of greatness and true fame. He laid the groundwork of that attention to religious duties which is so universal in Holland. The authority of his great name—always associated with Christianity, with peace, with literature, with freedom, and suffering, and virtue—has ever been a bulwark of truth and morals."

From a note which would fill twelve of our pages, and which still is not one of the longest of those that are appended to this translation, we present our readers with the subjoined extract, as a specimen of Mr. Nichols's manner, and because it conveys some useful reflections:—

"This letter will evince the extreme solicitude of Uitenbogardt, and of other eminent characters among the Remonstrants, for the preservation of evangelical doctrine, and the general inculcation of gracious principles; and it will serve to counteract and subvert those vile and reiterated statements in the *Historical Preface* to the Acts of the Synod of Dort, respecting the unhallowing designs of the Arminians. Uitenbogardt was an aged minister, and had greater experience in ecclesiastical affairs than any man in the United Provinces: he therefore knew of the propensity in the human mind, while avoiding one extreme, to fly to another, and kindly cautioned Poppius against even the appearance of *bare morality* in his public discourses: the reply of Poppius will prove that venerable servant of Christ to have exercised, with regard to him, a groundless jealousy. But subsequent events showed Uitenbogardt's apprehensions to have been correct respecting some others: for while several of the Remonstrants endeavoured to shun the practice of the Calvinistic preachers, (who most injudiciously propounded the grace of God *so as to make it a ground of carnal security*,) they resolved to say little about grace, and to supply the defects of their adversaries by inculcating the observance of Christian precepts, and the strict performance of religious duties. This was a complete change of practice from that observed by Arminius and the early defenders of his system; for those able divines avowed on all occasions that 'the preaching of the cross of Christ is, to all those who are called by the gospel, *the power of God and the wisdom of God*,' 1 Cor. i, 24. The effect of this change, though deplorable, must be recorded, and ought to be generally known;—not a few of the subsequent Dutch Remonstrants, within thirty years after the synod of Dort, by explaining away many Scriptural peculiarities of this description, had made rapid advances towards Semi-Pelagianism, and gave the law in that species of lore to bishop Jeremy Taylor, doctors Heylin, Whitby, and others of our celebrated countrymen. But it must never be forgotten, that several

divines of the greatest talents, both in Holland and England, *held fast the form of sound words*, as delivered by Arminius; and manfully demonstrated to the world, that the doctrines of general redemption are of a more gracious description, and of a more hallowing tendency, than the unhumbling and restricted grace of the Genevan school, and the absurd pleas of Calvinism, for a stinted and *imperfect* Christianity."—pp. 623, 624.

To do any thing like justice to a thick volume like this, would require more space than we can possibly allow. We can, in conclusion, only express our high approval of the style of the translator, and of the numerous illustrations which he has adduced. Were we required to point out any defect in spirit or manner, we should immediately refer to his notices of the Independents, the strictures upon whom we consider to be, in some instances, far too severe.—With this qualification to our praises, we recommend the perusal of this volume to all those who are anxious to become acquainted with what were really the sentiments of Arminius on Christian doctrines, and with the various impediments they had to encounter before they reached that extensive sphere of influence they now exert over so large a part of the religious world.

From the Works of the Rev. John Wesley.

A CLEAR AND CONCISE DEMONSTRATION OF THE DIVINE INSPIRATION OF THE HOLY SCRIPTURES.

THERE are four grand and powerful arguments which strongly induce us to believe that the Bible must be from God, viz. miracles, prophecies, the goodness of the doctrine, and the moral character of the penmen. All the miracles flow from Divine power; all the prophecies from Divine understanding; the goodness of the doctrine from Divine goodness; and the moral character of the penmen from Divine holiness.

Thus Christianity is built upon four grand pillars, viz. the power, understanding, goodness, and holiness of God: Divine power is the source of all the miracles; Divine understanding of all the prophecies; Divine goodness of the goodness of the doctrine; and Divine holiness of the moral character of the penmen.

I beg leave to propose a short, clear, and strong argument to prove the Divine inspiration of the Holy Scriptures.

The Bible must be the invention either of good men or angels, bad men or devils, or of God.

1. It could not be the invention of good men or angels, for they neither would nor could make a book and tell lies all the time they were writing it, saying, Thus saith the Lord, when it was their own invention.

2. It could not be the invention of bad men or devils, for they would not make a book which commands all duty, forbids all sin, and condemns their own souls to hell to all eternity.

3. Therefore I draw this conclusion, That the Bible must be given by Divine inspiration.

For the Methodist Magazine.

IMPURE AIR IN CHURCHES.

THAT atmospheric or common air is one of the principal instruments of animal and vegetable life, is universally admitted. Exclude this air from any animal or vegetable, and death is the inevitable

consequence. Though, therefore, it cannot sustain life of itself, it is one of those agents of nature which God has provided as essentially necessary to preserve and perpetuate that life which he first gave to his creatures. It follows, as a necessary consequence, that the purer this air is, the freer from all foreign admixtures, the more perfectly will it answer its great and beneficent end.

This air, in its passage through the lungs, parts with its oxygen, which is its chief vivifying principle: that part being detained, and mixing with the blood, supplies the gradual wastes of nature, and invigorates the energies of the animal system. Those parts of the air which are thrown from the lungs by respiration, being divested of their vivifying and life-giving principle, lose their nutritive and elastic qualities, and have a deleterious effect upon the animal system. When, therefore, this air is received into the lungs in this state, instead of feeding and enlivening the animal functions, it relaxes and weakens them.

Now, let any house or close room be filled with people, or any living animals, who are continually inhaling the air, and throwing it out again, deprived of its oxygen, it must become more and more impure; and the oftener it thus passes through the lungs, the more deleterious must be its effects on the animal system. Being deprived of its natural elasticity and buoyancy, instead of enlivening, it has a deadening influence;—and hence, in a large assembly, where the air is reduced to this state, the involuntary yawning, stretching, gaping, and oftentimes swooning or fainting, which are witnessed.

Apply this reasoning to churches. Although they may not be so perfectly tight as to prevent all external air from rushing in, yet being closed principally through the week, the air, more especially in warm weather, losing its natural elasticity by becoming, like fixed air, stagnant and unhealthful, is totally unfit for respiration. Now, let a congregation assemble in a house in this state, without its being ventilated; and for two hours, perhaps, they are taking in and throwing out this air: is it not a wonder that they come out alive? In addition to their retaining that part of the air which feeds and supports animal life, they are throwing out with the other parts more or less of impurities from the stomach, which mix with the external air, and then this, taken again into the lungs, becomes foul and loathsome. What an element this to breathe in!—But suppose that on the departure of the congregation, the church is left closed until they reassemble, and that three times in the course of the day: in what a contaminated state must the air in that house be by this time!

The writer of this article has often witnessed with extreme regret, on entering a church, particularly in the evening, the deadening influence this impure air has had upon his whole frame, and has long and often expressed an unavailing wish to have those evils corrected, which might be easily done by a little attention to a few plain directions. There can be but little doubt that many diseases are contracted by sitting in a crowded assembly, while the room is filled with air thus rendered impure and unhealthful by being so often taken into and thrown out of the lungs; and then, after breathing and perspiring for an hour or more in such a place, by exposing oneself sud-

denly to the cool atmosphere without, the effect is doubly mischievous.

To remedy evils of such magnitude, the writer humbly submits the following directions:—

1. Let every sexton be instructed, as an indispensible part of his duty, every morning that there is to be worship in any house, to see that a sufficient number of windows be raised, and doors opened, to ventilate the house thoroughly before the people assemble;—that this must be done at all seasons of the year, in every house of worship that is not furnished with a regular ventilator: but if the weather be damp or cold, he should temper the atmosphere by a moderate fire early in the morning, closing the windows and doors just before the people assemble.

2. At all seasons of the year, as soon as the house is emptied of the people, he should raise the windows and open the doors until the house is ventilated, and the atmosphere within restored to its natural state; and if the weather be either damp or cold, close them again as above directed, keeping up, at the same time, a moderate fire.

3. In cold weather, where fire is necessary for the comfort of the people, it should be kindled early in the morning, that the proper temperature of the air may be obtained before the people assemble. There is no need of a large fire after the people are assembled, when the room has been previously warmed as herein directed; and therefore, during the worship, no additional fuel is required,—neither should the congregation be disturbed by the noise of the poker and shovel during the solemnities of divine worship, not only because it is indecent and irreverent, but also because it is altogether unnecessary for comfort. Always regulate the quantity of fire by the degrees of cold.—Less artificial heat is necessary in a full house than in one only partially filled.

4. In warm weather, be sure to have the windows raised early in the morning; and, if the wind be not vehement, let them continue raised; but if it be, close those only on the side of the house from whence the wind blows: but never hoist a window *after* the congregation is convened, because a current of air suddenly rushing on a person in a close room, especially if he be in a perspiration, will induce a cold, and perhaps lay a foundation for an inveterate disease.

5. The churches should be kept clean. Let them frequently be cleansed by pure water, often swept, allowing no dust to cleave to the seats. Unless this be attended to, it is not possible the air in the houses can be either pure or healthful.

6. Always have a cup of pure water in the pulpit in time of worship, and be sure to renew it before the meeting recommences. Why should a sexton disturb the solemnities of divine worship by running up into the pulpit, to the gaze of every one present, after the commencement of the services of the sanctuary? This disgraceful practice ought to be banished all our churches.

The observance of these plain and easy rules will contribute greatly to the health and convenience of worshipping assemblies, and prevent that coughing, yawning, and drowsiness, so disagreeable, and so often witnessed in public assemblies; for most of those sensations are induced, to the no

little annoyance of preachers and people, by the impure state of the air in the houses of worship: and certainly, over and above mere considerations of comfort and health, houses which have been consecrated to the special service of Almighty God, should, for this very reason, more than all others, be kept as cleanly as possible,—allowing no filth of any kind to remain either within or about them. What an unfit place is a filthy house, filled with an impure and stagnant air, to offer the incense of prayer and praise to a pure and holy God!

This is not all. The man of God can preach better, and the people, of course, be more edified, when the house in which they are assembled is in a suitable state. The impure and stagnant air, divested of its enlivening properties by the causes already mentioned, has such a relaxing and deadening effect on the animal functions, and especially on the organs of speech, that a speaker, on entering such a place, feels his nerves on a sudden relaxed, and is quite unfitted for his duty, while he witnesses a corresponding effect on his hearers. It must have a similar effect on the human system to be immersed in such an atmosphere, as it would on fish to take them from pure water, and plunge them into a muddy pond. The quantity of poisonous matter received by this means into the system, in the course of the sabbath, no doubt contributes to weaken the constitution, if not to lay a foundation for a premature death, especially in those who are already, in some measure, enfeebled by disease.

It is, indeed, a scandal to the Christian name, that any body of people, professing to worship the Lord Jesus, should, through sheer neglect, carelessness, or want of knowledge, suffer their meeting houses to remain from one week to another in this shameful situation. It would be far more becoming, much better comport with that reverence which is due to God, and much more conduce to health and comfort, to assemble in the open air, than in a house contaminated through the culpable neglect of those to whom the charge of it is committed. While we take much pains to cleanse and purify our dwelling houses, shall the houses of God be allowed to become so abominably filthy, that it is an offence, and even dangerous, for people to assemble in them?

Let then the trustees of all churches give it in charge to all their sextons to attend to this thing with strictness and promptness; and if any will not attend to his duty, let him be dismissed from his station. "Better one suffer than many."

SUPPORT OF THE MINISTRY.

We have received from a correspondent, a minister stationed in one of our neighbouring cities, a few remarks on this subject, which we will insert, interspersed with such observations as the subject seems naturally to suggest.

"Many of our preachers," says he, "complain for the want of support; but, I believe, if, instead of complaining about their salary, they would faithfully attend to their duty as ministers of the Lord Jesus, they would have very little cause of com-

plaint. If they are not supported, it is their own fault."

We shall not pretend to decide how many there are who thus suffer from neglect of duty: but while we hold it as an indisputable truth, founded not only in the relation which ministers hold to their people, but also on the express declarations of God, that ministers are entitled to a competent support from the people among whom they labour, we think it is equally true that the people are entitled to the exclusive labours of their ministers. If, therefore, the latter neglect *their* duty, either in the application of their minds to useful study, or in attending to the various calls on them from the sick, the poor, the inquiring penitent, the wandering youth, &c,—they have no just cause of complaint. "The *labourer* is worthy of his hire;" *and the ox that treadeth out the corn must not be muzzled:* but it does not follow from this that the *loiterer* is to be paid for his *indolence*, and that he who, instead of *treading out the corn*, leaves it to the wild beasts of the desert, must be fed for his carelessness and neglect. If he neglects the wants and the demands of the people, it is but a just reaction of Divine Providence, if the people neglect him. Hence says our correspondent,—

"I do not wonder that our friends do not like to remunerate men who leave their work so much more frequently than they ought, to visit their friends, and for every little, trifling excuse, neglect their appointments; and then, when they do come among the people, instead of endeavouring to strengthen their hearts in God, spend most of their time in conversing on worldly subjects, uttering their piteous moans about their temporal embarrassments, their fear of starvation, &c. If we want the people to love and support us, let us go to them as the messengers of Christ, as the ambassadors of the King of kings; talk with them about Jesus, holiness, and heaven; give them credit for what they do; encourage them in their work by our zeal and diligence; adopt and carry into effect proper plans for our financial concerns; and then, I venture to affirm, there will be no lack of bread in all our borders."

If there be any such triflers as those above mentioned, who transform themselves into mere mercenary handicraftsmen, who vent their discontent on every occasion, and jostle themselves against the ark of God with a careless indifference, we think the censure against their conduct cannot be too severe; but we hope, for the honour of the Christian ministry, and the credit of the church to which they belong, they are exceedingly scarce; and if nothing will effect their reformation, we are willing that poverty should drive them to some employment less disgraceful to themselves, and more in accordance with their worldly dispositions. To the faithful minister of Christ, whose soul burns with love to the souls of men, and whose indefatigable labours recommend him to the "praise of all the churches," these strictures will not apply.—Such know full well that "unpreaching prelates," to whatever class of ministers they may belong, are a curse to the church. They have, indeed, wherever they have existed, been a sweet morsel for the infidel to swallow, while striving to digest his creed of universal unbelief. That the church should have to pay a man to a large amount annually, who spends his time in jaunting about as a "gen-

tleman commoner" at large, intruding into other people's affairs, and exhibiting the airs of a military coxcomb, or aping the haughty demeanour of some European despot, is a solecism in ecclesiastical economy, which calls for the hand of the reformer, and justly merits the deprecations of all good men. We are no more able to form abstract ideas than we are to believe there are no prototypes in nature from which ideas are formed;—and therefore we could never have thought of dealing out censures against such useless drones, had there been none such in existence. Whoever may have sat for the portrait, we hope none will imagine himself drawn whose features are not clearly expressed.—The guilty alone, we hope, will condemn himself. The tongue may speak, and the countenance may scowl, while the affected air of loftiness may menace defiance to all whose temerity shall embolden them to think and to express their thoughts for themselves; but unless action exemplify a more vigorous internal principle, all this will be considered by the intelligent spectator as mere empty declamation, or as the exterior expression of a mind intent upon its own aggrandizement.

There is another point of view in which this intricate subject has struck us with some force. While the lawyer, the statesman, the mechanic, the farmer, and all sorts of labourers, are acknowledged to have a just claim on each other for services rendered, what just reason can be assigned why the faithful minister of Christ should be exempted from a similar claim for services faithfully rendered? And while the rules of moral justice bind every man to fulfil the terms of his contract, why should a body of ministers, who profess to be the advocates of the purest system of morality ever promulgated, be compelled to say to those whom they receive as fellow labourers, You shall be allowed so much annually; and then, at the close of the year, adopt the mortifying language, "We are poor, and therefore unable to pay you?" Is this conforming to the immutable principles of eternal justice? If the creditor sees fit to forgive the debtor, on the score of brotherly love, the bond may be cancelled; but if otherwise, it certainly remains in all its force. There must, it seems to us, be some radical defect in that system of finance which produces evils of such magnitude, which impels to the violation of the plainest principles of moral justice, and which forces upon us the complaints of thousands. We will not, however, dwell longer on this subject, as we only intended to give our correspondent an opportunity to utter *his complaints*, hoping they may affect those only who ought to be moved by them.

REMARKS ON THE CRUCIFIXION OF CHRIST.

MESSRS. BANGS AND EMORY—The following questions were lately sent me by one of the subscribers of the Methodist Magazine. Please to give the questions a place in the next number, with the answers. WM. THACHER.

QUESTION—"*Did the Jews and Romans do right in crucifying Christ? If so, why stigmatize them with the crime of murder? If not, how could the redemption of man have been effected but for their thus doing wrong?*

Answer 1st—They did wrong.

Acts vii, 52: "*Ye have been now the betrayers and murderers.*" But in what did that *wrong* consist?—Answer: IN THEIR MALICE. Deeds, abstractedly considered, have not in them the nature of virtue or vice. The *wrong* lay in their disposition, *i. e.*, in their *design to destroy* Jesus Christ. If an insane man kills another, he, being destitute of reason, is no more criminal than a machine, in killing a man. Therefore we say that the moral evil lies not in the deed of crucifixion, abstractedly considered, but in the *malice* of his murderers. Saul was no less guilty of murder because David escaped.

The second question is, If they had not been thus wicked, how would the world have been redeemed?

Answer—This is the same as to ask, Had not man *fallen*, how would he have been *redeemed?*

This question destroys itself.—If there had been no fall, there had been no redemption.

On each of these answers some illustration may be useful.

First, Let it be considered that it was not in the power of man to murder Christ. John x, 18: "No man taketh it from me, but I lay it down of myself: I have power to lay it down, and I have power to take it again."

2dly, He came to lay down his life to redeem man.

3dly, He chose crucifixion as the most suitable manner of doing it; yet,

4thly, Crucifixion (strictly speaking) did not put him to death; for while hanging on the cross, with two others, he voluntarily *dismissed his spirit, committing it into the hands of his Father*, to the astonishment of Pilate, leaving the two others living on their crosses.

5thly, Of his own power he rose again, triumphant over death, hell, and the grave.

We now take a view of the crucifiers. In them we see a full portrait of the carnal mind. That disposition is natural to all men. That all men are not so bad, is owing to the influence of grace not resisted. Jewish obstinacy may be considered as *fallen nature in full growth.* Therefore they may justly be considered as doing the same that every obstinate sinner would do under like circumstances. The Jews speak out our *natural disposition*, when they cry, *Crucify him!* They are, in a manner, our spokesmen. From this we see that malice is man's weapon against God; while LOVE is God's instrument to save man from that malice. Man's malice would crucify Christ: Christ's *love* would yield to be crucified to save man. Man would *destroy* by crucifixion: Christ would *save* by suffering on the cross. The malice of man and the love of Christ meet in the same tremendous deed, viz. crucifixion; and the mightiest of course must prevail, and he that prevails ruins the cause of the other. The cause of sin is ruined: submission or punishment being the fate of all its adherents. Thus the crucifixion of Christ, through the fulness of his love, meeting sin in the blackness of its worst character, achieves the most glorious of all triumphs, even the redemption of a lost world.

On the question, If man had not done this *wrong*, how would the world have been *redeemed?*—one illustration may serve. A dog bites me, in consequence of which, a hydrophobia comes on: a physician flies to save me; but there is but *one remedy*, and that is the *blood of the physician.* He presents himself: I, ignorant of the proper remedy, thirst for his blood,

and accordingly fall upon him, rend his flesh, and drink his blood. I am now in sound health, through the efficacy of my physician's blood. You ask, Had I not this madness, how would the love of my physician have been shown in saving me? I reply, If I had been in health, I should not have needed a cure; yet my physician *knows how* to show his love, admitting I was never sick. The case is plain: the sin and misery of man excited Divine pity; Christ saw that to be made flesh, to dwell with man, and to die on the cross, was the right way to save man: in love he died, in love he rose, in love he, at the right hand of God, presents our cause before the throne, where he will bring all that love him to reign for ever.

CHARTER FUND OF THE METHODIST EPISCOPAL CHURCH, U. S.

THE "Trustees of the Fund for the Relief and Support of the itinerant, superannuated, and worn-out Ministers and Preachers of the Methodist Episcopal Church in the United States of America,—their wives and children, widows and orphans;" were incorporated by the State of Pennsylvania, 13th January, 1797. The institution is located in Philadelphia. The present managers are—Thomas Sargent, president; Joseph L. Inglis, secretary and treasurer; Lemuel Green, Caleb North, Samuel Harvey, William Lowber, Alexander Cook, James Donley, Thos. Jackson. The amount of the capital stock at present is $24,231 26—the amount of interest received for the last year, $1,480 51—the orders drawn by the bishops for the several annual conferences during the year amounted to $1,690.

JOS. L. INGLIS, *Treasurer.*

Philadelphia, January 6, 1826.

RELIGIOUS AND MISSIONARY INTELLIGENCE.

THE WYANDOT INDIANS.

Copy of a letter from the "Female Missionary Society," in New-York, to the Rev. James B. Finley, superintendent of the Wyandot Mission, accompanying a box of books for the use of the Wyandots.

DEAR SIR—This being the centenary of the ordination of the Rev. John Wesley, our brethren in England regard it as a jubilee, and intend to celebrate the auspicious time (19th Sept.) as a day of thanksgiving, &c. They also inquire if any of their friends in America are disposed to join them.—The Female Missionary Society answer that they do thank the Lord for his distinguished blessings bestowed upon them through this great event, and would unite some useful work with the voice of praise and thanksgiving.

We have therefore collected books to assist in forming a circulating library among the Wyandot Indians, with whom you have so successfully laboured. The affecting accounts we have repeatedly heard respecting their obedience to the faith, have very much interested us in their behalf, and we desire they will regard this present as a token of our Christian affection for them.

As some pains have been taken to collect the books, we are aware that some pains and method will be necessary to preserve the collection.

We have sent you copies of some of our circulating library regulations here, which you may adopt or amend, to suit circumstances, &c. We would, however, suggest that you have a large

book-case made for the reception of these books, and for any that may be forthcoming;—for we are persuaded that from various quarters you will be frequently receiving accessions to your stock. One method will be necessary to adopt at the beginning of your operations, viz. to have each book with a uniform ticket inside the first cover: we have, therefore, for your convenience, printed one thousand, which are forwarded with the books.

Thus, having freely received the gospel as preached by Mr. Wesley, we are endeavouring to send it westward, and to the ends of the earth.

We pray that you, sir, may long be preserved as a burning and shining light in the world; then, in a good old age, be gathered to your fathers, and so be for ever with the Lord, where may we be so happy as to meet you, and all the faithful Wyandots.

By order,

(Signed,) SUSAN LAMPLIN,
Secretary.

P. S.—We have also accompanied the whole with a catalogue in a bound book, and began by numbering them; but being packed up sooner than one of the friends expected, the tickets or labels are only attached to a few volumes, which is left for you to complete. The book containing the MS. catalogue is large enough to contain 1000 volumes, which we hope will soon be made up: the number we have put up is (besides some hundred tracts and pamphlets) 256 volumes. S. L.

Upper Sandusky, Ohio, Jan. 13th, 1826.

To the "Female Missionary Society" in New-York:—

SISTERS—It is with great pleasure that we inform you that the valuable present you made us has arrived safe to hand. We delayed expressing to you our gratitude in consequence of the sickness of our friend and brother, Finley—through whom we intended to make this expression.

We accept of the gift with grateful hearts, and at the same time praise that God who by his Spirit moved your hearts to bestow on us this great favour.

We hope that these books will be the means of directing the minds of our children to that Saviour who died to redeem a fallen and lost world.

We are still striving, through the blessing of God, to build up the Redeemer's kingdom in this once dark part of the earth, and are still endeavouring to have our children educated, and brought to an experimental knowledge of the sublime truths of the gospel.

Dear Sisters—We live far from each other, and in all probability we shall never have the pleasure of seeing your faces in this land of sorrow and affliction; but, blessed be God, we hope we shall one day see each other's faces in that kingdom where all shall speak one language, and all shall understand each other.

We avail ourselves of the present opportunity of returning you our grateful acknowledgments for all the favours we have received from your society.

Sisters—We salute you in the bonds of Christian affection.

(Signed,)

Between the Logs,
John Hicks,
Mononcue,
Matthew Peacock,
School committee and chiefs of the nation.

Esq. Gray Eyes,
James Big Tree,
James Harryhoot,
Joseph Williams,
Classleaders.

GEO. PUNCH, *Chief.*

NEW-ORLEANS MISSION,

Dec. 28, 1825.

Rev. N. Bangs and J. Emory:

DEAR BRETHREN—By request of the Mississippi Annual Conference, I send you the report of the state of the New-Orleans mission, which was submitted to that body at their late session in Washington, Miss., and which you are at liberty to publish in your useful Magazine. Religious and missionary intelligence is a department in your work which I always read first; and not

unfrequently I have been disappointed and chagrined to find so few pages occupied under that interesting head. This I do not charge you with, but rather those who are in possession of interesting facts, but fail to communicate them. If I am guilty myself, it has been because I have felt my entire incompetency to write for the instruction of others; and in submitting this report, I do it with diffidence, hoping, nevertheless, it may be a means of some good.

B. M. Drake.

Immediately after the adjournment of conference at Tuscaloosa, I repaired to my station. I found the state of the church much as I had anticipated,—little to encourage, and much to dishearten. The few persons who held themselves members of our church were united in a class, and held their meetings in a room which they kept rented for that purpose.

This little flock had those among them who might be truly termed the salt of the earth. Although they had been much deprived of the preached word from men of their own denomination; yet had they kept the spark still alive by often speaking one to the other.

This little company received me with great joy, invoking the Divine blessing on me and my labours. This cheered my heart in the midst of many discouragements, and kept me from fainting by the way.

The first object contemplated in the mission, that of building a house of worship, I found to be opposed by many and formidable difficulties. The first was the inability of our members to give us any assistance; the second, loss of confidence, in consequence of a former unsuccessful attempt; and the third, which was greatest of all, an entire indifference or hostility in many to the design.

In the early part of the season, brothers Winans and M'Gehee came down to our assistance,—and, after many exertions, we succeeded in getting twelve or thirteen hundred dollars subscribed in the city. This, together with what had been given in other places, enabled us to purchase a lot of ground in a very eligible part of the city, and to engage the inclosing and outside finish of a comfortable chapel, sufficiently large for present purposes. The work was executed with such despatch, that by the middle of May we occupied the house, which we have continued to do ever since. About one thousand dollars more would finish the building, which I hope will be collected in the course of the present season.

I regret to say that I have had so little success in promoting the ultimate object of all our missionary labours,—the conversion and sanctification of souls. Some few have been added to the church, and I trust they have been of that number who will be eternally saved; but there has been nothing like a general reformation.

My field of labour has been far too large for the cultivation of one labourer. There were many errands of mercy that I might have gone on,—but was prevented by want of time and strength. I have been in the habit of visiting the state prison occasionally, where I have had the privilege of preaching that gospel which is the opening of the prison doors to them that are bound, to more than one hundred miserable beings,—most of whom were bound in heavy chains. One young man, who appeared not to be hardened in crime, came to me with tears in his eyes, and said, "We thank you for taking notice of us: though we are confined in this prison, we have not lost all the feelings of human beings." I left several religious tracts and some Bibles with them. I was afterwards told, on visiting them, that a poor prisoner, who was declining fast, sought one of his fellows who could read, and got him to read the Bible to him. The next time there was preaching, he got himself removed near to the place where I stood; and being personally addressed after the sermon, he was so overwhelmed with his feelings that he could scarcely utter a word. I am not without hope that he is this day with the penitent thief who was crucified with our Lord.

I have had stated appointments once a week for the garrison of U. S. troops. Here I have remarked much serious attention. I have sold a number of them Bibles and Testaments, and gave them religious tracts. I was sent for to visit one in his last moments, who professed to have found peace with God through Christ. My heart was

melted within me when I saw his quivering lips attempting to sing the praises of Christ.

I have preached occasionally to seamen, and visited the marine hospital. These, with the other duties which devolved on me, have kept me very busy.

In the latter part of June, my health failed, and I was confined to my room for some weeks. When I began to recover, I was advised to retire to the country until my strength returned.—This I did, but was attacked more severely in the country, from which I have not long recovered. So soon as it was thought safe, I returned to my station.

I forbear enlarging on the moral condition of this place. It is well known. I will only say there is much need for evangelical exertion here. There is full room for all denominations of Christians to exert themselves. We have the world in miniature. Scarcely is there a virtue or vice but what may be found in exercise; but vice greatly preponderates. The sabbath continues to be a day of common, or rather uncommon, amusement and business. Balls, theatres, and masquerades, are sufficient to occupy all the attention of the females, while the men are almost lost in the whirlpool of speculation. The hydra, duelling, still obtains to a considerable extent—a full proof of the vitiated state of public feeling. What need is there for Zion to wear sackcloth, and put dust upon her head? What need for the priests of the Lord to weep between the porch and the altar?—May God send by whom he will, but oh! may he send speedy help to this place! Amen.

ASBURY MISSION.

Letter from the Rev. Isaac Smith to the Corresponding Secretary of the Missionary Society of the Methodist Episcopal Church, dated Milledgeville, Jan. 13, 1826.

Dear Brother—I had declined writing until I returned to Asbury; but being advised to make as speedy a communication to you of the state of the school and mission as was practicable, I have concluded to write from this place. Our school the last quarter was upwards of thirty—not as many as we had the promise of, owing, I believe, to sickness and the unsettled state of this people. Their progress in learning may be seen by the report of several gentlemen that were kind enough to attend at our last examination. I also send a copy of a certificate, signed by all the head chiefs of the nation, which will show our standing among them,—also their desire for the continuance of the school.

It is with great pleasure, and, I hope, gratitude to God, that I can say, the Lord has done and is doing great things for us. Six of the United States' soldiers are, we believe, born of God, and almost twice that number have joined our church. They were, when I came away, very zealous, much alive to God: a number of them attend meeting very regularly, and many of them are very serious. We have thirty-two in society: sixteen are considered red people, three are blacks, the others are whites. One of them is a man raised in the nation, who promises to be useful as an interpreter. A few weeks ago, for the first time, I was permitted to proclaim to the Indians, in their own language, (by brother Hardridge,) the glad tidings of salvation at their council house. They promised to hear me again when the weather became warmer: (it was very cold when I met them.) I hope the time is come for them to receive the gospel, which for several years they were not willing to do. I believe they are now satisfied that we seek their good—that we do not wish to have them hurt; but, contrariwise, to promote their happiness. Their language is,—You are our friend—you wont hurt us.

We hope to get the establishment patronized by the general government shortly. I am, dear sir, yours in Jesus,

Isaac Smith.

Report of the Asbury Mission in the Creek Nation.

The undersigned, at the request of the Rev. Isaac Smith and W. C. Hill, attended, on the 22d December, 1825, a public examination of the native Indian children under their immediate direction. This school, cherished by Methodist patronage, is, in our opinion, in a very flourishing condition. Many of the pupils have made considerable progress in spelling, reading, writing,

and arithmetic; and some of them acquitted themselves with deserved credit in the elementary parts of English grammar. The mode of instruction pursued by the above-mentioned missionaries, is clear, simple, and comprehensive: and the rapid advancement of the children in those branches of education to which they have given their attention, exhibits not only the best testimony of the excellence of their natural minds, but also of the skill and indefatigable attention of their teachers in eliciting so successfully their dormant faculties.

We would heartily recommend this school to the respectful attention of the public; and our sincere wish for its continuation and expansion is exclusively founded on the moral and mental improvement which have been evinced to us in its promising pupils. We consider the institution one of a very interesting nature; and whilst we wish it success, we indulge an earnest hope that the friends of civilization will unite with us in its commendation. It is due to the amiableness and intelligence of Mrs. Smith and Mrs. Hill, to say that much of the improvement and decent demeanour of the young females attached to the school is attributable to their maternal vigilance over their minds and persons.

S. Donoho,
Alfred W. Elwes,
Thos. Crowell.

I was present at an examination of the Asbury mission school, held on the 22d December, 1825, and, at the request of the instructers, took part in the exercise. The readiness of reply to the questions put to each of the scholars in the several branches in which they were instructed, convinces me that considerable care must have been taken in inculcating upon their minds the principles of useful knowledge.

The class examined by myself in English grammar acquitted itself with much approbation. In the faculty of memory, I am decidedly of opinion they are not inferior to those who have the advantages of civilization. Their judgment, too, as evinced by their improvement in arithmetic, is equally strong; and their minds, so far as I am capable of judging, are entirely susceptible of being improved by a continued advancement in literature.

That this institution is calculated to do good to this people, I cannot doubt. That it may meet with encouragement, I sincerely wish. I. H. Smith.

We, the undersigned, head chiefs of the Creek nation, have much pleasure in stating that we have noticed the conduct of Messrs. Smith and Hill, who have charge of the Methodist missionary establishment in our country; and we feel it due to them to say that their conduct has been perfectly satisfactory, and as far as we have been able to learn, our people are satisfied both with the institution and those who have charge of it; and hope they may be continued, particularly our old friend, Mr. Smith.

his mark.
Little × Prince,
Poeth × Yoholo,
Tuskehenecha, ×
Hopoi × Hadgo,
Yoholo × Micco,
Mad × Wolf,
John × Stedham.

Witness—John Crowell,
Agent for Indian Affairs.
Sept. 30th, 1825.

POTAWATOME MISSION.

St. Louis, Oct. 25, 1825.

Rev. Sir—In compliance with the instructions I received from bishop Roberts, I transmit to you information relative to a mission among the Indians, to which I was appointed by bishop M'Kendree, superintendent of the Missouri conference in 1823.

In the spring of 1824 I opened a communication with the Potawatome Indians, and found that they were willing to receive a mission among them; but my call to the general conference prevented me from holding a satisfactory council with them that year. Being reappointed in the next autumn by bishop Roberts, superintendent of the Illinois conference, I opened a school at fort Clark, on Illinois river, which continued through the winter, and in which I had six Indian children, whose progress was extremely flattering for so short a period.

In the spring of 1825, together with five white families, I proceeded to the

mouth of Fox river,—shortly after which I had a most satisfactory council with five chiefs of said tribe.

We immediately built cabins for the accommodation of the families. I then opened a school, into which I received fourteen Indian children; but finding that the station was not located on Indian land, I proceeded up Fox river about thirteen miles farther, selected a situation, and am now preparing to remove to it, which I shall accomplish as soon as possible. In consequence of the sickness of my teacher, there is at present a vacation, which will continue until I erect a schoolhouse at the new station. I flatter myself that I shall then have at least one hundred children. The Indians have manifested great anxiety to have their children instructed in the arts of civilized life. I have received in support of the mission to the amount of about five hundred dollars in property, obtained by voluntary subscription, and the committee have voted, in addition, one thousand dollars, payable in quarterly instalments,—the first of which I received in cash, and have drafts on the treasurer of the Missionary Society for the remainder.

Being instructed to correspond with you quarterly, you may expect a communication in January next, when I hope I shall have it in my power to give you more satisfactory information on the subject of my mission.

Your affectionate brother,

JESSE WALKER.

To the Corresponding Secretary of the Missionary Society of the M. E. C.

SOUTH CAROLINA CONFERENCE.

Milledgeville, January 20th, 1826.

BE it resolved by the members of the "South Carolina Conference," That they entertain a most grateful sense of the hospitality of the citizens of Milledgeville to them during their long and arduous sitting, and that they will ever feel bound to pray the great Head of the church to sanctify to them, collectively and individually, their humble ministrations among them.

Signed, WM. M. KENNEDY, Secretary.

The following appointments to the several circuits and stations were made by the South Carolina Conference, at its late session in this place:—

ATHENS DISTRICT.—Wm. Arnold, P. E. Athens and Greenesborough—L. Pierce. Habersham mission—N. H. Rhodes. Grove—W. J. Parks. Gwinnett—J. W. Towusend. Broad river—Wiley Warwick. Appalatchie—F. P. Norsworthy, Angus M'Pherson. Walton—Thos. Sainford. Yellow river—J. Bellah. Fayette—J. Hunter.

MILLEDGEVILLE DISTRICT—Saml. K. Hodges, P. E. Milledgeville—Robert Flournoy. Cedar creek—Thos. Darley, Benj. Bell. Sparta—Thomas Mabrey. Washington—M. C. Puerifoy. Alcovie—Matthew Raiford. Monroe—Adam Wyrick. Ocmulgee—Jas. Tabor. Houston—Jer. Norman, jun. Asbury mission—I. Smith, W. C. Hill.

SAVANNAH DISTRICT.—Geo. Hill, P. E. Savannah—Charles Hardy. Waynesborough—J. J. Triggs. Ohoopie—J. N. Glenn, J. M. Bradley. Liberty—Tilman Snead. St. Mary's and Satilla—James Dunwody. Appling—Thos. D. Howell. Little Ocmulgee—Samuel Sewell. Effingham—L. Myers, supernumerary.

AUGUSTA DISTRICT.—Nich. Tally, P. E. Augusta—Wm. M. Kennedy. Warren—John B. Chappell, Benjamin Gordon, supernumerary. Little river—Allen Turner. Saluda—Robert L. Edwards. Abbeville—Jas. Dannelly, B. H. Capers. Washington and Lexington—To be supplied. Keowee—Greene W. Huckaby.

CHARLESTON DISTRICT.—James O. Andrew, P. E. Charleston—W. Capers, H. Bass, P. N. Maddux. Cypress—John Mood, D. Low. Orangeburg—Elisha Calloway. Black swamp—Noah Laney. Hollow creek—Reuben Mason. Congaree—Isaac Boring. Cooper river—J. H. Massey.

COLUMBIA DISTRICT.—R. Adams, P. E. Columbia—Jos. Holmes. Camden—Benj. L. Hoskins. Santee—Samuel Dunwody. Sandy river—Elias Sinclair, W. H. Mabrey. Newberry—To be supplied. Enoree—John Taylor. Lawrence—B. Smith. Reedy river—Z. Dowling, W. W. King. Wateree—G. W. Moore.

FAYETTEVILLE DISTRICT.—Bond

English, P. E. Fayetteville—C. Betts. Wilmington—J. Freeman. Georgetown and Black river—B. Rhodes, W. Gassaway. Brunswick—Arch. Puefroy. Pedee—J. L. Jerry. Lynch's creek—James Hitchener. Rockingham—Isaac Heartly. Wackamau—John H. Robinson. Bladen—H. W. Ledbetter.

CHERAW DISTRICT.—M. M'Pherson, P. E. Lincoln—Joseph Moore. Rocky river—E. Petty, John M. Tatum. Montgomery—Philip Groover. Deep river—J. Watts. Sugar creek—D. F. Christenbery. Union—E. Askew, J. Ozier. Morganton—Wm. Crook.

TALLAHASSEE DISTRICT.—J. Evans, P. E. Tallahassee mission—J. Slade. Homes' valley do.—M. C. Turrentine. Pea river do.—D. G. M'Daniel. Augustine and St. John do.—A. P. Manly. Chattahoochie—Jas. Stockdale. Early—J. C. Wright.

HIGHLAND MISSION.

To the Treasurer of the Missionary Society of the M. E. Church.

DEAR BROTHER—In the absence of the corresponding secretary, I submit to you an account of my visit to the Highland mission. L. CLARK.

We had appointed the quarterly meeting for that station on the 7th and 8th of January. On Thursday, the 5th, I came to Peekskill, and found brother J. B. Matthias at home, in usual health and good spirits. He had an appointment given out for me in the evening. On Saturday we arrived at the place for the quarterly meeting; and, notwithstanding the wet and cold, we had a considerable congregation of both men and women. After preaching, we organized a quarterly meeting conference, and explained to them the economy of Methodism, and the design of the missionary society, as an auxiliary in planting the gospel. Prayer-meetings were appointed in the several neighbourhoods, which, by accounts, were well attended, lively, and profitable. On Sabbath, at 9 o'clock, we met for lovefeast: our room for meeting, though tolerably large, was filled with members, and other serious and well-behaved people; and the testimonies given in were fervent, Scriptural, and truly interesting. At the close of our lovefeast, thirty-six were read into full membership. We then proceeded to the administration of the holy sacrament, and something like one hundred persons came forward with solemnity, and with tears of joy and gratitude.

The public congregation was large for the place, and as attentive and orderly as could be wished: I know not that there was a single exception; for they all appeared to receive the word, as if they believed it was able to make them wise unto salvation. The prospect of success is still good; and indeed I think the success which has already attended this mission will fully compensate the patrons of your society for the small sum expended for its support. Considering the situation of the place, and condition of the people, I am fully of the opinion that it will be doing a Christian charity, and service to the cause of God, to continue this station on the missionary list.

Permit me to remark of the district generally, that our prospects are encouraging. Great peace and unity prevail among our people, and the preachers are in good spirits. Though we have not had any great and extensive revival, yet in a number of places converts have been added to the church,—and there has been more than a usual degree of the quickening and sanctifying grace among our members. Our lovefeasts for the last quarter have been exceedingly profitable.

At the close of each lovefeast for the last tour, I have called the attention of our people to the Methodist Magazine with some success. In recommending this publication, I have stated with confidence that it will bear a comparison with any periodical work our country affords, not only as to the subject matter and execution of the work, but also the price: besides, it has claims on our people that no other work can have. The profits arising from this work (as of all our books from the general book-room) are not individual property, neither are they partial in their application,—but must be considered the common property of the Methodist Episcopal Church; and each annual conference shares an equal dividend of the profits, to enable them to send the gospel to the poor, to give a morsel to the superannuated and worn-out

ministers, their widows, and orphan children, who are in want. In offering our Magazine, we offer them the worth of their money; we present them with a family library and the memoirs of Methodism, and give them an opportunity of aiding one of the noblest charities in the world. Without detracting from the merits of other periodical publications, we cannot look to them for the support of Methodism, either in doctrine or influence: though from many of them we may expect common courtesy, yet others are designed as an attack upon us, either directly or indirectly; and even those which are called Methodist papers, having sprung up under local circumstances, are doubtful in their character, and worse than partial in their influence. The great bonds of union should be preserved, and we ought to be fearful of cutting the smallest ligature which binds us together.

WESLEYAN METHODIST MISSIONS IN SOUTHERN AFRICA.

We extract from the Wesleyan Methodist Magazine the following account of the mission in Caffreland.

Extracts from Mr. Kay's *Journal.*

June 26th.—We arrived at Wesleyville, and found brother Shaw and family all well and happy, amidst their black society. After spending a day here, to rest our horses, and transact various business pertaining to our present circumstances and projected operations, we proceeded to visit the chief Islambie, [called Illambi in Mr. Whitworth's journal,] accompanied by brother W. Shaw. We arrived at the old chief's residence early on Saturday afternoon, and having unsaddled our horses at a short distance from his hut, we continued to stand aloof for some time, expecting that he would send a message of inquiry. We were at first told that he was out in the fields, tending his cattle; but we soon discovered that this was a mistake. Observing, however, that he neither came nor sent to us, we went up to him, and after saluting him, took our seats on the ground by his side. Seeing this, he appeared much pleased, and shook hands with each of us, at the same time sharing among us a piece of boiled meat which his servants had just brought for his use. He seems to be between eighty and ninety years of age, but is still very healthy and strong. He is evidently still capable of assuming all the fierceness of the savage; nevertheless he treated us with the utmost mildness and good humour.

We had not sat long before he requested to know what news we had brought; and, after making a few preliminary remarks, it was stated, that, having obtained the sanction of his excellency the governor, we were desirous of establishing a mission in some part of his territories, and that, with this view, we were come to know his mind fully upon the subject, and also to learn what part of his country would be most suitable and convenient, both for him, his people, and us. To this he replied, saying, "Your intentions are good; and I am thankful to hear of them. But my country is not good enough for you; and, what is still worse, my people are too bad to learn. —What teacher would come among them?" Here the interpreter informed him that I was ready and anxious to come, in order that I might tell them of the things of God, which would tend to their improvement and salvation. "Where," exclaimed he, "does that man (God) live?" This question is one which the Caffres frequently ask; and in such a way as to show the awfully ignorant state of their minds. "Darkness covers the earth, and gross darkness the minds of the people."

July 3d, Sunday—About three, P. M., the chief sent to us, saying we might hold service in his hut, and that the people were then at liberty, the council having broken up. We immediately went; and upon entering, found a goodly company gathered together,—men, women, and children. Brother S. commenced by giving out a hymn, which the interpreters sang; and all continued very attentive, while I related to them the news of heaven.

The service being ended, we availed ourselves of the opportunity, while all the inferior chiefs were present, to ask Islambie whether he had come to any decision relative to our proposals. He evaded the question for some time,—but subsequently told us that he had merely done this to hear what we should

say; adding, "The thing is determined, and you have nothing to do but to select a place: the land is before you." Here he expressed some degree of fear that we were only "mocking him;" and that as soon as we left him, we should forget the subject. Hearing this, we assured him of our sincerity in the strongest terms, with which he appeared to be fully satisfied: and, leaning forward upon his staff, with his eyes fixed on the ground, he expressed himself as follows:—"I see strange things to-day: I am old, and unable to help or defend myself; but to-day I get a great captain: to-day I have got an ear: he shall be to me also for eyes! To-day I see that I have friends in the world! I have been an earthworm; but to-day I creep out of the hole!" Addressing himself to those around him, he continued.—"Like wolves and wild dogs, we have been hid in dark places; but to-day we are called men, and see the light!" I was much affected, while, in reference to myself, he observed, "He shall be our bush:" (a figure of speech for place of refuge.)

One of his chief counsellors now arose, and harangued the company with great fluency, and with still greater energy;—congratulating all present upon the day which now dawned upon them and their children; at the same time observing, that he hoped we were not "mocking them." I again assured them that this was far from being our intention: on the contrary, we merely waited to hear all they had to say respecting this matter, after which I should return home, and immediately prepare to come among them. Hearing this, he proceeded in a strain of language, expressive of much more gratitude than we could possibly have expected from a heathen. He concluded his speech by charging the old chief to protect, and take care that no harm befel me or my family: adding, "The name of Islambie is great, but his character is bad among all the nations; who, however shall now see what he is."

Thursday, 7th.—We were conducted by Dooshani, and his brother Kye, the sons of Islambie, to the rivulet Umkangisa; the banks of which had been mentioned by his father, as an eligible spot for our purpose. The land is high and rich; the water is good, and evidently permanent, being a collection of springs, whose different streams find a channel in the centre of a fine valley, down which the main stream runs through a rocky bed: hence it can never be liable to that absorption, to which the rivulets in this country are generally subject, from having sandy beds. It discharges itself into the Kouya, (known to the colonists by the name of the Buffalo,) which constitutes one of the principal rivers in Caffreland.

9th.—Having returned to Wesleyville, we held a special district meeting, in which it was agreed that our new station (its site being contiguous to one of the highest peaks in the country) should be called Mount Coke, in memory of that great and indefatigable missionary, the late Rev. Dr. Coke. Oh that we may all be influenced by the same burning zeal for the glory of God and the salvation of souls!

12th.—We left Wesleyville yesterday afternoon, slept in the open air last night, commenced our ride before sunrise this morning, narrowly escaped a herd of elephants in the forenoon, and arrived in safety at Graham's Town, between 8 and 9 o'clock this evening.

21st.—Having engaged a mechanic for the new station, he and his family have left town to-day for Wesleyville, where they will remain until I have completed my arrangements in Albany. This will give him an opportunity of obtaining some degree of acquaintance with the natives, their dispositions and manners, as also with the nature of his work, which will be the superintendence and promotion of the temporal concerns of the station.

OBITUARY.

MEMOIR OF MRS. REBECCA PENNINGTON.

To the Editors of the Methodist Magazine.

IN the hope that the following brief memoir may in some measure forward the cause of the Redeemer, I forward it for insertion in the Magazine.

Yours, &c. DAVID STEEL.

MRS. Rebecca Pennington was born of respectable parents, Jan. 17th, 1754, in Newcastle county, state of Delaware, and was among the first fruits of American Methodism, having become, as early as the year 1775, a subject of the saving grace of the Redeemer.

At an early stage of our western settlements, when almost every difficulty and privation was to be encountered or endured, her husband emigrated to the northwestern part of Pennsylvania, and settled in Penn's valley, in the bounds of what is now Centre county, in that state.

Being among the first Methodists who in that direction made their appearance west of the Susquehanna, they had, in addition to the difficulties peculiar to new settlements, to endure the more painful loss of a gospel ministry, and those means of grace so highly valued by (because so peculiarly beneficial to) every sincere follower of the Lamb. Those privations she however endured in a Christian manner, and without losing, as is too frequently the case, the temper and spirit of the gospel. She maintained with constancy her religious integrity, and, with her husband, was the first to welcome, with open arms, our enterprising missionaries, on their first arrival in that part of the country. It was not long after the introduction of preaching into their house, before she enjoyed the heart-cheering happiness of seeing "the pleasure of the Lord" abundantly prospering in her neighbourhood.—A society was soon formed, the oversight of which was committed to her worthy husband; and they may be justly considered as being, in part at least, the instruments of introducing Methodism into that section of the country. With them it had its commencement, and from them it spread around in different directions, and in some measure too, through the indefatigable exertions of her husband, who was a powerful exhorter, until "the wilderness blossomed as the rose."—Her heart's fondest wishes were now realized. She had Christian friends, and Christian fellowship—the want of which she had so long and so severely felt: and she was enabled greatly to rejoice in God her Saviour, and, with an increase of vigour and holy power, to advance in the path to life. As seldom fails to be the case with truly Christian parents, she had the happiness of seeing her only child (a son) become an early subject of the changing influence of the grace of God,—and she lived to see her grandchildren walking in her footsteps in the path of holiness.

A leading feature in her character, and one by which she was particularly distinguished, was her great affection for the heralds of the cross. At an early period in our history, when friends were few and discouragements many, how oft has she consoled with the grateful offices of the tenderest friendship, the fainting heart of the young, the tender, the trembling minister of Christ! She was, indeed, a nursing mother to the then infant church of God. In all things an example of patience, love, faith, and charity, she greatly influenced the weak and wavering to follow her as she followed Christ. Constantly in the light herself, she was ever ready to direct and encourage those who walked in darkness. In short, such she was, that among the truly pious who enjoyed the happiness of her acquaintance, her memory will long continue to be cherished with the fondest recollection.

Early in the spring of 1824, she was attacked with a painful and lingering disease, which finally brought down her "earthly house" to "corruption, earth, and worms." She bore her afflictions, though protracted for nearly six months, with the most exemplary Christian fortitude and patience. At an advanced stage of her illness, I visited her. On inquiring into the state of her mind,—"I enjoy," said she, "*perfect peace:* I have not a *single temptation.*" At another time, when visited by our worthy brother, Henry Smith, she appeared to be "wrapped in the visions of God." He informed me afterwards, that the very room in which she lay appeared to be filled with the sensible presence of Deity.—A few days before her death, conceiving herself to be dying, she called her aged companion and her attending friends to her bedside, and with solemnity and triumph, exhorted them to meet her at the right hand of God.—She was, however, in some measure, disappointed: the mortal strife had not yet commenced: she grew somewhat better; and after lingering for several days longer, an extraordinary example of patience, meekness, and resignation, under the most severe sufferings, she,

on the seventeenth of October, 1824, without a struggle or a groan, resigned her spirit into the hands of him who gave it.

Her funeral sermon was preached a few sabbaths after her decease, from Job xix, 23–27, to a large, attentive, and deeply interested audience, whose solemn and approving countenances seemed to say, "Let me die the death of the righteous, and let my last end be like theirs."

> Mother in Christ, farewell!
> Thy conflicts now are past;
> In spite of all the powers of hell,
> Thy crown is gain'd at last.

DEATH OF THE REV. WILLIAM BRANDEBERRY.

He was born Sept. 10, 1793, near Carlisle, Cumberland county, Pa.—Being favoured with religious parents, he received a pious education. At a campmeeting held in Carlisle, in the autumn of 1816, he experienced a change of heart, and soon after joined the Methodist church. It soon appeared to his brethren that he was destined for the "ministry of reconciliation," and in 1819 he was licensed as a local preacher.

The year following he was received as a travelling preacher in the Baltimore conference, and was appointed to the Ohio circuit. While here, he laboured with great zeal and acceptance, and was an instrument of much good to the souls of the people. He continued in this work until in the spring of 1824, when, being partially worn down, he was returned as a supernumerary, and appointed in that capacity to a circuit in the Pittsburgh district; but such was his weakness of body, that he never reached his station. He returned to his mother's, where he endured great affliction of body, which he bore with much patience and resignation. On the 22d day of February, 1825, this promising young man left the world in the full prospect of eternal life. He was, indeed, a man of a strong understanding, a good preacher, and was useful in his day and generation. But he is "gone to heighten the triumph above," so that our loss is his infinite gain. James Sansom.

DEATH OF JOSEPH WESLEY M'LELLAND.

Communicated by the Rev. Wm. A. Smith.

[At the request of the parents, we insert this notice in the Magazine, although it belongs more properly to the Youth's Instructer and Guardian.]

Died, Nov. 17, 1825, Joseph Wesley M'Lelland, son of the Rev. Hezekiah M'Lelland, aged ten years, eight months, and seventeen days. Although there is not commonly much to attract attention in a youth of his age, yet there are some instances in which God seems to show his power and grace even in those whose minority would seem to consign them to seclusion and forgetfulness. Joseph seems to be one of these instances; and while his example serves to exemplify the grace of God in preparing him for his early entrance into an eternal state, it likewise affords a lesson to all parents of the blessed influence of early instruction on the youthful mind.

With such instruction Joseph was favoured, and he profited even beyond his years. He was, indeed, the admiration of all who knew him. The honest simplicity of his manners, his submission to his parents, the evident marks of piety which he exhibited, could not but attract attention, and point him out as a peculiar favourite of heaven. Indeed, the flower bloomed too soon to bless the earth long with its fragrance. Although, from these early specimens of unusual excellencies, the hopes of his parents led them fondly to anticipate his future usefulness in the church of God, yet that cloud of disappointment which so often chases the meteor of hope, suddenly threw a gloom over the brightening prospect, and veiled for ever from their sight this morning star.

His deportment in the house of God evinced a mind deeply engaged in devotion. When not accompanied by his

mother, he sometimes took his seat with his father in the pulpit; and even there his behaviour was such as to impress those who beheld him with a sense of his seriousness and devotedness to God. His appearance on the stand at a late campmeeting was noticed with admiration, and we could but bless the parents who were blessed with such a son.

Nor was his conduct less exemplary in private life. When too young to pray for himself, he would retire with his parents into secret, without being asked, and continue with them, as if watching the breathing of their souls, until they had concluded their exercises.

When he became old enough to understand and to feel something of religion himself, in the absence of his father, Joseph was always attentive to all those duties which were suitable to his age.

He was early put to a school; and as he knew no other rule of conduct but the will of his parents, his object was to learn all he could; and his proficiency was in proportion to his diligence. As soon as he became able to write, he commenced a diary, in which he recorded (as he was pleased to call them) "his thoughts in the play-time." As a specimen, we give the following:—"Joseph Wesley M'Lelland,—Be glad in God. Keep your mind close and good. This life is not long; but the life to come has no end. We must pray for them that hate us. We must love them that love us. We must do as we like to be done to." His duty to his parents seemed always deeply to engage him; and he appeared to act on all occasions, not so much from a fear of offending, as from the pleasure of pleasing them.

But we must pass over many little incidents of his short but instructive life, and come to its termination:—and here we shall see the hand of God most strikingly directing the messenger which summoned away our little young friend to a better world.

His sickness and death will be given substantially in the words of his pious father. "For some time," says he, "Joseph seemed to be in a decline, although at times he revived, and we entertained hopes of his restoration to health. Early in October last, the hooping-cough made its appearance in our family, and to this disease he finally fell a victim. On Saturday, Nov. 12th, he rode to his grandmother's:—after dinner, he walked with me a short distance into the field; and on his return, complaining of a severe pain in his side, he laid himself on the bed.—By blistering and bleeding, some relief was obtained.

"On Sunday morning, none being present with him but myself, I asked if he thought about dying. He very calmly turned his head towards me, and said, 'Yes, father, I have thought a good deal about it for some time;'—and added, that he thought he should not get well again. I found that he had serious thoughts about eternity. I requested him to pray to the Lord to bless him. His mind, indeed, seemed to be in a constant frame of devotion. Tuesday night, being faint and feeble, I thought his end fast approaching.—Wednesday night, (a night I hope never to forget,) we plainly saw that life was fast ebbing out. About half past eight o'clock, he observed, 'I do not think I shall live to see morning.' I asked him if he was willing to die. He replied, 'I feel as if I wanted to see one more day.' I then asked him whether he would prefer staying with me to going to heaven. 'I don't feel as if I wanted to leave you, father. Father, pray for me.' This I did, but my heart was full. He said many things which I do not now recollect; but it seemed enough to move the hardest heart.

Perceiving that life was fast sinking, at my request, he made signs for whatever he wanted, while I expected that every fit of coughing would end his mortal life. His grandmother coming into the room, he said, 'Grandmother, I have been almost off, but have revived a little.' In answer to her question, how he found himself, he said, 'I think I am a little better.' He then said to me, 'Father, when I die, you will miss me. Pray for me.' All that I could ask of the Lord was, that he would grant him the right use of his reason to the last, give him an easy passage through the valley of the shadow of death, and take him to heaven. For a short time he breathed with less difficulty, when, at midnight, he arose in bed, and spoke with great strength of voice, saying, '*I must die!*—I am the oldest child, and am almost in heaven.' He then called us all to the side of the bed, and took a most affecting leave, charging us to meet

him in heaven. 'I have always said my prayers.* If at any time I forgot them before I went to bed, I would say them there. Now I am almost in heaven.' He took all by the hand: some he hugged and kissed, saying, 'Meet me in heaven.' To his brother John he said, 'You don't say your prayers. Be a good boy, and strive to get your soul converted, that you may meet me in heaven, where our two little brothers are gone,' (alluding to the two that died about two years before, within fourteen days of each other, one in his fifth and the other in his third year.) He then inquired for his little sister Susan, and brother Thomas, the two youngest.—'Bring them here,' said he; and then taking them by the hand, he said, 'Farewell;' adding to Thomas, 'Tell me farewell once more.' He then requested a drink of water from the well before he died. This being done, he requested us to say nothing to him for a while, that he might be still. He continued silent until about 1 o'clock, when he said to his father, 'Will you ask Jesus to take me home to heaven?' I told him I would. He said, 'Father, let me hear you.' I then kneeled down, and made the request known to God. At this moment I was about to leave him for a few minutes;—but he said, 'Father, come back, and don't leave me. It wont hurt you to kneel down here by me. Mother, kneel down.'—I returned, fell on my knees, and taking him by the hand, he said, 'Father, is it you that have hold on me? I believe it is. Lord bless mother, and bless father;' and having said this, he breathed his soul into the hands of his Redeemer.

POETRY.

From the Literary Gazette.

THE FALL OF POMPEII.†

In the halls of Pompeii resounded the song,
And the lovely were there, and the brave, and the strong;
From the minstrel's sweet lyre flow'd the mea-
And far, far away fled the demon of sadness.

But an hour,—and crush'd was the might of the bold,
And the heart that just bounded lay senseless
The pæan no longer was heard in the grove,
And hush'd was the choir in the temple of Jove.

For there burst from the deep, yawning caves of the mountain,
A torrent of fire, like the stream of a fountain,
Like the wide flaming flood of the terrible rain,
Which the Lord in his wrath pour'd on Sodoma's plain.

Ay! rent was the womb of the mountain asunder,
Crash peal'd upon crash, like the deep-vollied thunder;
And the waters of Sarn, and the waves of the
Were lash'd into foam by the dreadful commotion.

And the caves of Capri were felt to rebound,
And the rocks of Misenum re-echoed the sound;
The black heavens lower'd, and the pestilent air
Was fill'd with wild tumult and shrieks of despair.

In vain the bold rider urged forward his steed,
In vain the fleet courser exerted his speed;
For the blast of destruction came swift as the wind,
Or the dreadful simoom in the deserts of Ind.

There the warrior lay stretch'd in the midst of his pride,
And the bridegroom fell dead by the corpse of his bride;
Unswept was the lyre, and forsaken the lute,
And the lips of the minstrel for ever were mute.

But who can describe the wild anguish and sorrow,
And the sighs and the tears that were pour'd on the morrow,
When the horrible night of destruction was past,
And the dawn sadly smiled o'er the desolate waste?

Or, who can conceive the poor wand'rer's despair,
When, with heart full of love, and bright visions so fair,
He turn'd to his home, all his wanderings o'er,—
But found his poor home and his country no more?

What a feeling of lonely desertion came o'er him,
As he gazed on the soul-rending prospect before him!
And the heart at that moment remember'd too well
His wife's sad adieu, and his children's farewell!

And he struck his sad breast, in the depth of his woe;
And the big drops of anguish burst forth from his brow;
And he turn'd once again from the land of his birth,
To wander forlorn o'er the face of the earth. B.

* His having "always said his prayers" could not certainly be considered as an infallible evidence of grace: and though we have no doubt of the genuine piety of this lad, yet we could have wished for a more evangelical expression of it at this time; but we do not feel at liberty, as some have suggested, to put words into his mouth which he did not utter.—*Editors.*

† Pompeii was destroyed A. D. 79, by an eruption of ashes from Mount Vesuvius, which completely buried the city. This was accompanied by an earthquake. According to some authors, the inhabitants were engaged in the celebration of a festival at the time.—See Encyclopedia Britannica, and the books there referred to.

REV.D GEORGE LANE.

OF THE GENESEE CONFERENCE.

The Methodist Magazine.

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DIVINITY.

From the Wesleyan Methodist Magazine.

THE BENEFITS RESULTING FROM THE SACRIFICIAL DEATH, AND THE GLORIOUS LIFE, OF JESUS CHRIST:

A Sermon;

BY THE REV. WILLIAM P. BURGESS.

"If, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life," *Rom.* v, 10.

THROUGHOUT all his writings, we find the apostle Paul acting the part of a wise master-builder in the church of God. First of all, he lays a good foundation, and then raises upon it a permanent superstructure. Thus, in the epistle to the Romans, he first proves the guilt, depravity, and wretchedness of all men; and then he sets forth the only way of salvation through faith in the Lord Jesus Christ. Having enumerated, in the preceding part of this chapter, the blessings consequent on justifying faith, he was naturally led to make mention of the love of God to fallen man, and the amazing display of that love in the gift of a Saviour;—and from this he passes on, in our text, to speak of the inestimable benefits resulting to mankind from the sacrificial death and the exalted life of our blessed Redeemer.

This passage may be regarded as presenting to us three important subjects of consideration:—

I. The natural condition of all men.

II. The present happy condition of Christian believers.

III. Their encouraging prospects.

I. The natural condition of all mankind is here delineated.—Speaking of himself and of his Christian brethren at Rome, he says, "We were enemies," i. e., enemies to God: and this is a character applicable to all men in their unregenerate state.

"The carnal mind," we are taught, "is enmity against God:" and all men being, by nature, under the influence of this carnal mind, have within them, whether conscious of it or not, a principle of enmity against the Lord Jehovah. The apostle reminds the saints at Colosse that they were "enemies in their minds by wicked works." Wicked works are the outward proof and manifestation of that enmity to God, which resides within; and all men, having been engaged in the practice of wicked works, are thereby convicted of being enemies to God.

But to prove this charge beyond the possibility of a denial, let it be noted, we are all by nature enemies to the government of God. One who will not acknowledge the authority of his lawful, earthly sovereign, and who manifests an enmity against his government, is accounted an enemy to the sovereign himself;—and if it can be shown that we are enemies to the divine government and authority, it will follow that God himself is the object of our enmity.

That Jehovah, our Creator and our King, has a right to command, and that we are bound to obey, cannot be disputed: but, instead of acknowledging his authority and obeying his laws, we have assumed independence, have followed our own will and desires in preference to the will of God, have despised his authority, and broken his commandments. What God has forbidden, we have done; what he has enjoined, we have neglected. If our actions, tempers, and lives, be brought to the standard of his law, they will fall short of it; if weighed in the balances, they will be found wanting. Comparing our conduct with the requisitions of that holy law, we shall find innumerable deviations; sins of omission and of commission; sins outward and inward; sins in thought, in word, and in deed. Now all these transgressions are the effect of a principle of disobedience and rebellion deeply planted in the soul, and are so many evidences that we are, in reality, enemies to God.

We are naturally enemies to the character and perfections of the Deity: and he who is an enemy, in any point of view, to the divine character, is, in effect, an enemy to God himself. But here, perhaps, an objector may start, and say,—"I am no enemy to the divine character; I admire the wisdom, goodness, and mercy of Jehovah." True; you may, in your partial view of the Deity, select a few attributes, and regard them with a fancied approbation and pleasure, while other perfections are either wholly overlooked, or regarded with very different feelings. But if we really delight in the divine character, we must take account of every part of it, and not exalt one perfection to the disparagement of another. Careless sinners may please themselves in contemplating the wisdom and benevolence of God; but what do they think of his justice? Of this perfection they lose sight, or else conceive of it as being entirely swallowed up in mercy. They do not like to contemplate God as a just being; for they know that his justice would be all against them. If God be just, they are conscious that he will by no means clear the guilty;—consequently they have nothing to expect but that punishment which is due to them on account of their sins. What do they think of the divine truth and fidelity? God has declared that he will punish sin; and if his word be true, they have nothing to expect but the fulfilment of the threats denounced against trans-

gressors. What do they think of the holiness of God? If God be holy, sin must be an abomination to him, and sinners must be loathsome in his sight, unfit for communion with him, and incapacitated for the enjoyments of heaven. If God be holy, then, such persons can have no prospect of dwelling with him in the realms of glory, but must know that eternal misery awaits them as their final doom. Hence it is impossible for impenitent sinners to contemplate the holiness, the truth, or the justice of God with any pleasure or comfort, as every consideration arising from these sources would be unfavourable to them. These divine attributes are, accordingly, objects of their dread and enmity,—which proves that they are enemies to God himself. It would be quite agreeable to their wishes and views, could they be assured that justice, truth, and holiness, form no part whatever of the divine character.

In our unregenerate condition we are enemies to the ordinances of God: and this is another convincing proof in favour of the doctrine of our text. We do not naturally take pleasure in religious duties and services; but seek our happiness in worldly pursuits and amusements. To read the Scriptures devoutly and reverently,—to pray earnestly for spiritual blessings,—to unite with the congregation of the faithful in singing the praises of the Most High, in hearing his gospel proclaimed, in commemorating the dying love of Jesus, and in declaring what great things the Lord hath done for our souls,—these are engagements in which the truly pious delight, in which they feel far more pleasure and happiness than in any worldly occupation. It is amid such engagements as these that they are led to exclaim,—"A day in thy courts is better than a thousand: I would rather be a doorkeeper in the house of my God than dwell in the tents of wickedness." But these views and feelings are not congenial to the fallen nature of man. By the unregenerate, religious duties are either wholly neglected, or else are performed in a cold, dull, unfeeling way; being to them no better than a wearisome drudgery. The form of godliness they may possess; but its power they deny. Those occupations which constitute the chief pleasure of the true Christian are by them regarded with indifference, if not with disgust: and this secret enmity which they feel against divine ordinances is a proof of their enmity to God himself.

Once more, they are enemies to the people of God. The holy, consistent demeanour of the Christian believer is a perpetual reproof to them, and a condemnation of their practices. Hence arises a principle of enmity against the faithful followers of the Lord Jesus: and if they have no authority to oppress and persecute such characters,—if, by the equitable laws and the mild spirit of a Christian government, they are restrained from open

acts of violence; still they will, as occasions allow, ridicule and oppose the people of God.

When Saul of Tarsus had been zealously engaged in seizing and imprisoning the Christians, and persecuting them even to death, Jesus appearing to him as he journeyed towards Damascus, inquired, "Saul, Saul, why persecutest thou ME?" Jesus regarded all the injuries and persecutions of his followers as directed against himself: and whatever enmity against the people of God exists in any heart, whether circumstances encourage or prevent the breaking forth of that enmity in open acts of violence, it proves indisputably that such persons are in deed and in truth enemies of God.

Thus then we have abundant evidence, arising from various quarters, and all concurring to establish the accuracy of that description of fallen man given in our text.

And here let me pause, and address all such persons. Is there not something very awful and alarming in this character? Enemies to God! What! enemies to the greatest and best of beings,—to him who is all-excellent and all-glorious! Enemies to him, who is loved and adored incessantly by the most exalted creatures in the universe, and who is worthy of all the affections and all the services of his intelligent creatures, through every part of his vast dominions! What! enemies to him, who is the friend and the benefactor of the human race,—our Creator, our preserver, the source of all our comforts, the author of all our enjoyments! Is it possible that *man* should be an enemy to God? What! enemies to that Redeemer who has bought us with a price,—who for our sakes relinquished the abodes of heavenly bliss, became man, lived a suffering life, and died an accursed and ignominious death! Enemies to that Jesus, who has manifested such astonishing, such unparalleled love to the whole of the human race,—who shed his precious blood, who gave up his life, to ransom us from endless wo! Enemies to that Saviour, who comes loaded with blessings, making the most kind and condescending overtures to guilty man,—offering to raise him from the ruins of his fall, to reinstate him in the favour and image of his God, and to exalt him finally to the abodes of everlasting bliss! And is there, among all the millions of the posterity of Adam, one so fallen, so base, so ungrateful, as to be untouched by all that Jesus has done and suffered in his behalf; yea, and even to cherish feelings of enmity against his compassionate Redeemer?—Alas! it is a common, a universal case. Judge not by words and professions, but by actions; by the life, the tempers, the general conduct of men; and you will be convinced that they are indeed enemies to God and to his Christ.

Oh, how great is the deformity of sin!—how odious its features,—how deep its stains,—how horrid its malignity! To

establish the doctrine of human depravity, no other argument is necessary: let it only be proved that man is an enemy to his Creator and his Redeemer, and the point is gained. Dreadful, indeed, must be that depravity of which this is one characteristic!

But are you willing to remain in so awful a condition? Oh, consider what the consequences will be! If you continue enemies to God, you will make God an enemy to you. His kindness and love will at length cease to manifest themselves towards you; his justice and truth will assert their claims; and vengeance will fall with tenfold weight on your unhappy heads. How tremendous the case of him who makes God his enemy! provoking the displeasure of that Being, who, by one stroke of his almighty arm, can hurl us into the abysses of infernal wo,—that Being, who brought the deluge on the old world, and swept away its millions of inhabitants with the besom of destruction,—that God, the breath of whose anger kindled the flames on the devoted plains of Sodom and Gomorrah, and destroyed those incorrigible sinners. If God be your enemy, who can befriend you? Who can screen you from his vengeance? When his all-powerful arm is lifted, who can ward off the blow? When he arises in his wrath, who can stand before him? You may, in the great day of reckoning, call on rocks and mountains to fall on you; but you will call in vain. Refuge there will be none; help there will be none: you will be left to bear alone the weight of the divine displeasure, and will learn, by awful experience, what a fearful thing it is to fall into the hands of the living God.

Oh, turn to the Lord speedily! make haste and delay not, lest the season for repentance and mercy should pass away; lest you should perish in your sins, and your doom be sealed in the regions of eternal wo.

II. Our text points out the present happy condition of Christian believers; they are "reconciled to God, by the death of his Son."

Once they were enemies to God; now they are his friends. Once they were rebels against the Sovereign of heaven and earth; but they have laid down the weapons of rebellion, and are now his loyal and obedient subjects. The impious war between them and their Creator is terminated, and peace is now established. The divine anger which rested on them is withdrawn, and God now regards them with favour and approbation. That enmity against God, which formerly rankled in their bosom, is eradicated, and they now view the Lord Jehovah with a reverent and filial affection. They love God, because he first loved them.

But how has this blessed change been accomplished? "When we were enemies," says the apostle, "we were reconciled to

God, by the death of his Son." The death of Christ is the grand means, whereby reconciliation is effected between God and man: and the death of Christ accomplishes this important end, inasmuch as it removes every hinderance to a reconciliation, whether on God's part or our own.

It removes every hinderance to a reconciliation, which might remain on God's part. Not that we imagine that God ever was unwilling to be reconciled to man, or reluctant to offer mercy to his rebellious creatures. Not that there was need of any foreign influence to elicit the compassions of the Deity, and prevent the ruin of man. The whole plan of human salvation originated in the mercy and love of God. It was his free mercy and boundless love that provided an able, an all-sufficient Saviour,—that gave the only-begotten Son out of the bosom of the Father, for the redemption of a ruined world; and from the first dawn of grace in the soul till the consummation of the believer's bliss in glory, it is all of the free mercy and love of God. But the death of Christ was necessary, as the only medium through which mercy could be extended to guilty man: for, however the great Jehovah might be inclined to show mercy, we are not to suppose that mercy could be exercised at the expense of justice; or that God would lay aside one perfection in order to exalt another.—Justice and holiness are as essential to the character of our God as mercy; and if his mercy be displayed at all, it must be in a way that shall not be opposed to their claims.

Nothing but the death of Christ could at the same time satisfy the claims of justice, and make way for the exhibition of mercy. But by this plan every difficulty is obviated; and we now see all the perfections of the Deity harmonize in the offers of salvation to man.

Justice required that sin should be duly punished. Sin was thus punished in the person of Christ. The divine holiness required some exhibition of God's infinite abhorrence of sin.—Such an exhibition was given, when it pleased Jehovah to bruise his well-beloved Son, and to put him to grief; not for any thing he had done, but for the sins of Adam's fallen race. The truth of God required the fulfilment of those threatenings which had been issued against sinners. Those threatenings were fulfilled in the sufferings and death of Christ. The debt was fully paid; the cup was drunk off to its very dregs; the punishment was inflicted, and the curse of the broken law endured. Thus the claims of divine justice were satisfied; the holiness, fidelity, and truth of God gloriously exhibited; and at the same time a new channel was opened for the mercy of God to flow freely to the millions of human transgressors.

By the death of Christ, also, every hinderance on our part to a reconciliation with God is removed.

Although Jesus has atoned for all our sins, and redeemed us with his blood, something more is necessary in order to reconcile man to God: for we are naturally so blinded and hardened by sin, so ignorant of our danger, and so careless about our souls, that, if left to ourselves, we should never seek the Lord, or apply to him for mercy, or make any effectual effort to secure salvation. The influences of the Holy Spirit are indispensably necessary to enlighten our minds, to renovate our hearts, to commence and to carry on a work of grace in our souls; but the gift of the Holy Spirit is one of the blessings resulting from the death of Christ, and which could not have been secured by any other means. "*If I go not away*," said our Lord to his disciples, "the Comforter will not come unto you; but if I depart, I will send him unto you." In consequence of the sacrificial death of Jesus, the Holy Spirit is sent forth among men; and they who improve the communications, and yield to the impressions of that divine agent, are led to a state of reconciliation with God. By repentance towards God, and faith in our Lord Jesus Christ, they are led to participate in the blessings and privileges of the new covenant.

And nothing has so powerful a tendency, under the influences of the Holy Spirit, to warm, and soften, and break the hard, insensible heart of man, as a consideration of the bleeding, dying love of Jesus. If any thing can move us, if any thing can rouse our sleepy affections, if any thing can melt down our stubborn hearts into tenderness, if any thing can strike a spark of gratitude within our souls, it is this. This it is that sweetly constrains the penitent believer to make a surrender of himself to that Saviour who has bought him with a price.

When the Moravian missionaries first visited Greenland, they began their efforts to instruct the heathenish inhabitants by preaching in a regular and systematic manner on the divine perfections; representing the great Jehovah as a being, infinite in wisdom and power, majesty and glory. For a considerable time they preached in this way, without seeing any fruit of their labour. None of the Greenlanders were converted; and the missionaries began to despond. At length they thought, We have long preached about the divine perfections, and with no effect on the minds of these heathens: let us now preach Christ crucified, and try whether that subject will move them. The trial was made: the Missionaries discoursed to their heathen audience about the love of God to a sinful world, manifested in the incarnation, life, sufferings, and death of Jesus Christ. They had now cast the net on the right side, and soon they had a large draught. The poor Greenlanders heard with amazement; they were melted into tears; many of them renounced their idolatry and their sins, and embraced the Lord Jesus as their Saviour.

It is only by preaching Christ, and him crucified, that ministers can at any time succeed in winning souls. The law is useful and necessary in its place; but only as preparatory to the gospel of Jesus. The sinner, convinced and humbled by the application of the law, with its threatenings and curses, must be directed to Calvary; there to behold incarnate Deity, agonizing, bleeding, groaning, dying. This sight will break the sinner's heart; will cause tears of gratitude to flow; will convert the stone into flesh; will eradicate the enmity of the carnal mind, and implant the love of God in its room: and this is the grand consideration, by which the Christian believer has his affections drawn forth, and fixed on his Redeemer and his God. Hence the statement of the apostle, that we are reconciled to God by the death of his Son.

(To be concluded in our next.)

BIOGRAPHY.

From the same.

MEMOIR OF JANE SANSOM,

Of Sheepshead, Leicestershire:

BY THE REV. WILLIAM DALBY.

JANE SANSOM was born at Burbage, near Hinckley, Leicestershire, in the month of January, 1742; and was the youngest of two daughters. Her father, William Sansom, was a branch of an ancient and opulent family of the same place: but, though possessed of considerable property, he soon consumed it by a course of prodigality. When Jane was but an infant, her kind and anxious mother died: but, seeing the prospect that awaited her children, in consequence of the father's evil conduct, she requested an intimate friend, Mrs. Mary Willmott, to take care of her infant; saying that she could then die in peace. Mrs. Willmott kindly engaged to fulfil the request of the dying mother; and to her fostering care Jane was accordingly committed.—About this time the family removed to Sheepshead, in the same county, where the father led an abandoned and dissolute life. He once seized an opportunity of taking Jane away from the care of her female guardian, and of selling her to a company of gipsies: but some humane persons, hearing of the diabolical deed, interfered, and prevented her from being carried off by that lawless race of people. After this occurrence her inhuman father took no farther notice of her, and refused to make any provision for her wants. But although her affectionate mother was dead, and her "father forsook her, the Lord took her up." Mrs. Willmott, with the most exemplary tenderness, agreeably to her

promise, performed a mother's part, by bringing up Jane with her own daughter, and treating her in the same manner.

Thus situated, Jane, with Miss Mary Willmott, the only daughter of this kind woman, was regularly conducted to the religious services of the parish church, and was treated by that young female as a sister. The most tender affection subsisted between them through a long series of years, till they were separated by death. In the declining years of Mrs. Willmott, when she was borne down by age and infirmities, they jointly ministered to her necessities and comfort, till it pleased God to sign her release from the abodes of mortality. Jane and her companion were both at an early period of life brought to a knowledge of God through Jesus Christ: Miss Willmott somewhat before her friend, who was herself a member of the Methodist society about sixty-seven years. The first Methodist preacher that was ever heard in Sheepshead, was Mr. John Brandon, who visited that place in the year 1757. Jane attended his ministrations, but, being vain and giddy, she paid little attention to the sermon. During the same summer, she and her companion went to Hathern-Wake; and, while there, she was induced, a second time, to hear a Methodist preacher. Mr. Thomas Johnson addressed the congregation, in the house of Mr. Robert Langdale, whose daughter was afterwards married to the late Rev. Joseph Pescod. On that occasion Jane was deeply convinced of sin, and began to seek the Lord with all her heart. A short time afterwards, Mr. Fletcher, the eminently holy vicar of Madely, paid a visit to his friend, the Rev. Walter Sellon, at Breedon. Jane heard him preach in Mr. Sellon's church; and under his powerful ministry she was enabled to believe in the Lord Jesus Christ, so as to obtain "redemption through his blood, the forgiveness of sins."

I have heard our late friend relate some curious and interesting particulars respecting Mr. Brandon's first visit to Sheepshead. Two men, of the name of George Hewitt and Thomas Hucknall, being somewhat seriously inclined, used occasionally to go from Sheepshead to Breedon, to attend the ministry of Mr. Sellon. One Lord's day, while going to Breedon church, or returning home again, they attended a Methodist meeting at Ashby. Mr. Brandon was the preacher; and, approving of what they heard, without reflecting upon consequences, they invited him to visit Sheepshead, and to preach in the house of Hewitt. The time was appointed, and notice given in the neighbourhood.—Concerning this arrangement the neighbours expressed various opinions, some of which were unfavourable; so that Hewitt's heart failed him. When the day arrived for the intended preaching, he locked the doors of his house, and, taking his family with him, fled to Cole-Orton, that he might be out of the reach of

danger, and avoid all intercourse with such a troublesome guest as the Methodist preacher was likely to be, in those days of riot and disorder. In the course of the day Mr. Brandon arrived, and repaired to the house where he was to have been entertained; but into which he could gain no admittance. Finding the door of an adjacent barn open, he entered in, and betook himself to prayer. Hucknall, who knew nothing of the cowardice of his friend, soon after arrived, expecting to meet the preacher, when he also found the house abandoned, and the doors fastened. In a state of surprise, he looked around; and at length, hearing a voice from the barn, he hastened to it, and found the preacher engaged in prayer. A consultation was immediately held, as to the course they should adopt. Mr. Brandon thought it to be his duty to address the numerous congregation that was expected soon to assemble; and Hucknall, being of the same mind, obtained leave of Mr. Robert Bentley, that the preaching should be held in his croft. A large concourse of people was soon gathered together; among whom was John Elliott, a man of gigantic strength and stature, a celebrated fighter, and the terror of the whole town. His presence excited some surprise among the well-disposed part of the congregation. Instead, however, of causing any disturbance, as was apprehended, he took his stand immediately before the preacher, presenting his broad shoulders as a sort of pulpit on which Mr. Brandon might rest his hands. For a time the service proceeded without any interruption, till at length the parish schoolmaster began to force his way through the crowd, swearing in a most outrageous manner that he would pull the preacher down. This excited some confusion among the people, and caused the preacher to hesitate.—When Elliott perceived this, he told the people not to fear; and, addressing Mr. Brandon, said, "*Goo on, Mester.*" Mr. Brandon then proceeded in his discourse, and the swearing schoolmaster approached very near; when Elliott, again addressing the preacher, said, "*Now stop a bit, Mester.*" The preacher was silent; and Elliott, laying hold of the schoolmaster by a leg and an arm, carried him through the congregation, and threw him among some briers and thorns; then applying to him a dishonourable epithet, he bade him lie there till the service was ended. Resuming, then, his former situation, he said to Mr. Brandon, "*Now goo on, Mester.*" The preacher obeyed, and the meeting concluded in peace. The next Methodist preacher that visited Sheepshead was Mr. William Darney, who addressed a congregation in the open street. He was plentifully bespattered with mud, and no one invited him into any house, or offered him the slightest refreshment.

"The word of the Lord was precious in those days;" and

hence Jane Sansom and her companion, with a few others like-minded, used to walk on the sabbath day to Smisby and Breedon, to enjoy the ministry of Mr. Sellon. The distance was at least six or seven miles, and the roads were very bad: but they took their provisions for the day with them, and found themselves amply repaid for all their toil in attending the preaching of that very sensible and zealous clergyman, who was long distinguished as the advocate and friend of Mr. Wesley. The first man who sustained the character of a Methodist in that neighbourhood was Nicholas Loe, of Dishley-Thorpe. He acted as a friend and father to the subject of this memoir, watching over her spiritual interests with constant solicitude, till the year 1777, when he died in the Lord. Such were the piety and usefulness of this very excellent man, that when he died, it seemed as if a pillar of the church had failed. Great lamentation was made over him by a numerous concourse of friends, who followed him to his grave; which is situated just within Dishley church yard, where a plain stone perpetuates his memory, and on which I have looked with no common emotion. On the subject of his death, the late Rev. Joseph Pescod composed an interesting ode, many copies of which were printed and circulated in the neighbourhood.

About the time of Jane Sansom's conversion, a Methodist society was formed at Sheepshead, consisting of herself, Mary Willmott, and William Garner, of Long-Whatton. After some time, they were joined by Mrs. Swain and her daughter Hannah, and subsequently by others; but they long remained a "little flock." They were warmly attached to each other, and William Garner was their leader. During this "day of small things," the preachers who used to visit them, frequently inquired what progress they were making, and what number of persons belonged to their society. For a time the reply was, "Only three." Their number was afterwards doubled; but the answer to the inquiry long remained, "Only six." When this reply was given one day, in a somewhat plaintive tone, to Mr. James Clough, he cheerfully exclaimed, "Six! Blessed be God! Six faithful souls are sufficient to set a whole town on fire with heavenly love!"—On hearing this their hopes were animated. They "thanked God, and took courage," and the pleasure of the Lord prospered among them. William Garner is said to have been the first person who prevailed upon the Methodist preachers regularly to visit Sheepshead. They were entertained at the house of Miss Willmott, and her companion, Jane Sansom; and in their kind hospitality, as well as in their piety and zeal, long had those men of God reason to rejoice. William Garner, who was employed in those days as an instrument of great usefulness, was born at

Long-Whatton in the year 1739. Of this place he said that Mr. Sellon was curate for one year. In his youth William profited by the ministry of that excellent man; and when Mr. Sellon left Long-Whatton, he, and others whose hearts God had touched, were in the habit of going to Smisby and Breedon on the Lord's day, that they might still be instructed by his discourses. William found peace with God through our Lord Jesus Christ, while hearing Mr. Sellon preach on the following text: "I am he that blotteth out thy transgressions for my own name's sake." After this his conduct as a Christian was highly exemplary, and his zealous efforts to promote the interests of religion were rendered successful by the blessing of God. He was a means of forming a society and of erecting a chapel at Griffy Dam, where he resided for several years; and, having long adorned his Christian profession, he died at Whatton in September, 1821, to which place he had returned after the death of his father to enjoy his paternal inheritance.

In 1780 Miss Willmott was married to Mr. James Dodd. This change of circumstances made it necessary that Jane Sansom should be separated from the residence of her friend and companion; after which she resided successively at Loughborough, Leicester, Ashby, &c. Being much respected by the societies in those places, as well as at Griffy-Dam, Castle-Donnington, Hathern, Swannington, and Cole-Orton, she was frequently called upon by different friends to assist them in times of affliction, and in other emergencies; and wherever she went she enjoyed the warm affection of her friends: she also frequently visited her old companion, Mrs. Dodd. During this period of her life she maintained her integrity, and adorned the doctrine of God her Saviour. Meanwhile the cause of religion prospered in Sheepshead; and in the year 1788 a neat little chapel was erected, with a gallery at one end. Here the society and congregation enjoyed the means of grace, until the place became too strait for them, and was enlarged in 1810 to its present size.

In the year 1799 Mrs. Dodd departed this life, and Jane was requested to return to her former home at Sheepshead, in the capacity of housekeeper to the widower; who did not long survive the death of his wife. Before his demise he disposed of his house, which adjoined the chapel, to the trustees, upon two conditions,—That he and Jane should reside in it during their lives; and, That a room and bed should be always reserved for the use of the Methodist preachers, whenever they visited the place in their stated course of duty. Here, therefore, she resided, and continued to entertain "the messengers of the churches," until she also was called to her eternal home. When she was not able to minister to them, in consequence of her age and growing

infirmities, her kind and pious neighbours were always ready to supply her lack of service. It was the joy of her heart to receive under her roof the servants of the Lord Jesus; and her happiness was always heightened when she could prevail upon them to remain all night. In pressing this upon her reverend guests, however, she could not always succeed; though the practice of continuing all night in the villages belonging to the Methodist circuits is more closely connected with the full discharge of pastoral duties than many persons seem to imagine.

During the latter years of her life, our late friend was so borne down by age and infirmity, that though she lived so near the chapel, she could never attend its religious services. She had, however, the visits of the preachers; a class also met in her house, and the members of the society were not wanting in their friendly attention to her. By the divine blessing upon these means, her soul was kept alive to God, and the consolations of religion abounded in her mind. For many years she was chiefly supported by keeping a school; the deficiencies of her income being in part made up by the liberality of her friends. Her temporal supplies, however, on several occasions, were somewhat scanty; and in her intercourse with an intimate friend, who has long been afflicted with blindness, and is no stranger to poverty, the inquiry was not unfrequently urged, in the spirit of mutual sympathy, "Have the ravens brought any thing of late?" Yet, in the midst of all her privations, such was her attachment to the cause of God, that she sacredly devoted the weekly first-fruits of her income to him. The first penny she set apart for God, and regularly paid it at the time of her classmeeting: and who will say that she was a loser in refusing to withhold that which she conscientiously believed her Lord required; when she had been, even from her birth, so peculiarly indebted to the care and bounty of Divine Providence? For about twelve months before her death, such were her afflictions, that she was compelled to give up her school altogether, and to subsist entirely on the kindness of her friends; and, notwithstanding the deep poverty which many feel in that place, several excellent individuals showed their love to her by contributing weekly a penny or twopence towards her support. These small contributions, with a legacy of five pounds per annum, left her by a relation, the liberal presents of the lady of the clergyman in that place, and the occasional donations of other friends, supplied her wants till it pleased God to remove her to those blissful regions where affliction and want are never known. For about eight months she suffered the most excruciating pain; yet she murmured not, "neither charged God foolishly," but bore her afflictions with Christian fortitude and resignation; often expressing her "desire to depart and to be with Christ, which is far better." She spoke but little for

some weeks before her death; but her confidence in her almighty Saviour remained unshaken until she entered into the joy of her Lord, June 29th, 1824, in the eighty-third year of her age.

MISCELLANEOUS.

THOUGHTS UPON TASTE.

By the Rev. John Wesley.

1. A FEW weeks ago, I read, with care and attention, a celebrated *Essay on Taste.* I cannot say but I entered upon it with great expectation, as I knew the author to be a man of understanding, and one whose natural abilities were improved by a considerable share of learning. I knew likewise that the performance itself had been highly and generally applauded: yea, that the doctor had been honoured with the medal which is yearly given by the society to him that produces the best performance on the subject proposed.

2. Yet, to speak the plain truth, I cannot affirm that it altogether answered my expectation. It did not appear to me to be written upon a good plan, neither to be well digested;—and there are assertions almost in every chapter which are exceedingly disputable. Many of these I could not clearly assert—some of them I utterly deny: neither could I find in the whole tract any clear, just definition of the subject: so that, after all he has said, one would still be puzzled to answer the question, "What is taste?"

3. But is there any better book upon the subject extant? I do not conceive there is—at least I have not seen it; although there are some ingenious thoughts of Mr. Addison upon it in the Spectator; and nearly related to this is his fine "Essay on the Pleasures of Imagination." But *taste* is a more extensive word. It does not relate to the imagination only.

4. It may be the more difficult to understand the precise meaning of the word, because there are so few words that are synonymous to it. I do not recollect any, either in Greek or Latin; no, nor yet in the English language. Indeed we have some which are generally supposed to be nearly equivalent with it. So a man of *taste* is almost the same with a man of *genius*, a man of *sense*, or a man of *judgment:* but none of these mean exactly the same thing.

5. "Most languages," says Mr. Addison, "make use of this metaphor to express that faculty of mind which distinguishes the most concealed faults and nicest perfections in writings." But this definition is far too narrow, for taste refers to other things as well as writings: and when he adds, it "is that faculty of the soul which discovers the beauties of an author with pleasure, and his imperfections with dislike:" this is too narrow still; for taste is concerned with many things beside authors.

6. What then is *taste*, in the general meaning of the word? It is certainly a faculty of the mind, analagous to the sense of taste. By the external sense we *relish* various foods, and *distinguish* one from the other. By the internal, we *relish* and *distinguish* from each other various foods offered to the mind.

Taste is, therefore, that internal sense which relishes and distinguishes its proper object. By *relishes* I mean *perceives with pleasure:* for in the common acceptation of the word, we are not said to have a taste for displeasing, but only for pleasing objects; and as various as those objects are, so various are the species of taste.

7. Some of these are objects of the understanding. Such are all speculative truths;—particularly those of a metaphysical or mathematical nature. So we say, a man has a *taste* for metaphysics; which is more than to say, he has *judgment* therein. It implies, over and above, that he has a *relish* for them; that he finds a sweetness in the study of them: and when we say, a man has a *taste* for the mathematics, we mean by that expression, not only that he is capable of understanding them, but that he takes pleasure therein.

8. Another species of taste is that which relates to the objects that gratify the imagination. Thus we are accustomed to say, a man has a *taste* for grandeur, for novelty, or for beauty: meaning thereby, that he takes pleasure in grand, in new, or in beautiful objects, whether they are such by nature or by art: and herein there is an unbounded variety—I mean, in the different tastes of men: some having a taste for grandeur, some for beauty. Some again have a taste for one kind of beauty, and others for another. Some have a taste for the beauties of nature; others for those of art: the former for flowers, meadows, fields, or woods; the latter for painting or poetry;—but some have a taste both for the one and the other.

9. But is there not likewise a kind of internal sense, whereby we relish the happiness of our fellow creatures, even without any reflection on our own interest,—without any reference to ourselves? Whereby we bear a part in the prosperity of others, and rejoice with them that rejoice? Surely there is something still in the human mind, in many, if not in all, (whether by nature or from a higher principle,) which interests us in the welfare, not only of our relatives, our friends, and our neighbours, but of those who are at the greatest distance from us, whether in time or place;—and the most generous minds have most of this taste for human happiness.

10. May we not likewise observe that there is a *beauty* in virtue, in gratitude, and disinterested benevolence? And have not many at least a taste for this? Do they not discern and relish it, wherever they find it? Yea, does it not give them one of the most delicate pleasures whereof the human mind is capable? Is not this taste of infinitely more value than a taste for any or all the pleasures of imagination? and is not this pleasure infinitely more delicate than any that ever resulted, yea, or can result, from the utmost refinements of music, poetry, or painting?

11. As to taste in general, internal as well as external taste seems to belong to all mankind, although infinitely diversified, both as to the objects and the degrees of it. When therefore we say, "A man has no taste," the words are not to be taken strictly, as if he had absolutely no taste at all, in any of the foregoing senses,—seeing every man living has more or less an internal as well as external taste.—But they are to be understood in a limited sense. He has *no taste*, suppose, for metaphysics: he has no discernment, and he has no pleasure in things of this abstracted

nature. Another man has *no taste* for mathematics: he has neither pleasure nor judgment therein.—Mean time the mathematician has *no taste* either for poetry or music. He does not discern, and he does not relish, the beauties either of one or the other. But every one of these has some internal taste, how dull soever it be.

12. A *dull taste* is properly one that is faint and languid, that has no lively perception of its object. But sometimes, by a man of a dull taste, we mean one that relishes dull things:—suppose dull, low compositions in music or poetry, or coarse and worthless pictures. But this is more properly termed a *bad taste.* So one is hugely pleased with the daubing of a sign-post, another with doggerel verses, and a third with the heavenly music of a pair of bagpipes! Almost every town and every village supplies us with instances of the same kind. We sometimes call this a *false taste*, as it supposes things to be excellent which are not. In many it is natural: they have had this wrong turn ever since they were born. But in others it is gradually acquired, either by reading or conversation. Then we term it a *vitiated taste:* of this, too, there are abundant instances.

13. On the other hand, he has a *good*, a *just*, or a *true taste*, which discerns and relishes whatever, either in the works of nature or of art, is truly excellent in its kind. This is sometimes termed a *correct taste;* especially when it is delighted more or less, according to the greater or smaller degree of excellence that is in the object. This differs very little, if at all, from a *fine taste;* especially as Mr. Addison defines it, "That faculty of the mind which discerns with pleasure all the beauties of writing:" should it not be rather, "Which discerns all that is grand and beautiful, in the works both of art and nature?"

14. Such a taste as this is much to be desired, and that on many accounts. It greatly increases those pleasures of life which are not only innocent but useful. It qualifies us to be of far greater service to our fellow creatures. It is more especially desirable for those whose profession calls them to converse with many: seeing it enables them to be more agreeable, and consequently more profitable in conversation.

15. But how shall a man know whether he is possessed of this faculty or not? Let him, says Mr. Addison, "Read over the celebrated works of antiquity," (to know whether he has a taste for fine writing,) "which have stood the test for so many ages and countries; or those works among the moderns which have the sanction of the politer part of our contemporaries. If, upon the perusal of such writings, he does not find himself delighted in an extraordinary manner, or if, upon reading the admired passages in such authors, he finds a coldness and indifference in his thoughts, he ought to conclude, not (as is most common among tasteless readers) that the author wants those perfections which have been admired in them, but that he himself wants the faculty of discerning them."

16. But how can a man acquire this taste? It "must in some degree be born with us: as it often happens that those who have other qualities in perfection are wholly void of this. But though it may, in some measure, be born with us, there are several means of improving it, without which it will be very imperfect, and of little use to the person that possesses it. The

most natural means is to be conversant with the writings of the best authors. One that has any taste either discovers new beauties, or receives stronger impressions from the masterly strokes of a great author, every time he peruses him."

17. "Conversation with men of genius is another means of improving our natural taste. It is impossible for a man of the greatest parts to consider any thing in its whole extent. Every man, besides general observations upon an author, forms some that are peculiar to his own way of thinking. So that conversation will naturally furnish us with hints which we did not attend to, and make us enjoy other men's parts and reflections as well as our own."—Besides, if we converse freely with men of taste, and incite them to "open the window in their breast," we may learn to correct whatever is yet amiss in our taste, as well as to supply whatever we or they perceive to be still wanting: all which may be directed to that glorious end—the *pleasing all men, for their good, unto edification.*

For the Methodist Magazine.

OBSERVATIONS ON THE SEVENTH AND EIGHTH CHAPTERS OF ST. PAUL'S LETTER TO THE ROMANS.

By William Thacher.

By attentively reviewing these two chapters, they appear as a distinct section of the epistle,—containing a course of argument, with introduction, propositions, and conclusions. The whole appears to be addressed directly to the converted Jews, for whom the discourse is primarily designed. "Know ye not, brethren, (for I speak to them that *know the law,*)"—adverting to a position in their law familiar to all, viz. *that* on first and second marriages, and applying it by metaphor to their former obligation to the *Mosaic* law, which expired by the coming of Christ, and to their subsequent union with Christ by the faith of the gospel, together with the design of that union, that is, that they "*should bring forth* spiritual *fruit unto God.*"

Then follow two plain propositions,—the first is verse 5th, on their former legal state:—"For when we were in the flesh, the motions of sins, *which were by the law,* did work in our members to bring forth fruit unto death." The second proposition is on their evangelical state, verse 6th:—"But *now* we are delivered from *the law* that being dead wherein we *were* held, we should serve in *newness of spirit,* and not in the *oldness of the letter.*" Having thus stated these two points, he enters directly on the consideration of the law, to which he cleaves till the close of the 24th verse, in all which discourse there is not a word on a regenerate state, nor even a mention of the Saviour; but he shows the predicament of an awakened Jew, seeking justification by the deeds of the law, and his failure in the attempt goes to demonstrate this truth, that *by the deeds of the law shall no flesh be justified.* All this is done to make the sinner feel the insufficiency of the law for salvation, that he might come to Christ, and be justified by faith. His *Jew,* indeed, *delights in that law, to which,* as yet, he feels wedded, *after the inward man;* but he

finds *another law in his members*, *i.* e., the carnal mind ruling within him, bringing him into captivity to the law of sin, which is in his members, and is made to exclaim, on the verge of despair, *Oh, wretched man that I am! Who shall deliver me from the body of this* DEATH?—Compare this conclusion with his first propositions:—*The motions of sins which were by the law* did work in our members to bring forth fruit unto DEATH.

In the 25th verse he answers the question of the 24th, and then subjoins an inference from the preceding argument, viz. that a man under the law-work *desires* to obey the spiritual law; but the tyranny of the carnal mind keeps him the slave of sin, according to the declaration in the 14th verse—*carnal, sold under sin.*

The apostle commences his second proposition with the eighth chapter, which was before stated in these words:—"But *now* we are *delivered from the law:* that being dead wherein we *were held*, we should serve in *newness of the spirit, and not in the oldness of the letter.*" Here, by the adverb *now*, he shows that he is speaking of their present state. *There is, therefore,* NOW in your spiritual state, as *delivered from the law*, which worketh wrath,—there is NOW no condemnation, as there was in your former state, because ye are in Christ Jesus, and because "*the law of the Spirit of life in Christ Jesus hath made you* FREE *from the law of sin and death:*" that law which held its subjects in bondage being yet "*carnal, sold under sin.*" Behold the contrast! Once a slave of sin, under the tyranny of the carnal mind; NOW, "*the righteousness of the law is* FULFILLED *in us, who walk not after the flesh, but after the Spirit.*" Now he serves "*in newness of the Spirit;*" BEFORE, "*in the oldness of the letter.*" To be *carnal*, and *sold under sin*, describes the bond-slave of sin and Satan. To be made *free*, by *the law of the Spirit of life in Christ Jesus*, describes the happy state of the newborn heir of glory;—and how astonishing is it that some literary divines should try to make these contrarieties meet together in a child of God!

Yet, while he treats on their freedom by grace, he keeps his eye on the matter of his first proposition, see verse 3d:—"For what the LAW could not do, in that it was *weak through the flesh*, God, by sending his Son, hath done, by this sacrifice for sin,—that the righteousness of the law might (not be *broken*, as before, but) be *fulfilled* in us, who walk not after the flesh but after the Spirit:"—thus showing the insufficiency of the law, and the sufficiency of Christ for salvation. He then *contrasts* the two states, verses 5th and 6th:—"For they that are after the *flesh*, do mind the things of the *flesh;* and they that are after the *Spirit*, the things of the *Spirit:* for to be *carnally* minded is *death*, but to be *spiritually* minded is *life* and *peace*:"—and then, to confirm the doctrine of his first proposition, he says,—"*Because* the carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be; so THEN they that are *in the flesh* (carnal, sold under sin) CANNOT please God."

In the 9th, 10th, and 11th verses, on their renewed state, he shows that they, being *alive* in *Christ*, are consequently *dead* to *sin;* and leads their minds to the subject of the resurrection of the body to immortality, as a result of their souls being raised to spiritual

life:—"*Ye are not in the flesh,* (the carnal state,) *but in the Spirit:* the body indeed is dead, because of sin, (mortal, because of the fall,) but the spirit is life, (the soul is alive,) because of righteousness," (the righteousness of Christ;)—and then he infers their *spiritual life* as a pledge of the resurrection of the body. "If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken (raise to life) your *mortal* bodies by his Spirit that (now) dwelleth in you." In the 12th verse he infers their *obligation,* arising from these blessings:—"Therefore, brethren, we are *debtors,* not to the flesh to live after the flesh:" verse 13th: "for if ye live after the flesh, ye shall die" (a spiritual death;) "but if ye, through the Spirit, do mortify the deeds of the body, ye shall live" (a spiritual life): verse 14th: "For as many as are led by the Spirit of God, they are the sons of God;" and from their sonship he is led to notice their former *slavery* under the law, in opposition to their state of grace under the gospel, verses 15th and 16th: "For ye have not received the Spirit of *bondage again to fear;* but ye have received the spirit of *adoption,*—whereby we cry, Abba Father! The *Spirit itself* beareth witness, with *our spirit,* that we are the sons of God:"—thence inferring their heirship in the 17th verse: "And if children, then heirs, heirs of God, and joint heirs with Christ: if so be that we suffer with him, that we may be also glorified together." Here the apostle closes his second proposition with the finish of his contrast between the legal and evangelical states. His CHRISTIAN is *free;* he is *spiritual;* he *fulfils* a spiritual law; he enjoys *life* and *peace;* he is a *child* of *God;* he looks for a *glorious resurrection;* he has the *Holy Ghost* witnessing his *sonship;* he is an *heir of God,* and *a joint heir with Christ.* Oh! how different from his poor legal Jew, groaning under his *burthen* of the *carnal mind* and *body of death!* From this happy state of the Christian he draws arguments of support under suffering, verse 18th:—"For I reckon that the sufferings of this *present time* (this life) are not worthy to be compared with the glory which shall be revealed in us." The sufferings which are consequent on their union with Christ, will be a means of enhancing the glory of their heavenly state. He secondly brings into view that resurrection which he had mentioned in the 11th verse, to which their earnest expectation was directed, and speaks of the certainty of their deliverance from the bondage of corruption into that glorious liberty of the sons of God, which, in verse 23d, he says is the redemption of their body.—He thirdly brings into view the Spirit of God aiding their hope, their *earnest expectation,* by inspiring their minds with faith and prayer, that they might not be discouraged in the hour of suffering, but that all things might work together for their good.

In the 29th and 30th verses he says, "For whom he did foreknow, (knew before as his followers,) he also did predestinate to be conformed to the (suffering) image of his Son, (he who was a man of sorrows, and acquainted with grief,) that he might be the first-born (captain of their salvation in suffering) among many brethren."—"Whom he did predestinate, he also called" (to suffer.) "Them he also justified," (as faithful in suffering.) "Them he also *glo-*

vified." Compare this with the 17th and 18th verses, where he begins on suffering:—"If so be that we *suffer with him*, that we may be glorified *together*: for I reckon that the sufferings of this present time are not worthy to be compared with the *glory* that shall be revealed in us." He called—he justified—he glorified.

The apostle, having been brought by his subject to such an eminence, casts around his triumphant eye, as if surveying the conflicts through which he and his fellow Christians had passed; and then, looking up to the Captain of their salvation, filled with holy fervour, he breaks out into a series of triumphant interrogations, as follows:—"What shall we then say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, *how shall he not with him also freely give us all things?* Who shall lay any thing to the charge of God's elect? *Is it God that justifieth? Who is he that condemneth? Is it Christ that died? Yea, rather, is he risen again? and is he at the right hand of God? Doth he also make intercession for us? Who shall separate us from the love of Christ? Tribulation? or distress? or persecution? or famine? or nakedness? or peril? or sword?"—and then, quoting Psalm xliv, 22, he applies it to the case in hand for the confirmation of their faith, and then gives one comprehensive answer to the whole: "Nay, in all these things we are *more* than conquerors, through him that loved us." Here, filled with holy triumph, his victorious faith breaks forth with, "I am persuaded that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

With this view of the character of St. Paul, in connexion with the subject before us, we see in him the enlightened, the consistent, the energetic, and the overwhelming orator, the clear, sound, evangelical preacher, and that inspired, shining, apostolic luminary, who "was not a whit behind the chiefest apostles,"—the great champion for gospel truth and holiness, and the triumphant conqueror of all, even the last, of his enemies,—and all this *only* by Jesus Christ our Lord.

But who can, without emotion, see this excellent herald of grace, this ardent, this masterly vindicator of gospel holiness, compelled to become the advocate of sin, and made to speak a sentiment so repugnant to that purity which shines so conspicuously in all his letters? He that said, "Let as many of *us* as *be perfect* be thus minded;"—"Old things are passed away, and behold ALL things are become new;"—"That we may present EVERY MAN PERFECT in Christ Jesus;"—"That ye may be *filled with all the fulness of God*;"—"*Holy and without blame* before him in love;"—he that "was caught up into the third heavens,"—HE must be made the apologist for a continuance in sin! And we are told that the commentary on all his expressions of gospel purity might be found in the 7th chapter of his letter to the Romans: that is, he was always "*carnal, sold under sin*,"—always "under captivity to the law of sin, which was in his members,"—always a

* See Griesbach, who places notes of interrogation in all these places, as here quoted.

wretched man, almost in despair, so ignorant of Christ as to inquire, "*Who shall deliver me from the body of this death?*" With this view of St. Paul, shall we choose him for a guide? Will he not lead us into contradictions, into inconsistency, into error? Shall we be "*carnal, sold* (for slaves) *under sin*," while "*free from the law of sin and death?*" Shall we be "*under the* (Jewish) *law*" and "*under grace*" at one time? Holy and unholy? "*In Christ*," ignorant of Christ? "*Perfect in Christ Jesus*," and "*serving the law of sin?*" Where am I? On the rock Christ, or in the quagmire of sin? Who can tell me? Oh, wretched man that I am! Who shall deliver from this *body of divinity*, this mass of contradiction, this scandal on St. Paul's character? Alas! into what difficulty do they fall, who give the seventh chapter of Romans as a standard of the Christian character!

Before I close these remarks, I shall just observe that the two last verses of the eighth chapter of Romans are sometimes used in support of the doctrine of the infallible perseverance of the saints: to which I reply, that if they can find *sin* included in St. Paul's catalogue, or if they can demonstrate the position that sin is a creature, the passage is an argument for their *point*;—otherwise, allowing their doctrine to be true, those verses are no argument in its support.

AMERICAN TRACT SOCIETY.

"The American Tract Society has been established by the united efforts of some of the most distinguished members (both in the ministry and out of it) of the Protestant Episcopal Church, the Presbyterian, Reformed Dutch, Congregational, Baptist, and Methodist churches."

THE above is copied from an editorial article in the Wesleyan Journal. Though we would not impute to the gentleman who fills that department the smallest intention to mislead his readers, yet the manner in which the above is expressed, standing, as it does, in connexion with an unqualified approbation of the American Tract Society, and an invitation to the patrons of the Journal to unite in forming auxiliaries, is calculated to make a wrong impression. It is true that Mr. Summerfield was one of the speakers who addressed the meeting at the time the constitution of that society was adopted, and he was elected a member of the publishing committee; and other individuals of the Methodist church might have attended on that occasion, as is generally the case at similar meetings whether they approve of the proposed objects or not: but the following facts will demonstrate that the great majority of the Methodists in this city, and the whole of the New-York Methodist Tract Society, refused to have any thing to do with the proposed union.

The agent commissioned by the society in Boston to come to this city, with a view to solicit the attention of the citizens to the subject of removing the site of the American Tract Society to this city, and to invite the co-operation of the several Christian denominations for the establishment of a national institution, called on us, the agents of the Methodist Book Concern, and proposed his object and plans. At first, under certain conditions, which were frankly mentioned, the utility and feasibility of the plan were assented to;

but the farther the subject was investigated, and the more maturely weighed, the more the difficulties seemed to multiply. After several interviews, all of which were conducted by Mr. ——, the agent of the American Tract Society, with a Christian temper and liberality, a meeting of the managers of the New-York Methodist Tract Society was called, to whom was submitted a proposition from a committee of the New-York Tract Society, to form a union. On discussing the subject, many and (what appeared to be at that time) insurmountable difficulties arose in the way of the proposed union;—and it was finally resolved to be inexpedient, at that time, to concede to the proposition. This resolution was communicated to the committee appointed to confer with the Methodist Tract Society, and to the agent from Boston.

In the course of the interviews with us, on the manner of carrying the objects of the society into effect, so as to embrace some of all denominations of Christians, we were requested to name some persons belonging to the Methodist Episcopal Church, ministers and others, whom it might be proper to elect as officers, which was done as a matter of courtesy.

After the above resolution was passed, and handed to the parties concerned, we were still pressed to aim at effecting a union; and we are free to say that there appeared to be a disposition on their part to remove out of the way every impediment they could: but, in our estimation, there were those existing which could not be touched; and, learning that it was their intention to elect the persons belonging to the Methodist Episcopal Church, which had been mentioned, some of whom were members and officers of the N. Y. Methodist Tract Society, another meeting of its managers was called, when the following resolutions, after mature consideration, were passed:

"At a meeting of the board of Managers of the New-York Methodist Tract Society, March 11, 1825, the following resolutions were unanimously passed:—

"1. *Resolved*, That in the opinion of this board it is inexpedient for the Methodist Tract Society to unite in the proposed establishment of a *national* tract society; and that such an institution, with any other of a similar nature, is rather fraught with danger to the religious communities in this country, in which every advance towards any establishment of a *national* character, professedly connected with religion, ought to be promptly and decidedly discountenanced.

"2. *Resolved*, That this board are of opinion that it will be improper to place the names of any official or other persons in the Methodist Episcopal Church on any committee, or in any official relation, connected with the proposed establishment, without their consent.

"3. *Resolved*, That a copy of the above resolutions be transmitted by the clerk to the committee of the New-York Tract Society, and to the agent of the American Tract Society."

"The foregoing is a true copy from the minutes of the board of the New-York Methodist Tract Society. L. S. Burling,

"*Clerk.*"

"The committee of the New-York Tract Society," mentioned in the concluding resolution, was appointed by that society to cooperate with the agent from Bos-

ton, and from whom the written communication to our board came; and the above resolutions were sent to that committee previously to the general meeting* which adopted the constitution of the general society, and elected its officers: notwithstanding, most of the persons which had been named, belonging to the Methodist Episcopal Church, were elected without either their knowledge or consent. It is believed that all those (one excepted) who were resident in the city of New-York, some of whom had protested against their election, as soon as notified of it sent in their resignation. What those at a distance have done, we know not;—but that all might have information of the views entertained here, the above resolutions were printed and circulated with the last April number of this Magazine.

This information is given, not from any hostility to the American Tract Society, nor to impugn the motives of those who consider it their Christian duty to unite in promoting its objects, but for the purpose of letting our readers know the true circumstances of the case, that they may not act under an impression that the Methodists in this city, and especially the members of the N. Y. Methodist Tract Society, are amalgamated with the American Society.—We do not wish to throw the smallest impediment in the way of its benevolent operations, but most sincerely hope that the public may realize all the spiritual benefit from it that is anticipated, and that all its evangelical tracts may have the most diffusive spread.

While, however, we heartily wish success to the endeavours of that society in circulating religious knowledge, we, in conjunction with our brethren, who have been acquainted with the proceedings, have thought it most consistent, because likely to be productive of the most good, to lend our influence exclusively to the operations of our own society in circulating religious tracts. It is possible that the time may come when we may think differently;—and whenever we shall see sufficient csuse to alter our opinion, and to think that the most good may be effected by a general union of all denominations, (a thing certainly desirable in itself,) we hope not to be backward in avowing our conviction, and in proving our sincerity by acting accordingly.

We know it is a very common thing in our day to decry sectarian prejudice and party zeal, and we certainly rejoice at the increase of a spirit of catholicism, and the consequent decrease of sectarian bigotry and party prejudice; but, if we are not greatly mistaken, there is still existing, even in the midst of this cry for universal amalgamation of sects and parties, much of the old leaven of bigoted attachment to party peculiarities, and that efforts are still making to build up a party, even at the expense of others who may stand in the way. For ourselves, we frankly confess, that, while we heartily rejoice at every evangelical effort that is made to diffuse the knowledge of God our Saviour, we feel a predilection for the sect to which we belong, and believe it our duty

* It is perhaps in justice due to the gentlemen alluded to, to say that the shortness of the time from the passage of the resolutions to the time of the public meeting—being on the same day—might have made it somewhat difficult to prepare substitutes, though we think they ought to have read the resolutions in the public meeting, that all who voted for the persons belonging to the Methodist church might have known that their votes were useless.

to promote its interests, because we think in so doing we are advancing the kingdom of the Lord Jesus;—and we are willing to grant that others, in cleaving to their party, may be actuated by similar views and motives:—but, while we thus frankly avow ourselves, we trust that we shall be credited for the same sincerity, when we say that we believe others, not united with us, are zealously promoting the same general cause.

If those, therefore, who follow not with us, cast out devils, we forbid them not: and if they think they can cast out more, can bring more sinners to a saving acquaintance with the Lord Jesus, by casting of their abundance, or even their mite, into the treasury of the American Tract Society, be it so—we forbid them not: but if any hesitate, and finally conclude that by following with us they may more effectually promote the cause of pure religion, they are informed that the New-York Methodist Tract Society still exists, that its funds are not overflowing, that its tracts are now published at the Methodist Book-Room, that they may be had at 10 cents for 100 pages, and that the society has lately added several new tracts to its list. (See the third page of the cover of this Magazine for a list of the tracts.)

We might observe here, by way of conclusion, that we have been induced to give this information, not merely because the article which heads this communication appeared in the Wesleyan Journal, but because others have been led into a similar mistake, and we have been frequently asked our views and opinion respecting the American Tract Society, and whether the N. Y. Methodist Tract Society had formed a union with it. We therefore, once for all, take this method of presenting to our readers a true statement of the circumstances which accompanied the negociation, and its final result; at the same time leaving every person to follow his own judgment, by simply saying, that, however desirable in the view of Christian philanthropy such a union might be, the time seems not to have arrived to carry it into effective operation. And though there appears, at first sight, to be the most perfect impartiality in selecting the publishing committee of the American Tract Society, by securing to each denomination a representation in it, yet it seems rather a violation of the rights of any association to give power to so small a minority as one solitary member to put a veto upon the unanimous opinion of all the rest: but this is done in the present instance, by its being provided in the constitution that no tract shall be published so long as any one member of the publishing committee shall make his objections. It is easy to perceive that one member of that committee might, if he would, prevent any tract from being published for at least one year,—that is, until he should be displaced at an annual election of officers.

From the Wesleyan Methodist Magazine.

REASONS FOR RENOUNCING POPERY.

The following document has been lately published in France, where it has excited considerable attention. We have no doubt but that it will be perused with interest by our Protestant readers.

LETTER FROM M. MOLLARD LEFEVRE, A RESPECTABLE MERCHANT OF LYONS, IN FRANCE.

Lyons, 25th June, 1825.

SIR,—You inquire what were the motives which actuated me in the step I have just taken, and why I attach so much importance to becoming a member of the Christian Reformed Church: I am ready to inform you, and to open my mind to you with the utmost candour. The gospel, my conscience, and my reason,—these, in three words, have been my guides and advisers.

I know, by my own experience, that man is formed for religion:—I felt the need of uniting myself to God by a true faith, and by worship; but I felt also that this faith and this worship ought to have nothing in them contrary to that light, that reason, that consciousness of right and wrong, which God has implanted within us; and that every religion which should not accord with these grand principles, or should shrink from being examined upon them, could not be divine, since God cannot contradict himself, and his works cannot dread the light.

It became, therefore, my wish to recur to the foundation of the Christian faith, by studying the Holy Scriptures in the love of truth; and from that moment, I may say, a new day broke upon me. I read also some of the writings of those fathers of the church who lived nearest the times of the apostles; and they accorded with the gospel in convincing me that the Christian Reformed Church was the true church of Jesus Christ, since its faith and worship perfectly agreed with the doctrines of the Founder of Christianity, and with those of his apostles; and since I found nothing therein opposed to my natural light.

I thought from the first that I ought to have recourse to the word of God alone, the divinity of which I acknowledged, and not to the opinions of men, frequently led astray by their own passions and interests; that I ought to look upon the Scripture as infallible, and to read it myself; that it must be so clear as to enable me to understand whatever in it concerned my faith and practice; and that I ought not to seek the rule of that faith in human traditions. Scripture itself confirmed my opinion; for I there read that "the law of the Lord is perfect," Ps. xix, 8;* that it is "inspired by God, to instruct, to rebuke, to correct, and to conduct to piety and righteousness," 2 Tim. iii, 16; that Jesus Christ himself said to his disciples, "Search the Scriptures;" that he condemned traditions, saying of the scribes, "In vain do they worship me, teaching doctrines which are only the commandments of men; for they leave the commandments of God, to follow the traditions of men," Mark vii, 7, 8; that St. Paul anathematizes all religious instruction which is not drawn from the gospel: "There are some that trouble you, who would overturn the gospel of Jesus Christ; but should we ourselves, or should an angel from heaven, preach a gospel unto you different from that which we have preached, let him be accursed," Gal. i, 7—9; that the gospel is plain to those whom their passions blind not, as St. Paul also says. "If the gospel which we preach is yet veiled, it is to those who perish that it is veiled; to those unbelievers whose minds the god of this world hath blinded, in order that they may not be enlightened by the light of the gospel of the glory of Jesus Christ, who is the image of God," 2 Cor. iv, 3, 4; that St. Ambrose also says, "The Holy Scripture is useful to every one." St. Chrysostom says, again, "The reading of the Holy Scriptures is a strong bulwark against sin; and ignorance of the Scriptures is a great precipice, a deep abyss."† St. Basil also tells us, "All that is not included in the divinely inspired Scripture, not being of faith, is sin."

I felt, therefore, that it was my duty to examine Scripture alone, to seek therein what I ought to believe and to do. I perceived that it was the way pointed out by St. Paul himself, who, far from forbidding this examination to the people, says, "Prove all things;—approve that which is good," 1 Thess. v. 21.

I dared not assent to the opinion of any church, merely as a church, nor of any council, while Jesus Christ announced, "There shall arise false Christs, and false prophets, who shall do great signs and wonders, insomuch as to deceive, if it were possible, the

* See the version of the Bible, by Lemaistre de Sacy, published at Paris in 1759, with the royal approbation and privilege, by Wm. Desprez, printer to the king and clergy of France.

† St. Chrysostom, 3d Homily on Lazarus.

very elect," Matt. xxiv, 24. St. John also says on this subject, "My well beloved, believe not every spirit; but try whether the spirits be of God, for many false prophets are risen in the world," 1 John iv, 1. The abbe de Palerme himself admits "that a council may err; and that, in what regards faith, the *conviction* of an individual ought to be preferred to the opinion of the pope himself." "I dread councils," says St. Gregory, of Nazianzen, "and I have never seen any which have not done more harm than good."

The principles of Scripture, and of the earliest fathers, are those of the reformed church;—and I remarked, with pleasure, that she establishes her faith only as God and our own understandings tell us that it ought to be established. I observed that the ministers of religion were in the gospel forbidden to seek temporal power, riches, and honour; that charity, meekness, and humility, were to be characteristics of the priests of Jesus Christ. Peter says to them, "Feed the flock of God with which you are charged, watching over its conduct, not by a forced necessity, but by a voluntary affection, which should be according to God; not by a shameful desire of gain, but by a disinterested charity; not domineering over the Lord's heritage, but becoming examples to the flock, by a virtue which springs from the heart," 1 Peter v, 2, 3: and Jesus Christ himself tells them, "Trouble not yourselves concerning gold or silver, or other money in your purse," Matt. x, 9. He declares to them, that if they act otherwise, they are but Scribes and Pharisees, whom he reproves,—saying, "They love salutation in the public places, and to be called of men master; but as for you, desire not to be called master, because you have but one master, and you are all brethren. Neither call any one on earth your father, because you have but one Father, which is in heaven; and be not called teacher, because you have but one Teacher and but one Master, which is Christ. He who is great among you shall be your servant; for whosoever exalteth himself shall be abased, and whosoever abaseth himself shall be exalted. Wo unto you, Scribes and Pharisees, hypocrites, because, under the pretence of your long prayers, you devour widows' houses. It is for this that you shall receive a more rigorous judgment. Wo unto you, for you cleanse the outside of the cup and of the platter, and yet you are within full of rapine and uncleanness," Matt. xxiii, 1, 7—11, 14, 25.

I observed, likewise, that their marriage was approved of by the word of God; since it was not his will to make of them a separate caste, with interests inimical to those of society, and to prevent from practising those numerous virtues to which the father of a family is called. St. Paul says, "Let them marry; for it is better to marry than to burn," 1 Cor. vii, 9. In writing to Timothy: "The bishop then must be blameless; he must have married but one wife; he must be sober, prudent, grave, and modest, loving hospitality, able to teach; he must not be given to wine, neither violent nor hasty to strike; but just and moderate, far from disputes, disinterested; he must govern well his own household, keeping his children in obedience, and in all propriety," 1 Tim. iii, 2—4. He says again, "Have we not power to lead about with us a wife, who may be our sister in Jesus Christ, as do the other apostles, and the brothers of our Lord, and Cephas?" 1 Cor. ix, 5;—and St. Clement, of Alexandria, says himself, "There are some who condemn the priests that marry; but will they not also condemn the apostles? for Peter and Philip had children, and the latter had his daughters married," Strom. i. The ministers of the reformed religion follow this principle, and the example of the apostles; they are, like them, fathers of families, patterns to their flock; they live in simplicity, making no vows contrary to human nature, the precepts of Scripture, purity of manners, and the good order of society.

I have embraced their communion, because in it there is no prostration before wood, or stone, or old relics of corpses to which corruption has paid no respect.

I have embraced this communion, because in it every thing is referred immediately to God the Saviour of men, and not to creatures sinful like ourselves; for, saith St. Paul, "There is but one God, and one Mediator between God and men, the man Christ Jesus," 1 Tim. ii, 5;—and St. John: "If any man sin, we have an advocate with the Father, Jesus Christ, who is righteous," 1 John ii, 1;—and consequently, Jesus Christ being here the

only hope of believers, they are entirely and uniformly Christians.

I have embraced this communion, because it does not enjoin upon believers pompously to exhibit their piety in the streets and public places—a practice which Jesus Christ reproves, saying, "Be not like the hypocrites, who affect to pray standing apart in the synagogues, and at the corners of the streets, in order to be seen of men.—Verily I say unto you, they have received their reward; but you, when you pray, enter into your closet, and, the door being shut, pray unto your Father in secret, and your Father, who seeth that which passeth in secret, will give you its reward. When you fast, be not sad like the hypocrites; for they affect to appear with a disfigured countenance, in order that men may know when they fast. Verily I say unto you, they have received their reward. But you, when you fast, anoint your head, and wash your face, that it may not appear unto men that you fast, but to your Father, who is present in the most secret place; and your Father, who seeth that which passeth in secret, will give you its reward," Matt. vi, 5, 6, 16—18.

I have embraced this communion, because in it there is no assumption, that he is a better man who eats fish than he who eats beef; for I can never believe that it was the design of God, in creating an aliment always wholesome, to prohibit us from using it at certain periods, unless we purchase exemption. Jesus Christ speaks not thus in the following words: "It is not that which enters into the mouth which defiles the man; but it is that which comes out of the mouth of man which defiles him," Matt. xv, 11;—and St. Paul says, "Eat of all that is sold at the shambles, without asking whence it comes, for any scruple of conscience; for the earth is the Lord's, and all that therein is," 1 Cor. x, 25, 26.

I have embraced this communion, because in its public service every thing is understood and comprehended by every individual; and, having never learned Latin, I cannot believe it to be the will of God that ministers should edify me in Latin. The custom is condemned by St. Paul: "Also, my brethren, if I should come unto you speaking in unknown tongues, what usefulness should I bring unto you? I would rather speak in the church five words which I could understand, and which should instruct others, than repeat ten thousand in an unknown tongue," 1 Cor. xiv, 6, 19: (read all the chapter.) Pope John VIII was as much a Protestant as myself in this respect; for he said, "Let the praises of God be sung in the native language;" and I really think that if what is said to us is good, useful, and edifying, it ought to be understood; and if, on the contrary, it is something bad, it ought not to be said, either in Latin, Greek, or Chinese.

I have embraced this communion, because it does not exclude from future happiness poor little children, on account of their parents' neglect in not having them baptized before their death. This doctrine has always appeared to me absurd, unjust, insulting to the Divinity, and unauthorized by a single word of Scripture.

I have embraced this communion, because in it the Lord's Supper is a wholly spiritual ceremony, reminding us of the benefits which the Saviour came to confer upon humanity,—a memorial of his death, in which the bread and wine represent only the body and blood of Jesus; for I never could allow that a God wholly spiritual, the Creator of the heavens and the earth,—that God whose nature alone is infinity,—could be swallowed like a pill. It has ever appeared to me that the idea which materialized the Creator was an insult offered by us to him, as it is an insult to reason itself.

Lastly, I have embraced the Christian reformed communion, and I have embraced it with faith, confidence, and happiness, because it is not supported by the sword of the executioner;—it does not place the scaffolds and tortures of the inquisition beside the cross of him who came, not to destroy men, but to save them. I acknowledge that the violence with which some of its early members may have been reproached arose from the remains of human prejudice, from a habit of domination and of double power, (ecclesiastical and civil,) from which those men could not at once free themselves;—but at the present day this church is mild and charitable; it needs not the *Torquemada* to support it; it would not receive such aid; its precept is the precept of the Saviour: "You shall love the Lord your God, with all your heart, and with all your soul, and with all your mind: this is the greatest and first command-

ment; and this is the second, which is like unto it: You shall love your neighbours as yourselves. In these two commandments are contained all the law and the prophets," Matt. xxii, 37—40.

In this communion I recognise the true church of Jesus Christ, that primitive church which was restored by the gospel at the time of the reformation. I bless God for having given me thus to distinguish his divine light;—my children will one day bless me for having acted the part of an honest man, which is to embrace the truth as soon as he perceives it, without disquieting himself on account of the menaces and calumnies of those who shun the light, because their deeds are evil. If the step I have taken were yet to take, the prospect of tortures and of scaffolds would be vainly presented in order to stop me: truth is my motto, the approbation of God and of my conscience is my law. Numbers are deterred from imitating me by their indifference to the truth and to religion, and because they fear rather to be censured in this world than to be condemned in the other.

Such, sir, are the motives which have actuated me. I believe you have a firm and upright mind, and I feel assured of your approbation. Accept the sentiments with which I remain, sir, your very humble and devoted servant,

MOLLARD LEFEVRE.

THE EXAMPLE OF CHRIST.

By Dr. Bates.

THE life of Christ is a globe of precepts, a model of perfection, set before us for our imitation. This, in some respect, is more proportionable than the example of the Father; for in Christ were united all the perfections of God with the infirmities of a man. "He was holy, harmless, undefiled, and separate from sinners." His purity was absolute, and every grace, in the most divine degree, was expressed by his actions.—His life and death were a compounded miracle of obedience to God and love to men. Whatever the Father ordered him to undertake or undergo, he entirely consented to: he willingly "took on him the form of a servant:" it was not put upon him by compulsion. In his life, humility towards men who were infinite descents below him, self-denial, zeal for the honour of God, ardent desires for the salvation of men, were distinctly visible, as the flame discovers fire. In his sufferings, obedience and sacrifice were united. The willingness of his spirit was victorious over the repugnance of the natural will in the garden: "Not my will, but thine be done," was his unalterable choice. His patience was insuperable to all injuries. He was betrayed by a disciple for a vile price, and a murderer was preferred before him. He was scorned as a false Prophet, as a feigned King, and deceitful Saviour. He was spit upon, crowned with thorns, and crucified; and in the height of his sufferings never expressed a spark of anger against his enemies, nor the least degree of impatience. It was one principal reason of his obedience, to instruct and oblige us to conform to his pattern. We cannot securely follow the best of saints, who sometimes through ignorance and infirmity deviate from the narrow way; but our Saviour is "the way, the truth, and the life." What he said after washing his disciples' feet, (an action in which there was such an admirable mixture of humility and love, that it is not possible to conceive which excelled;) for they were both in the highest perfection,) "I have given you an example, that ye should do as I have done to you," is applicable to all the virtues and graces that were exhibited in his practice. He instructs us to act according to his doings, and to suffer according to his sufferings. He levels the way, and makes it like a carpet, by going before us. Those duties which are harsh to nature, he instructs us in by his preaching and by his passion. How can we decline them, when they were performed by him in whom the glorious deity was personally united to the humanity? His life was a continual lecture of mortification. It is the observation of the natural historian, that "the tender providence of nature is admirable, in preparing medicines for us in beautiful fragrant flowers; that we might not refuse the remedy, as being more distasteful than our diseases." But how astonishing is the love of God, who sent his Son for our redemption from eternal death, and in his example has sweetened those

remedies which are requisite for the cure of our distempered passions!—Taking up the cross, submitting to poverty and persecution, are made tolerable by the consideration, that, in enduring them, we follow our Redeemer. Can any motive more engage and encourage our obedience than the persuasive pattern of our Sovereign and Saviour? Can we be averse from our duty, when our Lawgiver teaches us obedience by his own practice? Can any invitation be more attractive, than to do that for love to him which he did for love to us? The apostle tells the Galatians, "If ye are circumcised, ye are debtors to keep the whole law."—By the same reason, if we are baptized, we are obliged to obey the law of faith: to order our lives according to the doctrine and example of Christ. We must adorn the gospel by the sacred splendour of our actions. A life free from gross sins merely, is a poor perfection: we must show forth the virtues of him "who hath called us to his kingdom and glory." The excellent goodness of Christians recommends the goodness of the gospel, and convinces infidels that it came from the Fountain of goodness.

RELIGIOUS INSTABILITY EFFECTUALLY REBUKED.

(From the Wesleyan Methodist Magazine.)

It is well known that Frederick the Second, king of Prussia, took great pride in having his soldiers well disciplined; and was therefore particularly attentive to the conduct of the subalterns. It is perhaps not so well known that he sometimes manifested a real respect for religious people; for few men could more clearly discern the excellence of that practice which is produced by divine principles. While, therefore, he sneered at the profession of religion, he promoted to offices of trust such persons as exemplified the Christian character. The following incidents, which have not been published in this country, but are related on good authority, illustrate the truth of these remarks.

A serjeant, of the name of Thomas, who was very successful in training his men, and whose whole deportment pleased the king, was often noticed by him. He inquired respecting the place of his birth, his parents, his religious creed, and the place of worship which he frequented. On being informed that he was united with the Moravians, and attended their chapel in William-street, he exclaimed, "Oh! oh!—you are a fanatic—are you? Well, well; only take care to do your duty, and improve your men."

The king's common salutation after this was, "Well, how do you do? How are you going on in William-street?"

Frederick at length, in conversation with the serjeant's colonel, mentioned his intention of promoting Thomas to an office in the commissariat department, upon the death of an aged man who then filled it. The colonel, in order to encourage Thomas, informed him of the king's design. Unhappily, this had an injurious effect upon the mind of the serjeant: for, alas! such is the depravity of the human heart, that few can endure the temptation of prosperity without sustaining spiritual loss.

Thomas began to forsake the assemblies of his Christian brethren;—and when reproved by his minister, he said his heart was with them, but he was afraid of offending the king. The minister bade him take heed that his heart did not deceive him.

Soon after the serjeant's religious declension, he was again accosted with—"Well, how do you do? How are your friends in William-street?" "I do not know, please your majesty," was the reply. "Not know! not know!" answered the king, "have you been ill then?" "No, please your majesty," rejoined the serjeant; "but I do not see it necessary to attend there so often as I used to do." "Then you are not so great a fanatic as I thought you," was the royal answer.

In a short time the aged officer died, and the colonel waited upon his majesty to inform him of the vacancy, and to remind him of his intention to raise serjeant Thomas to the situation. "No! no!" said the king, "he shall not have it: he does not go to William-street so often as he used to do." Surprised with this peremptory refusal, the colonel withdrew, and on his return found the serjeant waiting for the confirmation of his appointment.

"I do not know what is the matter with the king to-day," said the colonel; "but he will not give you the situation: he says you do not go to William-street so often as you used to do. I do not

know what he means; but I suppose you do."

Presenting a low bow to the colonel, the serjeant silently departed; and bowing still lower in spirit before the justice of God, he then, and ever after, adored the greatness of the divine mercy, which did not leave him to be an example of the truth of that Scripture which says, "The prosperity of fools shall destroy them."

M. H.

EXTRACT.

WHENEVER you find a person, (unless he is exposing an absurdity,) while contending with an adversary, dealing in raillery, low witticisms, and conceits, instead of sober argument, you may suspect either the honesty of his heart, the soundness of his head, or the truth and righteousness of his cause. If you find him resorting to sly insinuations; changing the natural tone of his voice, for the purpose of affecting the appearance of great meekness and moderation; half exposing a fault, while he pretends to throw the mantle of charity over the most enormous feature of it;—set him down for a moral cut-throat, who hides the knife with which he designs to kill his antagonist, under his assumed mantle of charity.

But if you perceive a person assuming a magisterial contour, swelling his countenance into an unnatural air of dignity, forcing his eye into an artificial stare of fierceness, affecting a hollow and commanding tone of voice, and clothing his ill-digested ideas in pompous language; know that, being conscious of his want of native dignity, those stiff and disgusting airs are assumed for the purpose of intimidating the weak and timorous; that they are the offspring of pride and vanity, and are always the sure indications of the absence of sound wisdom and discretion.

If there be any person more dangerous than those, it is he who puts on the smile of complaisance while enmity rankles in his heart; who inspires your confidence with an intention to deceive you; who takes an advantage of your frankness, with a view to betray you; who tantalizes you with quibbles, with a design to irritate you,—and, having gained his object, triumphs over your infirmity. An affected scowl and a forced smile are both alike an abomination to the amiable frankness which bespeaks an honest heart.

When counsels are guided by wisdom, and the heart actuated by sincerity and meekness, the exterior deportment is always adorned with the mantle of gracefulness, and no art is necessary to grace and dignify that character whose gracefulness and dignity exceed all art, and whose conscious integrity for ever precludes the necessity, and utterly condemns as criminal, the impositions of duplicity.

ORIGIN OF SUNDAY SCHOOLS.

(From the American Baptist Magazine.)

MR. Robert Raikes was born at Gloucester, (England,) in the year 1735. His father was the printer and proprietor of the Gloucester Journal, and to this business the subject of our memoir succeeded, by which he is said to have acquired a competent property. We are not acquainted with the circumstances of his education, or the events of his early life; but active benevolence distinguished his manhood, and that divine principle (without which all pretensions to religion are as the sounding brass and tinkling cymbal) was first called into action by the forlorn condition of the prisoners in the bridewell of Gloucester. His property, his pen, and his influence, were devoted to provide for them, not only the things needful for this life, but the more important advantages of religious and moral instruction, in order to prepare them for the enjoyment of a happier world.

The circumstances which led to the formation of the Sunday school system may be reckoned among the many proofs which the history of the world furnishes, that Providence has frequently caused the most magnificent effects to spring from means the most simple; and by the steady, persevering efforts of an individual, the most important ends have often been accomplished. With a sensation of delight, which none can conceive but those

who have drunk from the same perennial fountain, Mr. Raikes, when on the threshold of eternity, related the interesting story of the origin of Sunday schools. One day in the year 1782, he went into the suburbs of his native city to hire a gardener. The man was from home, and while Mr. Raikes awaited his return, he was much disturbed by a group of noisy boys who infested the street. He asked the gardener's wife the cause of these children being so neglected and depraved. Her emphatic reply was, "Oh, sir! if you were here on a Sunday, you would pity them indeed: *we cannot read our Bible in peace for them.*" This answer operated with the force of electricity, and called forth all the energy of his benevolent soul. "Can nothing (he asked) be done for these poor children?—Is there any body near that will take them to school on a Sunday?" He was informed that there was a person in the neighbourhood who would probably do it. "At this important moment (to use his own language) the word 'try' was so powerfully impressed upon his mind as to decide him at once for action." He immediately went and entered into a treaty with the schoolmistress to take charge of a certain number of destitute children on the sabbath day,—and this proved the grain of mustard seed which has already produced a great tree, whose branches overshadow our own land, and whose roots are extending to the most distant regions of the earth. May its growth advance with accelerated progress, till the sons and daughters of ignorance and vice shall find a refuge under its fostering shade!

Mr. Raikes agreed to give this poor woman one shilling for her day's employment,—and he soon found three others who were willing to undertake a similar task. He now communicated his plan to the clergyman of the parish, (the Rev. Thos. Stock,) who promised to co-operate with him by visiting the schools on Sunday afternoons. Mr. Raikes printed a little book, which he distributed among them, and the Society for the promotion of Christian Knowledge sent him a number of Bibles and Testaments for a similar purpose. The effects produced on the conduct of these hitherto wretched children in a short time, cannot be better told than in the language of a woman living in the neighbourhood, who declared that "the place was become quite a heaven upon Sundays in comparison to what it used to be." At the end of three years, the number of scholars increased to 300. Many of these, as well as their parents, had scarcely ever been seen within the precincts of a church,—but now numbers of them began to attend with regularity, and as many as fifty were sometimes present so early as seven o'clock in the morning.

Mr. Raikes not only possessed energy for bringing his benevolent system into action, but prudence for conducting it. In a letter to a friend, written about this period, he says, "I cannot express to you the pleasure I often receive in discovering genius and innate good dispositions among this little multitude. It is botanizing in human nature. I have often, too, the satisfaction of receiving thanks from parents for the reformation they perceive in their children. Often I have given them kind admonitions, which I always do in the mildest and gentlest manner. The going among them, doing them little kindnesses, distributing trifling rewards, and ingratiating myself with them, I hear, have given me an ascendency, greater than I ever could have imagined; for I am told by their mistresses that they are very much afraid of my displeasure." Besides attending to the instruction of the children in their religious and social duties, he was particular in inculcating habits of cleanliness; and however mean or ragged their clothing might be, he insisted that each child should come to school with clean hands and face, and combed hair; as he well knew that attention to these little decencies of life have a wonderful tendency to advance civilization among the lower classes of society.

During the first three years, the establishment of Sunday schools was chiefly limited to the vicinity of the city where they had originated; but when the plan had, in the opinion of Mr. Raikes, been fully tried, he conceived that it should be more widely disseminated. For this purpose, he inserted a paragraph on the subject in his own journal, which was copied into several of the London and provincial papers. The plan was adopted soon after in London, and the first name on the list of the first Sunday school committee in the metropolis appears to be that of the celebrated Jonas Hanway. The success of the

first effort now called the dormant zeal of many into action:—the establishment of Sunday schools proceeded throughout the nation with the rapidity of lightning; and before the close of his valuable life, which occurred in his native city, on the 5th of April, 1811, he had the exhilerating satisfaction of seeing Sunday schools for three hundred thousand children established throughout the British empire.

RELIGIOUS AND MISSIONARY INTELLIGENCE.

STATE OF METHODISM IN THE WEST.

We have just received the minutes of the several annual conferences, printed at Cincinnati, from which we make the following extracts respecting the number of preachers and members, stations of the preachers, &c. From the recapitulation of the number of church members, it appears that the aggregate increase, since the publication of the minutes at that place last year, is, members 20,315, preachers 31.

Not having been furnished with the manuscript minutes of the Mississippi conference, we are not able to give in the Magazine a connected view of all the conferences; and as the agent at Cincinnati did not receive our minutes (although they were mailed as soon as they came from the press) in time to publish them as early as usual, the stations of the South Carolina conference appear rather out of place in the order of time. The stations of the Pittsburgh conference were published in our number for November last.

OHIO CONFERENCE.

In this conference there were—Preachers received on trial, 11; ordained deacons, 6; located, 5; returned supernumerary, 3; superannuated, 5; expelled, 1; dead,* 1. Number of church members, 23,505.

Stations of the Preachers.

Martin Ruter, book agent at Cincinnati.

Miami District.—*John Collins, P. E.* Cincinnati—*Wm. H. Raper, Truman Bishop*, sup. Miami—*Andrew S. M'Clain, John P. Taylor.* Oxford—*Daniel D. Davidson*, Robert O. Spencer. Whiteoak—*Greenbury R. Jones, Wm. J. Thompson.* Milford—Author W. Elliot, Robert W. Finley. Union—*Charles Waddle, John Sale*, William B. Christy. Piqua—*George W. Mealey, James Smith.* Greenville—*Benjamin Lawrence.* Madriver—Augustus Eddy, Levi White. Bellfontaine—George Gatch.

Scioto District.—*Russel Bigelow, P. E.* Straight creek—Arza Brown, Wm. H. Collins. Brush creek—John Hill, William Runnels. Scioto—*Alfred M. Lorain*, Absalom D. Fox. Chillicothe—*J. F. Wright.* Deer creek—*Jacob Delay*, G. W. Young. Paint creek—*Burroughs Westlake.* Pickaway—Richard Brandriff, Saml. P. Shaw. Wilmington—Andrew F. Baxter. London—Jas. T. Donahoo, John C. Havens.

Lancaster District.—*Jacob Young, P. E.* Athens—*James Laws, Isaac C. Hunter.* Marietta—*J. W. Kinney, Curtis Goddard*, sup. Muskingum—*Cornelius Springer.* Zanesville st.—*David Young.* Zanesville ct.—*Zara Coston, Michael Ellis*, sup. Granville—*Samuel Hamilton.* Columbus—*Joseph Carper, J. H. Power.* Fairfield—*Leroy Swormstedt, Jas. Quinn.* Hockhocking—Jacob Dixton.

Portland District.—*Jas. M'Mahon, P. E.* Delaware—*James Gilruth.* Knox—*Jacob Hooper*, Thomas Beachman. Mansfield—J. M'Intier, Joab Ragan. Wayne—*Abner Goff*, H. O. Sheldon. Huron—*Shadrach Ruark.* Blackriver—Elijah H. Field. Brunswick—John Crawford, Jas. C. Taylor. Sandusky—John W. Clarke.

Detroit District.—*Wm. Simmons, P. E.* Detroit city—*Wm. Simmons.* Detroit ct.—John A. Baughman, Solomon Manier. Fort Defiance—*Elias Pattee*, missionary. Wyandot mission—*J. B. Finley, J. C. Broocke.*

Kenhawa District.—*Zachariah Connel, P. E.* Augusta college—*John P. Durbin.* Salt creek—John Walker. Burlington—John Janes. Guyandot—*John Stewart.* Logan—John W. Gilbert. Big Kenhawa—John Ferree. Charlestown—*H. S. Fernandis.* Nicholas—Philip Strawther. Letartsfalls—*Francis Wilson.*

The next conference is to be held at Hillsborough, Oct. 4, 1826.

* The account of the deaths of the preachers mentioned in these conferences will be found in the obituary department.

KENTUCKY CONFERENCE.

Preachers received on trial, 16; ordained deacons, 10; located, 7; returned supernumerary, 2; superannuated, 10; dead, 3. Number of church members, 20,377.

Stations of the Preachers.

KENTUCKY DISTRICT—*William Adams*, P. E. Lexington st.—*Edward Stephenson*. Lexington ct.—*Benj. T. Crouch*, Henry W. Hunt. Mount Sterling—*Isaac Collard*, John Sinclair. Madison—Nelson Dills, William Brown. Cumberland—Abraham Long, Henry S. Duke. Somerset—Thompson Holliman, Jas. Crow. Danville—Lewis Parker, Ervin Stephenson.

AUGUSTA DISTRICT—*Jonathan Stamper*, P. E. Augusta college—Joseph S. Tomlinson. Paris—*Absalom Hunt*, sup. John's creek—Benjamin Tevis. Little Sandy—*Obadiah Harber*, Wm. M'Comas. Flemming—*Abel Robinson, Joseph D. Farrow*. Hinckston—*Wm. M. M'Reynolds*, Wm. Askins. Licking—Joseph Carter. Newport—*Francis Landrum*. Limestone—*William C. Stribling, Stephen Harber*. Maysville—*Milton Jemmison*. Liberty—*Fletcher Tevis*.

SALT RIVER DISTRICT—*Marcus Lindsey*, P. E. Franklin—William Atherton. Shelby ct.—*William Gunn, Josiah Whitaker*. Shelbyville and Brick Chapel—*J. Tevis*. Jefferson—Richard D. Neale, J. Fisk. Louisville—*George C. Light*. Salt river—*Thomas Atterbury*, Hubbard H. Kavanaugh. Brackenridge—*Elisha Simmons*, Nehemiah Cravens. Bacon creek—*Esau Simmons*, David Wright. Lebanon—*Michael Taylor*.

GREEN RIVER DISTRICT.—*Thomas A. Morris*, P. E. Hartford—*Geo. M'Nelly*, Nathaniel M. Talbott. Greenville—*Luke P. Allen*, John Denton. Henderson—G. W. Robbins, Wm. Crane. Livingston—George Richardson, Alexander H. Stemmons. Christian—*William Peter*, Benj. Ogden. Hopkinsville—*Richard Corwine*. Clark's river—John S. Barger, Jas. Grenup.

CUMBERLAND DISTRICT—*Geo. W. Taylor*, P. E. Logan—*Thos. Browder*, Daniel Black. Fountain Head—*John James*, N. G. Berryman. Goose creek—Thos. Joiner, Green Malone. Wayne—John M. Smith, Charles M. Holiday. Green river—*Simon Peter*, Fountain Pitts. Barren—John Denham, Clement L. Clifton. Bowling Green—Nathaniel Parker, Major Stanfield. Russelville—*Peter Akers*.

Conference collector—*H. M'Daniel*.

The next conference is to be held at Louisville, Oct. 12, 1826.

ILLINOIS CONFERENCE.

Preachers received on trial, 6; ordained deacons, 1; located, 4; returned supernumerary, 2; superannuated, 2.—Number of church members, 13,042.

Stations of the Preachers.

MADISON DISTRICT—*John Strange*, P. E. Madison station—*Samuel Bosset*. Madison circuit—*George K. Hester*. Lawrenceburgh—*James L. Thompson*. Whitewater—*James Havens*. Connersville—Nehemiah B. Griffith. Rushville—Stephen R. Beggs. Flat rock—*James Jones*, Thomas S. Hitt, sup. Indianapolis—T. Hewson.

CHARLESTOWN DISTRICT—*James Armstrong*, P. E. Charlestown circuit—*A. Wiley*, George Randel. Corydon—Samuel Low, George Locke. Paoli—John Miller. Bloomfield—Eli P. Farmer. Eel river—*Daniel Anderson*. Crawfordsville—*Hackaliah Vredenburgh*. Bloomington—Edwin Ray. Salem station—*William Shanks*. Salem circuit—*John Cord*.

WABASH DISTRICT—*Charles Holliday*, P. E. Vermillion—James Hadley. Honey creek—Richard Hargrave. Vincennes—Aaron Wood. Patoki—James Garner, Joseph Tarkington. Boonville—Wm. H. Smith. Carmi—*Robert Delap*. Wabash—*Thomas Davis*. Mount Carmel—John W. M'Reynolds.

ILLINOIS DISTRICT—*Samuel H. Thompson*, P. E. Illinois ct.—Eben. T. Webster. Kaskaskia—William Moore. Cash river—Philip Cole, Asa D. West. Mount Vernon—Orseneth Fisher. Shoal creek—*Joseph Foulks*. Sangaman—*Peter Cartwright*,* William Chambers. Peora—William See. Mississippi—*Wm. Medford*. Brownsville—*Josiah Patterson*, sup.

The next conference is to be held at Bloomington, Monroe county, Indiana, Sept. 29, 1826.

MISSOURI CONFERENCE.

Preachers received on trial, 5; ordained deacons, 3; returned supernumerary, 2; superannuated, 3; dead, 1. Number of church members, 3,237.

Stations of the Preachers.

MISSOURI DISTRICT—*John Dew*, P. E. Missouri circuit and Buffalo, *John Blasdel*, Richard I. Dungan. Cedar Creek—

* Peter Cartwright is also superintendent of the Pattowatamy mission.

Benj. S. Ashby. Boon's lick and Lamoine —Uriel Haw, *William W. Redman.* Fishing river—*John Harris.* St. Louis and Gasconade—*John Glanville, W. B. Peck,* Thos. Randall. St. Louis city—*Andrew Monroe.*

CAPE GIRARDEAU DISTRICT—*J. Greene,* P. E. Bellevue—Jas. Bankson, A. Lopp. Saline and St. Francis—William Shores. Spring river and White river—Cassel Harrison. Cape Girardeau——Frederick B. Paxton Cuming. French Broad—*David B. Cuming.* Black mountain—Abraham Overall, John Trotter. Franklin—James D. Harris. Sulphur springs—*James Cuming,* Christopher Easterly. Little river —*Jesse Cunningham.*

Leach. New Madrid—Joseph Edmondson.

ARKANSAS DISTRICT—*Jesse Haile,* P. E. Arkansas— Hot springs—Gilbert Clench. Mount Prairie—Green Orr, Rucker Tanner. Natchitoches—W. Stephenson.

The time for holding the next conference is not mentioned in the minutes.

Stephen R. Beggs, transferred to the Illinois conference.

HOLSTEIN CONFERENCE.

Preachers received on trial, 9; ordained deacons, 5; located, 5; returned supernumerary, 1; superannuated, 3.—Number of church members, 16,473.

Stations of the Preachers.

ABINGDON DISTRICT—*Samuel Patton,* P. E. Lee—*Thomas J. Brown.* Hawkins —Goodson M'Daniel. Clinch—*J. Bowman,* Hugh Johnson. Tazewell—*Josiah B. Daughtery.* Giles—*Thos. Rice,* Wm. Ketron. New river—Edward T. Peery, John S. Henly. Ashe—R. Kirkpatrick. Abingdon—*Wm. Patton,* Ulrich Keener. Bluntville—*George Horn,* David Fleming.

FRENCH BROAD DISTRICT——*Thomas Stringfield,* P. E. Carter valley—*William S. Manson,* William T. Senter. Jonesborough—Isaac Lewis, Wm. Cuming, *D. Adams,* sup. Green—John Kelly, Joseph W. Paddleford. Newport—Josiah Rhoton,

KNOXVILLE DISTRICT—*John Henninger,* P. E. Knox—James Y. Crawford, Jacob Hearn. Maryville—Elbert F. Sevier. Telico—Lewis Jones, Henry Williams. Hiwasse—Josiah R. Smith, Moses E. Kerr. Washington—Isaac Easterly. Sequachee —Jacob M'Daniel. Cumberland mountain—Branch H. Merrymoon. Kingston—Creed Fulton, Thomas H. Catlett. Powell's valley—*John Craig.*

George Atkin is without a station this year.

The next conference is to be held at Abiugdon, Washington county, Virginia, Nov. 2, 1826.

TENNESSEE CONFERENCE.

Preachers received on trial, 16; ordained deacons, 7; located, 3; returned supernumerary, 5; expelled, 1; dead, 1.—Number of church members, 17,988.

Stations of the Preachers.

NASHVILLE DISTRICT—*Lewis Garrett,* P. E. Nashville—*Robert Paine.* Nashville circuit—*E. Kirkman,* A. B. Roszell, *T. L. Douglass,* sup. Duck river—*Joshua W. Kilpatrick, Thomas Madden.* Dixon—Wm. Mullins, Dixon C. M'Leod. Richland—*Nathaniel R. Jarratt,* H. B. North. Bigby—*James Tarrant,* Thomas L. Garland, *J. Nixon,* sup. Dover—*Nathan L. Norval,* John Summers. Bedford—*John Seay,* N. D. Scales, G. W. D. Harris.

FORKED DEER DISTRICT—*Joshua Butcher,* P. E. Shoal—*Josiah Browder,* W. H. Hallyman. Wayne—Thomas J. Neely, Wilson L. M'Alister. Wolfe—Lorenzo D. Overall, Thomas P. Davidson. Hatchy —Greenbury Garrett, Richard H. Hudson. Beach—R. Moore, Henry Meek. Sandy —*Thomas A. Young,* William P. Nichols. Forked deer—*John Smith,* Coleman Harwell. Cypress—Jeremiah Jackson, F. A. Jarratt.

CANY FORK DISTRICT—*James Gwin,* P. E. Smith's fork—Thomas Smith, Michael Berry. Roaring river—John Dye, Greenville T. Henderson. Lebanon—*G. Baker,* A. J. Blackburn, William Johnson, sup. Cany fork—*Benjamin F. Lidden,* J. New. Pond spring—James I. Trott, John Renshaw. Stone's river—*John Page,* Samuel L. Gilliland, *John Brooks,* sup.

HUNTSVILLE DISTRICT—*W. M'Mahan,* P. E. Madison—*Ellyson Taylor,* I. W. Sullivan, S. R. Davidson. Huntsville—John M. Holland. Limestone—James M'Ferrin, James W. Allen. Jackson—*George W. Morris,* Alex. L. P. Green. Paint rock—William W. Conn, Thomas M. King. Franklin—*Finch P. Scruggs,* J. B. M'Ferrin, *A. Sale,* sup. Lawrence —Barton Brown, Benjamin S. Clardy.

Cherokee Mission.—Newtown—Francis A. Owen. Gunters—Ambrose F. Driskill. Will's Valley circuit—*Richard D. Neely.*

Jesse F. Bunker, transferred to the Holstein conference.

William V. Douglass, Isaac V. Enochs, and Henry J. Brown, transferred to the Mississippi conference.

Rufus Ledbetter, transferred to the Virginia conference.

Wylie B. Peck, transferred to the Missouri conference.

The next conference is to be held at Nashville, Tennessee, Nov. 28, 1826.

VIRGINIA CONFERENCE.

(From a Norfolk journal.)

The annual Virginia conference of the Methodist Episcopal Church assembled in the neighbouring town of Portsmouth on Wednesday, the 15th, and continued in session until Thursday, the 23d of February. Between sixty and seventy preachers were present, and the conference was presided over by bishops M'Kendree and Soule. The utmost harmony characterized the proceedings, and the most hospitable and brotherly attentions were liberally dispensed to its members by the citizens of Portsmouth and this place generally.

Public preaching was held three times a day in Portsmouth, and twice a day in this place; and, notwithstanding the inclemency of the weather during the greater part of the time, the services were attended by a very numerous auditory, who manifested, by the most fixed attention and respectful deportment, their sensible appreciation of the important truths delivered, often in a strain of polished eloquence, and always with the most fervid piety. The churches of the different denominations, both in Portsmouth and this place, were tendered to the ministers of the conference on the sabbath, with becoming Christian comity, and their pulpits occupied much to the gratification and improvement of the respective congregations.

Among the subjects of particular interest to the community which occupied the attention of this conference, was a proposition to establish within its own bounds, and on some eligible site, a college for the instruction of youth in those branches of scientific learning commonly appertaining to a university, and calculated to give to society valuable and intelligent members. In furtherance of this important and laudable object, a committee was appointed, consisting of the Rev. Hezekiah G. Leigh, Geo. W. Charlton, James Smith, Thomas Crowder, John Early, (members of the conference,) and William Clarke, G. P. Disosway, Dr. John C. Pegram, Rev. R. A. Armistead, and Ethelbert Drake, (lay members and local preachers,) to draft a constitution, and circulate proposals for the erection of suitable buildings, by subscriptions to be solicited from those disposed to patronise such an undertaking.

Stations of the Preachers.

James River District.—*Lewis Skidmore*, P. E. Richmond—Joseph Carson. Williamsburg—Jas. Morrison. Gloucester—Henry Alley, Robert T. Baily. Hanover—Robert Wilkinson, Wm. S. Peyton. Columbia—Moses Brock, William M'Clunn. Culpeper—Rufus Ledbetter. Amherst—Wm. A. Smith.

Meherrin District.—*H. G. Leigh*, P. E. Lynchburg—Caleb Leach. Petersburg—William Hamett. Bedford—Jas. Reid, Simon B. Sykes. Buckingham—John C. Ballew, Wm. Jones. Greensville—James M'Adin. Mecklenburg—Samuel Tompkins. Brunswick—James Smith. Amelia—George C. Chesley. Chesterfield—R. B. Foster.

Norfolk District.—*Henry Holmes*, P. E. Norfolk—Thomas Crowder, jun. Portsmouth—Philip Anderson. Princess Anne—Overton Bernard, S. Norman. Sussex—W. Hubbard, Abraham Harrell. Murfreesborough—B. T. Blake. Gates—Benjamin Devany. Suffolk and Surrey—Thompson Gerrard, Jas. W. Bell. Camden—Samuel Harroll. Edenton and Elizabeth city—John Kerr.

Yadkin District.—*Peter Doub*, P. E. Granville—George W. Nolly, J. H. Watson. Franklin—Wm. H. Starr. Yadkin—William Holmes. Iredell—Jesse Lee. Salisbury—Christopher Thomas, Benjamin Edge. Guilford—Thos. Mann, (supernumerary,) Jacob Hill. Caswell—G. Stevens. Hillsborough—Joshua Leigh. Banister—Richard D. Merriwether.

Neuse District.—Thomas Howard, P. E. Newbern—Daniel Hall. Raleigh—George W. Charlton. Trent—Curtis Hooks. Topsail inlet—David Roberts. Beaufort and Straits—John Panabaker. Black river—Wm. B. Moss. Tar river—Benton Field. Haw river—J. Dunahey.

Roanoke District.—*George A. Bain*, P. E. Roanoke circuit—Joachin Lane, Joseph Lindsey. Washington and Plymouth—William J. Walker. Albemarle sound—Joseph Carle. Mattamuskeet—James Dey. Banks and Islands—Wm. Barklift. Neuse and Pamlico—R. Wiley, Thomas Miller.

John Early, conference missionary.

Thomas Lemay, without a station, being permitted to travel for his health.

ACCOUNT OF THE WORK OF GOD IN THE CHARLOTTE CIRCUIT.

Letter from the Rev. Noah Levings to the Editors, dated Bristol, Vt., Feb. 22, 1826.

It must ever be gratifying to the friends of Zion to hear of her prosperity;—and while many are "of their abundance casting into the treasury of the Lord, it is

presumed that even the day of small things will not be despised. When we entered upon our work the present year, we found our circuit in rather a low state; and in the language of one, some societies were "cold:" yet we found them in harmony, and paying some regard to the assembling of themselves together to hear the word. My worthy colleague and myself entered upon our work together, with the determination "to know nothing among men, save Jesus Christ, and him crucified;"—and our unworthy labours have not been in vain in the Lord. In the south part of the town of Bristol, a very gracious work has been going on for some time past.—We have formed a new society of about *twenty* members in that place, and the work still progresses. The commencement of this revival is traced to the Pittsford campmeeting, of which an account has been published in your excellent Magazine. Although this revival is not attended with as much *noise* as some, yet, as far as we can judge, it is deep and genuine. It seems to have made some inroads upon Universalism;—but that is nothing strange, considering the nature of that sentiment, and the nature of the work. Another small revival has taken place in the town of Ferrisburgh, in which the Methodists and Congregationalists have been the principal sharers. We have also had considerable additions to the church in several other places within the bounds of our circuit. Indeed, the prospects are flattering at present in this region; and what is the best of all, the people of God begin to "arise and shine." Attention to classmeetings, to family duties, and to the public administration of God's word, are omens of better days.—Since we entered upon our work the present conference year, we have admitted about *sixty* members into society; and have had occasion to expel but few: yet it is a doubt whether we cleave as close to the letter of our excellent discipline as the welfare of the cause requires. May God search our hearts as ministers and people. May he continue to revive his work throughout the habitable world, until all flesh shall see of his salvation. Oh pray, ye friends of Jesus, that he may make bare his holy arm in the midst of the people.

GRAND RIVER MISSION, UPPER CANADA.

Letter from the Rev. W. Case to the Editors, dated Kingston, U. C., December, 1825

THE friends of missions in these parts have enjoyed much delight in reading accounts of the work of grace among the natives of America;—and from the pleasing circumstance that the Great Shepherd is raising up native teachers, they are animated with the hope that the knowledge of the Saviour will be extended to many other tribes and nations of the American forest. In Mr. Torry's letter of the 12th of September, some interesting facts are stated relative to the conversion of the Missisaugahs, which is the more remarkable as they are among the most ignorant and degraded of all the natives of this country. From later accounts it appears that the good work still prospers, and principally by means of a native teacher. These Missisaugahs being mostly dependant on the chase of the forest and the treasures of the waters for their subsistence, are still a wandering people;—but to whatever place they remove their tents, whether to the banks of the Grand river, to attend the cultivation of their corn, and send their children to the school, or to the rivers and lakes for fishing, in every place they erect their altar for devotion and religious instruction. I will give you a description of the Missisaugah

BUSH CHAPEL.

The Indian brethren having removed to the river Credit, on my way down from the conference, the 4th October, I turned aside a few miles to make them a visit. As I entered their camp, their chapel was pointed out to me. It stood on the plain, a little distance from the tents; and was made of tall bushes, standing erect in a circular form; the large ends being made fast in the ground, and their tops bending nearly together over head. This, to be sure, thought I, is but a poor covert from the storm;—but in a season of drought, like this, it answers every purpose, as it defends them from the winds, and screens them from the heat of the sun. Within the circle it was quite conveniently seated with broken boards and slabs, drawn from the rubbish in the river. Here the Indian brethren assemble every morning at the sound of the horn, when Peter Jones leads their devotions, by singing and prayer;—after which, one or more join in prayer, and they retire to the labours of the day. Here also they assemble on the sabbath, when the Indian speaker reads a chapter or two, and gives it in the language of his brethren;—after which he gives exhortations to the multitudes, in Chipawa and English. How great the change! On the ground where drunkenness and rioting formerly prevailed, no drunkard is now seen; no voice but that of prayer and

praise, and the offer of salvation, is heard!

Though we found the brethren busily employed in fishing, they were desirous to hear something of the good word. The horn was blown, and the place was soon filled with hearers. When the brethren and sisters entered the chapel, they all kneeled at their seats, and repeated a short prayer; then taking their seats, they sat with entire silence, listening with great attention. Having read the beatitudes in the fifth chapter of Matthew, I expounded on them severally. Peter, standing by my side, gave the translation of the Scriptures, and the preacher's words, as he preached on the several subjects. When the discourse was concluded, the brethren all responded the Indian "yooch," answering to our amen—so may it be. After an affectionate parting, in which we took each by the hand, and mutually promised to pray for each other, I left the Indian camp, with many pleasing reflections on the happy changes the Lord had wrought among this people.

The above remarks are made principally with a view to introduce the following letter, which I received lately from brother Jones. The following is a copy, without variation, (except the omission of a few words,) retaining the spelling and punctuation, as in the original.

"*River Credit, Nov.* 10, 1825.

"Dear Brother,—The good Lord is still carrying on his work among us, in that he is bringing poor Indians out of heathenish darkness to the most marvellous light of the gospel of Jesus Christ. Yes, dear brother, you may rejoice over ten more converted Indians, since you saw us last at the Credit. I have indeed, for my part, experienced the greatest blessings since I have been labouring here among my nation; frequently in our meetings, the Lord pours out his Holy Spirit upon us, like as in the ancient days, so that the noise of praise to God is heard afar off. Oh! blessed be the name of God, for what he has done for us, poor wandering Indians: it makes me rejoice while writing. We have not forgotten the request and the promise you made when you took your leave of us at the Credit,—that we should pray for you and for the Indians in your quarter, and that you would pray for us. I have often heard them pray for you, that you might be successful in persuading both white people and Indians to become Christians: and I hope we have an interest in your prayers to God, that we may be faithful unto the end, and receive the crown of eternal life. We intend to return shortly to the Grand river, and to spend the winter there.

"A word of advice will be thankfully received.

"I remain your unworthy friend,

"KAGAWAKANABY,
alias PETER JONES."

MISSISEPA AND ATTAWA MISSION.

Letter from the Rev. S. Betton, missionary to the newly settled townships between the Missisepa and Attawa rivers, dated Lanark, U. C., Jan. 6, 1826.

By the regulations of the missionary society, it becomes my duty to communicate the state of religion in the bounds of my mission.

Having received my appointment at the late Canada conference, as missionary to the "newly settled townships between the Missisepa and Attawa rivers," I arrived here about the 10th of October, and commenced preaching in a number of places: but in consequence of the state of the roads, which at that season of the year are impassable on account of the swamps, I did not pursue my labours in the form of a regular circuit till the frost set in. Since this my tours have become regular, and I attend once in two weeks in twelve or fourteen different places. At most of these appointments, the congregations are large, serious, and attentive; a number appear to be under awakenings, and a few profess to have experienced a change.

Some of the settlements which my tour embraces were two years ago visited by brothers Metcalf and Waldron;—but as one preacher only was afterwards appointed to the Perth circuit, these settlements were necessarily neglected. Most of the neighbourhoods which I now visit were seldom or never till this season favoured with the preaching of the word, or with any other religious means whatever. The people generally are very kind and affectionate. They listen with gratitude to the word of truth, and with delight they resort to those means of grace, of which they have been destitute for several years. It is not unfrequently the case, that persons, both male and female, travel on foot from their remote cabins, eight or ten miles, in order to attend our meetings.

It cannot be expected that a people, not wealthy at home, after accomplishing a voyage of nearly four thousand miles, and then settling in a remote wilderness, could at once have many conveniences in life: but though their circumstances are indi-

gent, their accommodations poor, and I the travelling excessively bad, yet I am encouraged, from the consolations of religion and the prospects around me, to persevere in the discharge of the duties of my station: and I hope, in my next communication, (if the Lord give his blessing,) to send you a more encouraging account of the state of religion in this wilderness.—I hope for an interest in your prayers.

ADDRESS AND CONSTITUTION OF THE METHODIST JUVENILE MISSIONARY SOCIETY OF NEW-YORK,

Auxiliary to the Missionary Society of the Methodist Episcopal Church.

Adopted November 24, 1825.

ADDRESS.

A SOCIETY has been recently formed in this city, denominated "The Juvenile Missionary Society of New-York, auxiliary to the Missionary Society of the Methodist Episcopal Church;" and its managers beg leave to address a few words to their fellow youth on the subject.

The principal object of this association is, to contribute our mite to the general diffusion of gospel truth; and though the contributions we have to give are small in themselves, they may accumulate, and when all put together amount to considerable.

In the first place, we would record our gratitude to God that we were born of Christian parents; that we have had our education thus far under the light of the gospel; and that our parents have set us the example, by engaging before us so successfully in the missionary cause, and have encouraged the undertaking, by teaching us the necessity of devoting our youth to this noble enterprise.

We have been farther stimulated to this work by reading and hearing of the successful efforts of others, particularly among the Indian youth of our wilderness, and by the hope that, from our enlisting in this cause, our own minds may become more effectually imbued with the great truths of the gospel, and more obedient to its sacred influence.

But the principal object of this address is to call on our fellow youth to associate with us in the missionary cause.

It is allowed on all hands that missionary efforts have been productive of great and permanent good to mankind. Indeed it would be madness to deny it. Thousands of living witnesses can testify to this truth, and thousands of facts concur to support it.

While, therefore, the goodness of the cause is generally admitted, and while all should engage in its support, there are many reasons which suggest themselves why the youth especially should contribute their efforts and their money to promote this grand design.

Habits formed in youth are likely to be permanent. The earlier we engage in that which is good, the sooner will a correct habit be superinduced. Instead then of wasting our cents for toys and baubles, and thus acquire the habit of trangressing the rules of a just economy, it would be much better to save these useless expenses, and cast the amount into the treasury of the Lord. Much good may result from such a procedure, both to ourselves and to the missionary cause.

The members of this association will occasionally be called together, when useful instruction, and religious information and counsel will be given to them. They will also bear on those occasions of the happiness they are contributing to diffuse among the ignorant youth of the wilderness.

The constitution of the society accompanies this address, from which you will learn the nature and design of the institution. We cheerfully invite you all to rally around this standard, and to devote the morning of life to the best of causes.

CONSTITUTION.

Article I.—This society shall be called "The Juvenile Missionary Society of N. York, auxiliary to the Missionary Society of the Methodist Episcopal Church."

Article II.—Each person paying two cents or upwards a month, or twenty-five cents a year, or upwards, shall be a member.

Article III.—The business of the society shall be conducted by a president, vice president, treasurer, secretary, male and female superintendent, and twenty-four managers: an equal number of which shall be male and female. The treasurer and superintendents shall be appointed by the parent institution; and the president, vice president, secretary, and twenty-four managers, by the society at its annual meeting. The board thus constituted shall have power to make by-laws, to regulate its own proceedings, fill up vacancies (except those of the treasurer and superintendents) that may occur during the year, and shall meet once a month, or oftener if necessary.

Article IV.—The president, or in his absence the vice president, or in the ab-

sence of both, such member as the meeting shall appoint, shall preside at all meetings of the society and of the board.

Article V.—The treasurer shall keep a record of all the names of subscribers, receive and keep an account of all moneys collected, and pay them annually, or oftener, to the treasurer of the parent society, and exhibit his account to the society at its annual meeting. The *secretary* shall keep a journal of the proceedings of the society and the board, call their meetings, and conduct the correspondence of the society, under the direction of the board of managers.

Article VI.—It shall be the duty of the board of managers to endeavour to form branch juvenile societies wherever it is deemed expedient, embracing the same objects with this institution.

Article VII.—This constitution shall not be altered but by a vote of two thirds of the society, on the recommendation of the board of managers; but the funds of this society shall never be otherwise appropriated than herein directed.

Article VIII.—The superintendents shall be present at all meetings of the board and the society, and assist by their advice in any matter that may come before them.

OBITUARY.

DEATH OE THE REV. SAMUEL G. ATKINS.

(Communicated for the Methodist Magazine, by the Rev. Edward Hyde.)

Died at Dorchester, Mass., Feb. 27th, the Rev. Samuel G. Atkins, in the twenty-eighth year of his age. Our deceased brother was born at Salem, Mass., but in early life took up his residence at Lynn, where he was made a partaker of the pardoning love of God. Soon after his conversion, he gave evident marks of his having talents for the important work of the ministry. In the year 1822 he gave himself up wholly to the work, and was admitted on trial by the New-England conference, and filled the several stations where he was appointed to labour with usefulness. Although we had him with us but a short time,—(at the next conference he would have been eligible for elder's orders,)—yet he endeared himself to those who were acquainted with him, by a life devoted to God.

In him religion was not a transient flame; but it took deep root in his heart, and had an abiding influence over his life and conversation;—and it might well be asked of him, (as of another preacher who now rests from his labours,) "Who ever saw him light or trifling?" or ever heard any conversation from him since he commenced his ministerial labours, but what was such as became a minister of the Lord Jesus? Our respected brother was naturally very diffident, possessing a large share of modesty, which prevented his conversing much in company; but when engaged in performing the duties of the ministry, he knew no fear. He often preached to the admiration of the people, and to the edification and comfort of the followers of Christ. He was well read in the Scriptures, and delighted much in studying what would give him a knowledge of them. His experience in the deep things of God was exceedingly clear. For some time before his death, he enjoyed the invaluable blessing of perfect love, which enabled him to triumph in the midst of his sufferings. Shortly after he received his appointment at the last conference, symptoms of the fatal consumption made their appearance, and he was soon obliged to leave his field of labour; not, however, till he had laboured long enough to endear himself to the people of his charge. He was confined to the house of Mr. A. Otheman, where every attention was paid to him, till he left this vale of tears.

During his long confinement he was uniformly resigned to the will of God, and at times enraptured with the prospect of a glorious immortality. He could readily declare that the gospel he had preached to others was now his support, and he had no cause to repent of having spent the remnant of his days in spreading the knowledge of a Saviour, and that he could now trust himself in the hands of the Lord, without any choice of his own either to live or die. When the closing scene drew near, his soul was filled with joy, which continued to increase till his happy spirit took its flight for a better world. His last words were, "I am happy—I am happy," and then quietly fell asleep in Jesus, without a sigh or groan.

Thus lived and died our beloved brother, leaving an admonition to his brethren in the ministry and membership to "be also ready for the coming of their Lord."

DEATHS OF PREACHERS.

[The accounts of the deaths of the following preachers are taken from the Minutes of the Conferences published at Cincinnati.]

OHIO CONFERENCE.

Nathan Walker.—He was born in Montgomery county, Maryland, Oct. 20, 1795. In 1820 he was received on trial as a travelling preacher, and appointed to Duck creek circuit. He was admitted to deacon's orders in 1822, to elder's orders in 1824, and continued to labour faithfully, and with success, until near the time of his death, which took place on the 26th of August, 1835.—He had been appointed to Deer creek circuit; and though feeble in body, he was diligent and zealous in his labours until near the close of the year, when he received an attack of the bilious or typhus fever. At the house of Mrs. Butler, of Old Town, he was received and attended with great kindness, and had the aid of a physician; but it soon appeared that the time of his departure was at hand. He was patient and resigned during his illness, and, after fifteen days of suffering, he departed in peace.

KENTUCKY CONFERENCE.

John P. Finley.—He was born in South Carolina, the 13th of June, 1783. His parents removed to the western country while he was in his childhood, and, through their exertions and his own, he obtained a classical education. In early life he endeavoured to establish himself in Universalism; but while hearing a sermon from Rev. John Collins, he became convinced that the doctrine was erroneous, and from that time he embraced religion. In September, 1810, he received license to preach, as a local preacher, in the Methodist church. From that time until the summer of 1822, he laboured with great zeal and success in different parts of Ohio, teaching schools and academies, and preaching the gospel of Christ. In 1822 he was appointed a professor of languages in Augusta college, Kentucky, and he removed to that place. In the fall of the same year he was received on trial in the travelling connexion. After this he continued to discharge the duties of his professorship in the college, and to labour in word and doctrine, as far as his declined health would permit, until May, 1825, when he was seized with a typhus fever, which terminated in his death. His amiable deportment and uprightness of life procured him many friends; his zeal in the cause of Zion was constant and unabated; and he died as he had lived, triumphing in the goodness and mercy of God.

Martin Flint.—He was born in North Carolina, Stokes county, in October, 1799. His father died when he was about five years old, and his mother removed to Tennessee. In 1817, at a campmeeting, he made a profession of religion, and became a member of the Methodist church. In 1819 he was admitted on trial as a travelling preacher, by the Tennessee conference, and appointed to Christian circuit. From this time until the Kentucky conference of 1824, he continued to labour with faithfulness and acceptance in the vineyard of the Lord. In 1824 he was placed in a superannuated relation to the conference, and early in 1825 he was confined to his bed. His mind was tranquil in the midst of his affliction; and while he perceived his health and strength constantly failing, he was enabled to look beyond the limits of time, and anticipate a vast reward in heaven. On the 25th of March, 1825, he fell asleep in Jesus.

William Young.—He was born on the 14th of January, 1798, joined the Methodist society in April, 1818, obtained license to preach in July, 1820, and commenced travelling in October following. He was appointed to Cumberland circuit in 1821, and in 1822 to Middle island circuit. In 1823 he obtained a location, and was readmitted the following year, and appointed to Shelby circuit. About the last of June, 1825, he had an attack of the bilious fever, which confined him until the 4th of August, when death released him from his sufferings. During his illness his sufferings were severe, but he bore them with resignation. On the morning previous to his death, he said, "I know that God is my friend, and am perfectly resigned to go." Afterwards he broke out in acclamations of praise, crying, "Glory be to God." So died our brother, and rests from his labours.

MISSOURI CONFERENCE.

Thomas Wright was born in South Carolina. While in his childhood, his parents removed to Kentucky. In 1808, having removed to the west side of the Mississippi, his mind received serious impressions; and having experienced the power of redeeming grace, he resolved to devote himself to the service of God. In 1810, having laboured several months as a preacher, under the direction of the presiding elder of the district, he received his appointment from the annual conference, to travel on the Merrimack circuit. He continued his useful labours on different circuits until the year 1821, when he was appointed to Cape Girardeau district. Here he was well received, and many, through his instrumentality, were enabled to rejoice in God their Saviour.—In 1824 he was appointed to Cape Girardeau and New Madrid circuit;—but in a short time after this, about the middle of January, 1825, he was suddenly seized with illness, which, after some time, terminated in mental derangement. Until his mind became deranged, he possessed his soul in patience, and expressed full confidence of his acceptance with God through the merits of a Saviour. On the 14th day of February, 1825, he ended his sufferings, and went to his reward.

TENNESSEE CONFERENCE.

John White was born in September, 1804, in Anson county, North Carolina. He was admitted on trial at the Tennessee conference of 1823, and appointed to the Forked deer circuit. In 1824 he was appointed to Wayne circuit. At the following conference he was admitted to deacon's orders, and appointed to Hatchy circuit, where he closed his life and his labours. In July his health began to decline, and on the 7th of August he was violently attacked with a bilious fever.—Although he received the kindest attention at the place where he lodged, both from the family and from physicians, all attempts for his restoration proved abortive. He expired on the 18th of August, 1825, and left a world of sin and sorrow for a world of glory. He was well received in the places where he travelled; and his name will long be dear to many of the pious. In his affliction he was not heard to murmur. After his speech failed, one of his friends requested him to "raise his hand, if he had gained the victory." He did so, and, without a groan, left the world in triumph.

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DIVINITY.

From the Wesleyan Methodist Magazine.

THE BENEFITS RESULTING FROM THE SACRIFICIAL DEATH, AND THE GLORIOUS LIFE, OF JESUS CHRIST:

A Sermon;

BY THE REV. WILLIAM P. BURGESS.

(Concluded from page 128.)

III. We now come to the last topic of the discourse, viz. the encouraging prospects of Christian believers.

"Being reconciled" to God by the death of his Son, "we shall be saved," says St. Paul, "by his life." Salvation is not to be regarded as being altogether a future and a distant blessing: the believer has already entered on its enjoyment. He is saved from the guilt of his past sins, from the stings of a guilty conscience, from the displeasure of Jehovah, and from the dread of future punishment and endless wo. He is saved from the power of indwelling sin, and from the tyranny of Satan. And, says the apostle, "we shall be saved:" which expression may be understood as implying, we shall continue to be saved; we shall be preserved in that state of salvation to which God has graciously raised us. Some, who have unquestionably been the subjects of a work of grace, have indulged doubts and fears relative to the continuance and completion of that work in their souls. It has been suggested to them by the tempter, that they cannot possibly retain the blessings which God has communicated; that their future path is so beset with snares and difficulties, that they will not be able to persevere therein; and that they will infallibly fall a prey to their numerous and formidable foes. Such thoughts indulged, will greatly harass and distress the mind.

But what reason have we to doubt on this point? Can we suppose that God has begun a gracious work within us, with a design to leave it unfinished? Having enabled us to enter on the race set before us, will he refuse that help which we need, in order to run onwards, and press towards the goal? Having brought us into the field of battle, will he abandon us to the power and malice of our enemies? Oh no! The pious psalmist could declare,—"The Lord will perfect that which concerneth me;" and the apostle of the Gentiles assured the saints at Philippi, that he who had "begun a good work" in them would "perform it until the day of Jesus Christ:" and every faithful Christian is authorized to apply such declarations to himself. Not that we

can interpret these or any similar portions of Scripture in an absolute and unconditional sense: as though, without any reference whatever to our conduct, whether we improve or abuse the grace of God, he would infallibly carry on his work in our souls, and perfect it, independently of our concurrence, and even in spite of indifference or opposition on our part. Such a mode of interpretation would make void a considerable part of the oracles of God, and would take from the Christian the most powerful motives to fidelity and perseverance. In those declarations and promises, in which no condition is expressed, there is always one implied;—and none but the loving, obedient, persevering believer is warranted to consider them as belonging to himself. But while we watch and pray continually; while we abhor that which is evil, and cleave to that which is good; while we live by faith in the Redeemer, loving God, and keeping his commandments, these gracious portions are properly ours. God will most certainly carry on his blessed work within us. He will continue to save us; his grace will ever be imparted according to our necessities, and we shall find him to be an all-sufficient help in every time of need. He will fully verify in our behalf that promise, "I will never leave thee, nor forsake thee." There can be no reason whatever to doubt of the goodness, power, or fidelity of our God. He is able to accomplish his own purposes in spite of every difficulty and obstacle: for he is almighty. He is willing to do whatever is necessary for our welfare: for he is infinite in mercy and love. He is faithful; and having promised, he will most assuredly perform.

Supposing then that the work of grace within us is yet only in its infancy, let us not therefore doubt and fear. "Who hath despised the day of small things?" If our faith be very weak and small, let us nevertheless hold it fast, and keep it in exercise, and "we shall" still "be saved." Although our progress in the Christian race has been very slow, and our strength is even now very inconsiderable, still let us not be disheartened. God will help us onward, and enable us "to press towards the mark for the prize of our high calling." Let us not be dismayed at the number and power of our adversaries; but encounter them with a firm persuasion, that, "through him who loved us," we shall be "more than conquerors."

Again, the apostle's declaration may be understood as implying, we shall be saved more fully, more perfectly, even in the present life. Some measure of this salvation we already enjoy; but we have a much larger measure in prospect. We are pardoned, and, in some degree, sanctified; but it is our privilege to be sanctified wholly. The will of God concerning us is, that all the remains of indwelling sin should be eradicated; that our souls should be purified from every stain, and filled with divine

love. That we must be saved from all sin, and made perfectly holy, before we can be admitted into heaven, is undeniable; and that we may be so saved and sanctified *now*, cannot be disproved. Whatever obstacle prevents the complete purification of our souls, God is able and willing to remove it now: he does not need death to assist him in this good work. Death never did, and never can destroy sin; it never did, and never will purify a soul. If sin be destroyed, if the soul be purified, it is by the grace of God, by the application of the blood of Jesus, by the energy of the eternal Spirit. Let the Christian believer contemplate this state of experience so excellent, so desirable, so necessary; and let him be encouraged to believe that God will thus save him. Yes, "we shall be saved;" for if God has justified us, he will also sanctify us; if he saved us in part, he will save us wholly; if he has rescued us from hell, he will fit us for heaven; if he has adopted us into his family, he will qualify us for sharing in the inheritance of his children. Oh, let us seek this full salvation; this destruction of inbred sin; this entire sanctification! And from a review of what God has already done for us, let us be strengthened in the assurance that we shall be saved from all sin; saved fully, perfectly, and to the end.

Lastly, the expression in our text may be applied to that salvation which extends into eternity, and includes all the honours and felicities of heaven. "We shall be saved" in the hour of death, in the day of judgment, and through the ages of eternity. We shall be saved from hell, and saved into heaven; we shall be saved with an everlasting salvation.

Too many throw off their views of salvation entirely into the future; and while expressing their desire to die the death of the righteous and to reign with God in glory, are indifferent about the present enjoyment of pardon and holiness. Such conduct is preposterous in the highest degree. If we would die the death of the righteous, there is one way, and only one way, to attain that object; which is, to live the life of the righteous. If we would reign with God in heaven, we must live to God on earth. If we wish to secure a future and eternal salvation, we must seek a present salvation, and having obtained possession of this pearl of great price, must retain it even to the end.

But there are persons of a different stamp; who, though actually living in the fear of God, and having a sense of his pardoning love, are alarmed when they look into futurity, and doubt whether they will be finally saved. For them our text is full of encouragement. If God has brought us to the enjoyment of his favour, and made us his children through faith in Christ, only let us hold on and persevere, and we shall, without doubt, be saved eternally. Our Redeemer has pledged his word, that "he who endureth to the end shall be saved." He has said, "Be thou

faithful unto death, and I will give thee the crown of life." The obedient, persevering believer, may rest assured that God will not abandon him in his last moments. No; when we have to pass through the valley of the shadow of death, God will be with us; his rod and his staff shall comfort us, and we shall fear no evil. Death shall be disarmed of its sting, and the grave of its terror. When contending with our last enemy, we shall, by the grace of God, be brought through, victorious and triumphant. When standing at the bar of judgment, we shall be acquitted and approved; and the prospects of eternity will be to us glorious and delightful. When or how the messenger Death may come to us, we know not; but this we know, come whenever he will, and in whatever way, all will be well. On this subject the Christian should not indulge any painful apprehensions. Our business now is to live to God; and if we live to God unreservedly and perpetually, we have no reason whatever to be uneasy in reference to our latter end; but every reason to believe that God will support and comfort us at that solemn and important crisis. The dying Christian falls asleep in Jesus, confident of awaking in glory: he dies in sure and certain hope of the resurrection to eternal life. Being saved from sin here, we may be assured that we shall be saved from the punishment and consequences of sin hereafter. Only let us "hold the beginning of our confidence steadfast to the end," and we shall be saved eternally; rescued from endless misery, and elevated to endless joy. In the great day of decision, we shall appear on the right hand of the Judge, shall be numbered among the jewels of Jehovah, and recognised by the Lord Jesus, as his servants, his friends, his brethren. We shall then have crowns of glory on our heads, and palms of victory in our hands; and having taken possession of the kingdom prepared for us of old, even from the foundation of the world, we shall reign with God and the Lamb for ever and ever.

But the apostle does not satisfy himself with asserting merely that "we shall be saved:" transfusing into his language the energy of his mind, he exclaims, "If, when we were enemies, we were reconciled to God by the death of his Son, *much more*, being reconciled, we shall be saved by his life." He makes a twofold contrast: first, between our former and our present condition; secondly, between the death and the life of Jesus: and from these considerations he deduces additional encouragement, showing how firm and secure is the foundation on which the Christian builds his hopes.

What God has already done for us authorizes us to infer that he is willing to do much more. If when we were enemies, lying under his curse, and having nothing to expect but misery and damnation; if even then the mercy and love of God were so wonderfully displayed, will they not be extended towards us

now? After what he has done already, can we imagine that he will now cease to be gracious? If he regarded us with so much compassion when we were enemies, will he not regard us favourably now that we are become his friends? If he showed his kindness so marvellously towards ungrateful rebels, shall it not be displayed towards his loyal and devoted subjects? If our God has already bestowed the greatest of all blessings in the gift of his only-begotten Son, can we suppose that any minor benefit will now be withheld? How full of consolation and encouragement is that saying of the apostle: "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" Surely we have abundantly more reason now, as reconciled sinners, to expect that God will continue to be gracious, and will save us to the uttermost, than we could have, in our carnal condition, to expect any offers of pardon, or the gift of a Saviour. The gift of Jesus Christ in behalf of a perishing world, is a proof that no gift whatever, in the possession of the Deity, is too great or too precious to be communicated to man. It is a pledge that no subsequent blessing, essential to our welfare, shall be denied. It is an assurance that in seeking divine favours our expectations can never rise too high. Whatever we ask for, whatever we desire, God is able to accomplish; yea, and to do "exceeding abundantly above all that we ask or think."

But the argument of the apostle touches on another point,—which is, the glorious life of Christ. It is true that Jesus was obedient unto death; he submitted to the power of that ruthless monster, and abode for a season in the grave. But he rose triumphant from the dead; he ascended to the right hand of God the Father, and there he now sits, crowned with glory and honour. Now if the death of Jesus was so powerful that it satisfied the claims of divine justice, vindicated the truth and holiness of God, dispossessed Satan and the grave of their prey, and threw open the gates of Paradise to perishing sinners, what may not be expected from his life, his glorious and exalted life in heaven? If, even when crucified in weakness, he triumphed over the powers of darkness, and led captivity captive, what may we not expect from him now that he has resumed that life, which for a season he laid down; now that he has burst the barriers of the tomb, and enthroned himself in his native and original dignity? He has entered heaven as our friend, our advocate, our representative: he ever lives to make intercession for us; and he has declared, "Because I live, ye shall live also." How abundantly may we be strengthened and animated by a consideration of the exalted life of Jesus, and of the purposes to which that life is devoted! How powerful must be the claims of that Redeemer, who has bought us with a price, even with his own most precious

blood! How prevalent the intercessions of that Advocate, who pleads in our behalf what he himself has done and suffered! If his death was the means of reconciling us to God, surely his life shall be efficacious in carrying on the work of grace in our souls, and in saving us fully and eternally. If his death procured for us a reversion of the sentence of death under which we lay, surely his life shall secure to us life spiritual and eternal: and as the life of Jesus in glory is not transient or mutable, but unchangeable and everlasting, it holds out perpetual encouragement to the believer. As surely as Jesus lives, so surely shall we be saved. While Jesus lives, the efficacy of his death and the prevalence of his intercession remain undiminished;—and he who, in his approaches to the throne of grace, builds his confidence on this foundation, will never pray in vain.

Such, then, are the cheering prospects here presented to the Christian believer: but to unfold *all* that is included in the expression "MUCH MORE shall we be saved," is beyond the utmost stretch of human capacity. Nothing but the scenes of eternity, nothing short of heaven itself, can enable us to enter fully into this subject. The whole extent and value of that salvation, which flows from the atonement and intercession of Christ, will not be known till mortality is swallowed up of life; till we exchange the conflicts and sufferings of earth for the triumphs and enjoyments of heaven; till we see the great white throne erected, and the Judge seated thereon; and, with unutterable rapture, hear him say to us, "Well done, good and faithful servant!—Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world!" To this happy end may God graciously conduct us all, for the Redeemer's sake!

BIOGRAPHY.

From the Wesleyan Methodist Magazine.

MEMOIR OF MR. FREDERICK SHUM, OF BATH:

BY THE REV. RICHARD REECE.

OF the earlier years of his life the late excellent Mr. Shum has left an account, of which the following is an abstract:—

"I was born in the town of Niederstettin, in the circle of Franconia, Germany, Jan. 8, 1754. My parents were strictly moral, and brought up their children in the outward forms of religion. In my younger years the Lord saw good to afflict me very heavily by a complaint in my leg, so that I was an object of compassion, and considered almost unfit for any employment. But I had a pious grandmother, who, on this account, was led to pity me, and to pray much for me. My case was deeply impressed upon

her mind;—and I believe her prayers for me were heard and answered, though she did not live to witness my recovery.

"In the year 1777, my eldest brother, who had left home some few years before, returned from England in order to settle in his native place. But the Lord's thoughts are not as ours; for, in about nine months, he was uneasy, and determined to return to England: and as he intended to settle in Bath, where he and another brother had commenced business, I earnestly longed to accompany him, that I might try the effect of the Bath waters on my leg. My friends all opposed my going, thinking me unfit for the journey. However, Providence opened the way, and I arrived in England in the year 1777. I soon found that my coming to England could not make me happy. I felt restless and uneasy; but was ignorant of the source from whence true happiness was to be derived. I had never heard of the necessity of a change of heart, nor of any persons being converted to God.

"One Sunday, soon after I came to England, my brothers said to me, 'It is of no use for you to go to church, as you cannot understand a word that will be said;—you had better read the sermon on the gospel for the day in your German book.' Accordingly, I stayed at home; and after having read the sermon I took up a German hymnbook, and read there a passage which I had frequently read before in my native country, and in which the character of the real Christian is described. Instead of attempting to change and reform myself, as I had formerly done, the Lord took the work in his own hand, and excited a cry in my soul that he would 'take away the heart of stone, and give me a heart of flesh.' In my distress I looked for a hymn concerning repentance, in the same book; and was directed to one which expressed my state in every verse. The subject was the prayer of the publican. While I was calling, the Lord answered me. In a moment I fell upon my knees, and praised God. I felt my heart was changed; though such a change I never expected, nor did I know what to call it. These words of the prophet Isaiah were applied with great power to my mind,—'Before they call I will answer, and while they are yet speaking I will hear.' I took up the Bible and kissed it, and said, This is indeed the word of God. I would not forget to mention with gratitude to God another instance of his goodness: about the same time that he healed my soul, he also healed my body; for I found the complaint in my leg removed, after having been afflicted for many years, and that without any means having been used since my arrival in England.

"Not having any one to whom I could open my heart, by degrees I lost my comfort, till one day a converted Jew, a German, came to our house, and said, 'Countryman! can you tell

me, did you ever hear of any in Germany who knew they were in the favour of God, and felt assured they should go to heaven when they died?" He added, 'There are many in Bath who know this.' As soon as he left, I retired to my room, and sought again the peace which I had lost. The Lord heard me, my peace returned, and I was filled with love and joy. On the day following, this baptized Jew came again to our house. I called him aside, and told him what the Lord had done for my soul; and he wept for joy, on account of what the Lord had done for us both. 'Now,' said he, 'you shall hear the Methodists, whom I have joined.' He took me to the old room in Avon-street, which was then their chapel; but I only understood a very few words in the whole sermon. However, I continued to attend the preaching. One Sunday Mr. Goodwin held a love-feast; and my friend Samuel not being in Bath, I had no one to introduce me. While I was standing at the door, the steward of the society beckoned to me to come in. After a while, when they handed round the cakes, I wondered what this could mean;—but this was soon explained to me when they began to relate their Christian experience; for I could understand this better than the preaching. Oh, how did I long to be able to speak a little English, that I might declare what the Lord had done for my soul! I said within myself, If there be any Christians in the world, they are here; and, without asking my brothers their opinion, I determined, 'This people shall be my people, and their God shall be my God.' I immediately joined the society, and, by the blessing of God, have continued with them to this day.

"I now began earnestly to desire the salvation of my relatives; and after much prayer and deliberation, I wrote to my father, telling him of the change which had taken place in my views and feelings; but these appeared strange things to him. Soon after, I had the happiness of being joined by my eldest brother in serving the Lord. He also joined the Methodist society, and was soon made a partaker of divine grace. We now saw the evil of serving our customers on Sundays, as it had been our practice to do, and resolved to break it off; and so far was this step from being an injury to us in regard to our business, as we had feared, that the Lord caused us to prosper much more than ever.

"About nine years after I had been in England, I visited my native country. My friends were astonished when I spoke to them of conversion, and the witness of the Spirit. They flocked around me; and when I pointed out passages in the Scriptures, their catechisms, and their Lutheran hymns, and asked them if they had experienced these things, they looked at each other, and said they had never heard of them before. We held meetings every evening; the rooms were always full; and, by the

blessing of God, many souls were awakened and found peace, among whom were my sister and mother. But as 'the carnal mind is enmity against God,' some enemies rose up against us, complaining to our minister that a strange sect was springing up, and new doctrines were preached. The minister called upon me, and asked me many questions. He could not refute what I advanced, and defended by Scripture; but rather encouraged me in his sermons. Our enemies next complained to the magistrates, that the minister rather encouraged our proceedings than otherwise; whereupon he was severely censured. He then began to preach against erroneous principles, and guarded the people against new doctrines; so that a persecution was raised up;—however, the work of God prospered.

"After staying there nine months, I returned to England. All my brothers and myself, five in number, were now in England, 'walking' together 'in the fear of the Lord, and in the comfort of the Holy Ghost;' and all our leisure time was spent in prayer and praise.

"After some time we received letters from Germany, informing us that the Lord was carrying on his work. I, with one of my brothers, again visited them. The divine blessing rested upon our meetings, and many were convinced of the truth, and brought to the knowledge of God. I was summoned to appear before the magistrates, for holding meetings and visiting the sick, which they said was taking on me the office of the minister; and was told it could not be suffered; for the church was the only place to worship in. But we still continued to meet in small companies. I had not the happiness of witnessing the conversion of my aged father while with him; but some time after we received intelligence that our prayers had been answered. Being about eighty years of age, he was taken ill, and persuaded to receive the Lord's supper. He found that he was unfit to die. He saw himself in such a light as he had never done before; and, casting himself upon the atoning blood of Christ, he died in the full assurance of going to heaven.

"In the year 1793, after much thought and deliberation, and praying to the Lord to direct me to a proper choice, I married in the fear of God. Indeed, ever since my coming to England, I have seen the hand of God directing all my steps. I have found that 'godliness is profitable to all things, having promise of the life that now is, and of that which is to come.' About nine years after my marriage, I received a letter from my youngest sister in Germany, informing me that the Lord was reviving his work, and that one of our friends had been imprisoned for holding meetings. Peace being proclaimed, after consulting with Dr. Steinkopff, who advised us to go, it was agreed that my brother Michael and myself should visit our friends in Germany. When

we arrived, the enemies of Christ said, 'Ah! they are just come in the right time!' (For the person who had been imprisoned was ordered to quit the country just before our arrival.) The disciples of Christ soon surrounded us; we held private meetings every evening; and, by the blessing of God, much good was done. There was an astonishing concern manifested by many for the salvation of their souls; especially by the young people. After some time the persecution began. We were unable to meet any longer in the evenings, as the people began to throw stones at the windows. We met at four o'clock in the morning: and oh, what blessed meetings we had! The power of God was wonderfully felt among us. I was now summoned to appear before the governor; who ordered me to quit the place by that day week; or in default thereof, to be sent off by the soldiers. I answered, 'You and I shall appear before the judgment-seat of Christ!' When I departed, the friends surrounded me, and with tears took leave of me, after I had commended them to the grace of God."

I regret that Mr. Shum has not continued his narrative through the subsequent years of his life, as it would have furnished many interesting and instructive incidents by which the grace of God would have been magnified.

At what period he entered upon the office of a class-leader I cannot learn: but he had for a long time two of the largest and most prosperous classes in the Bath society; and in them many of the most respectable and pious members, both male and female, received weekly blessings under his zealous exhortations and fervent prayers. He was conscientiously exact in his attention to his people, and took much pains to train them up in holiness; the consequence of which was, that they were proportionably attached to him. There are few Methodist families in Bath, but who, directly or indirectly, are indebted to the personal labours of this good man. More than twenty of the official characters, local preachers and class-leaders, have been trained up to usefulness by his affectionate endeavours.

As a local preacher he was not highly gifted; but his earnestness and zeal rendered his labours acceptable and useful to the people; and although age had enfeebled his powers both of body and mind, before my intimate acquaintance with him, yet there are many living who remember him as a flame of fire when he spoke in the love-feasts, and when he preached in the country places.

For many years he was actively engaged in a prosperous business; but religion was the principal concern of his life; and his brothers, who were in the partnership, and truly pious Methodists and useful leaders of classes, have often thought they had reason to complain of his leaving too much of the burthen of

worldly business on them, while he was engaged in his religious work, either visiting the sick or going out to preach. This circumstance proves that religion had his heart: while the world smiled upon his industry, and repaid to him, with ample interest, all he gave and all he sacrificed to the cause of Christ.

The name of Shum will be long associated with Methodism in Bath: for to no family is it laid under equal obligations. Though foreigners, the brothers have been eminently useful as public characters in the church of Christ. It is true that Methodism had been established in that city for nearly forty years before this family came to reside there; yet had it made very slow progress, and exerted but little influence on the population of this seat of politeness and dissipation, as will appear by the following letter of Mr. Wesley, directed to Miss Bishop in 1767:—

"Dear Miss B.—We have had a society in Bath for about thirty years; sometimes larger and sometimes smaller. It was very small this autumn, consisting of only eleven or twelve persons, of whom Michael Hemmings was leader. I spoke to these one by one, added nine or ten more, divided them into two classes, and appointed half of them to meet with Joseph Harris. But if you are willing to cast in your lot with us, I had rather that the single women, in both classes, who desire it, should meet with you, and any others who are not afraid of the reproach of Christ. In that little tract, 'A Plain Account of the people called Methodists,' you see our whole plan. We have but one point in view, to be altogether Christians; Scriptural, rational Christians: for which we well know, not only the world, but the almost Christians, will never forgive us. From these, therefore, if you join heart and hand with us, you are to expect neither justice nor mercy. If you are determined, let me know. But consider what you do. Can you give up all for Christ? The hope of improving your fortune, a fair reputation, and agreeable friends? Can he make you amends for all these? Is he alone a sufficient portion? I think you will find him so: and if you were as entirely devoted to God as Jenny Cooper was, you would never have cause to repent of your choice, either in time or eternity. The more freely you write, the more agreeable it will be to your affectionate brother, John Wesley."

At this time the chapel was in Avon-street, amidst the poor and the refuse of society, so that few people of character and respectability in the world's esteem would be seen there, unless at the time of Mr. Wesley's annual visits. At other seasons the congregations were small, and the members of society were persecuted, or treated with contempt and scorn. Brother Shum had his proportion of these; but he was unmoved, and steadily pursued his course of duty and of shame, till he had lived down reproach, and seen two excellent chapels raised there, and the little one literally become a thousand.

For many months before his decease, his friends remarked a gentleness and affection in all his deportment, which showed that

his mind was ripening in those Christian dispositions which alone can qualify us for heaven. Circumstances which in former times have occasioned him much uneasiness, were now mentioned with disapprobation; but no more was said about them. His visits to "the house of mourning" were frequent; and his prayers for the afflicted were often and affectionately offered, whenever he was heard to address his Maker, either in the family or in his class. His excellent and pious wife said to me, "The poor of the flock lay nearest his heart; I never knew any one who more deeply and habitually sympathized with them than he did."

The day before he died, a pious leader met him in the street, and inquired of his welfare; when he replied, with his usual animation, "I bless God, it is all well within. I am perfectly happy. My work is done, and I am waiting for the salvation of God."

In the evening I saw him in his place at King-street chapel, looking as he had formerly done. On his return home, after the preaching, he made no complaint; but retired to rest, after family prayer, as he was wont to do. In the morning, about 3 o'clock, he awoke Mrs. Shum, and informed her that he was very ill. She inquired respecting the state of his mind; and he replied, "It is all happiness and heaven." Dr. White was immediately sent for; but before his arrival, the spirit had escaped to the paradise of God. He died August 28th, 1824.

MISCELLANEOUS.

AN INTRODUCTORY ADDRESS, DELIVERED AT THE OPENING OF THE WESLEYAN ACADEMY, IN WILBRAHAM, MASS., NOV. 8, 1825.

By the Rev. Wilbur Fisk, A. M., Principal of the Academy.

IT is often made a question, whether the difference of character so evident among men is owing more to education than to nature;—and this question, like all others of a similar kind, in which demonstration, from the nature of the subject, is impossible, admits of much plausible reasoning on both sides, but no positive decision in favour of either. Scripture teaches us, however, that so far as this question respects our moral relation to God, we are by nature all on equal ground. *All have gone out of the way—have together become unprofitable: we are all concluded under sin, and are all children of wrath.* Whatever differences, therefore, are seen in after life, in this respect, must be wholly attributed to education and grace: and so far as this question relates to the intellectual powers, their modes of operation, extent of improvement, strength, taste; and so far as it relates to the sympathies and social affections; and even so far as it relates to the operations of the bodily senses, the strength of the body itself, and the strength and health of the animal constitution; however it must be acknowledged that in all these respects there are very considerable differences in nature, yet education and early habits have evidently a very powerful and a very

lasting influence. Even the deficiencies of nature may be measurably supplied; its excrescences cut off; its obliquities straitened; its asperities smoothed; its dulness quickened; its wildness tamed; and its deformities moulded, by the skilful hand of cultivation;—and the reverse of all this may be the result of a bad course of training in early life. So convinced of this were the ancient Spartans, that they instituted a national discipline; and, upon established and uniform principles, trained up their youth for the service of the state. This was to make them a nation of warriors, and a nation of warriors they were;—and so, with equal attention, almost any character might be given to the youth of a whole nation.

Since the influence of early education cannot be disputed, how important it is that every *child be trained up in the way he should go.* It becomes our duty to attend to this with as much care, as much wisdom, and as much perseverance, as if the present and future happiness, not only of the individual, but of the community, and even of future generations, were dependant thereon: for this is, in some sense and to some extent, true.

This course of discipline, to be complete, should be commenced in the cradle. But through these early stages it is not our design to trace it. It will come within our present design to examine only that course of discipline which *is* pursued and *should* be pursued in our public schools.

It can hardly be supposed that the modes of education in our academies and higher seminaries are the best possible; and yet, if I mistake not, they have stood essentially the same these many years: at least there has been less improvement in them than in almost any other art, and much less attention is paid to them than their importance demands. This is probably owing, in part at least, to the hazard attending innovations, especially in such a subject. It is not with the science of education as with the mechanical arts. A useless invention in these is soon thrown aside, with no other loss, perhaps, than the time of an individual, and the materials he has used: but if a wrong course of education be adopted, its evil effects cannot be seen and corrected short of one generation; and perhaps successive generations may feel its pernicious influence. It requires caution then, as well as wisdom, to strike out a new course or amend the old: but a judicious reformation, in some respects, may be our safeguard against bold and dangerous innovations, which have already begun to show themselves; and which threaten to lessen the influence of our literary institutions in the same way that pedlars hurt the trade of regular merchants;—and as it becomes my duty to say something on this subject, a few thoughts will be offered on some leading and important principles of education. They will relate to the following propositions:—The course of education should be such as to produce habits of intellectual labour and close thinking; it should be such as to discipline the mind to a love and practice of method in the diligent improvement of time; as to secure bodily health; as to habituate the body and familiarize the mind to active bodily exercise; and above all, it should be such as to guard the morals, and lead to virtue and religion.

I. The course of education should be such as to produce habits of intellectual labour and close thinking.

The truth of this proposition is so clear—and the same may be said of most, if not all the others—as to carry with it its own evidence: but what course will best secure this object, may be made a question. It may be somewhat difficult to determine what kind and what degree of assistance is necessary to aid the scholar in his application to study, so as to save him from discouragement and a needless waste of time, on the one hand, and from inactivity of mind and intellectual dissipation, on the other: and perhaps no general rule can be given which will not need varying by the instructer to adapt it to different minds. Allowing for these variations, there is doubtless a medium course to be observed, which will shun the evils of two extremes. In some instances, the student has been compelled to perform a task not unlike that of the children of Israel, when they were constrained to make brick without straw. He has been required to solve his problem, without understanding the rule by which it is done; and to translate his author, unaided by sufficient helps—not understanding the proper use of his grammar and dictionary, and without an acquaintance with the construction of language. This discourages the mind; for even application itself seems fruitless. The spirit is broken, the task becomes irksome, time is wasted, and the progress of the learner impeded, if not effectually checked: for nothing will sooner or more effectually damp the ardour of pursuit in the young mind, than a course of repeated and unsuccessful attempts. The scholar ought certainly to be taught *how* to study, as well as *what* and *when* to study. He should not only have the tools put into his hands, but he should be instructed how to use them: he should be instructed in what order to take up the subject, and how to analyze the proposition, so as to understand the different parts in the detail, which, when viewed together, might confuse the mind. Every help of this kind is safe and important; but more than this is unprofitable, and frequently injurious. To be a scholar without mental application is as much impossible as to be a mechanic without handling tools, or a man of bodily activity without exercise. Those lecture-masters, therefore, that are travelling through our country, with their symbols and machines, vainly pretending to teach some of the most important of the sciences in a few evenings, are doing serious injury, it is feared, to the literary character of our country. The youth who wishes to be a gentleman, a scholar, and an idler,—who, in short, as it is a disgrace to be ignorant, wishes to have the reputation of knowledge, without the labour of acquiring it, gains from his lecture-master some smattering of learning, with but little more application of mind than it would cost him to follow the different parts of a theatrical exhibition. In this way he runs over the most popular branches of science, with (to say the most) nothing more than the tinsel of literature. It possesses, possibly, some brilliancy, but little or no utility. His literary currency is like the showy bills of a bank with empty vaults. He talks much, knows little, and thinks less. This course is oftener pursued, perhaps, in the education of females, than of the other sex. The young miss has too much volatility of spirits, is too fond of dress, company, and amusements, to pay close attention to study; but by the modern facilities for learning, she may obtain a knowledge of the

terms, and become superficially acquainted with the nature of some sciences, without curtailing her pleasures, or sobering her levity. Thus the mind is *dissipated*, instead of *disciplined*; and the degree of learning so acquired serves only to swell an empty head with the pride and vanity of supposed knowledge. This is only the wind of science, which inflates the mind, and keeps up the appearance of parts and dimensions, while it adds little of weight, or solidity, or utility to the character. It is, in truth, worse than nothing, because without it the mind would in *appearance* shrivel into its own *real* insignificancy, and thus show the necessity of something more solid.

This evil should be early checked; and, as has been observed, the most effectual way to do this is to admit every safe improvement, in arrangement, illustration, and explanation, to assist the mind of the learner. But in all our examination on this subject we may narrow the field of experiment, by setting it down as decided, that no machine will supersede the necessity of exercising the *intellectual machine*, and no helps to knowledge will finally prove beneficial, which are made a substitute for mental discipline and application.

II. The course of education should be such as will discipline the mind to a love and practice of method, in a diligent and profitable improvement of time.

If a proper division of labour among different individuals has been justly called "the wealth of nations," much more may a proper division of the time of each individual be called the wealth of nations. By a proper division of time is meant a regular order of business, studies, and recreations:—assigning not only some duty to every hour, but to each duty its proper hour, and its proper proportion of time. This would save the time usually wasted in careless delays and useless changes, and in the confusion and perplexity which a contrary course never fails to introduce. It also saves the waste of intellectual energies, which, in such perplexities, are not only exerted to less effect, but are also thereby greatly impaired. The loss of time and strength in this way is immense. Let any one estimate what he loses, in some or all of the above-mentioned ways, in one day, and multiply this by the number of days in his life, and he will ascertain what an individual loses. Let him multiply this again by the number of persons on the earth, and he will ascertain what one generation loses; and in the same way, if his powers of computation are not lost in the swelling sum, he may calculate the loss the world has sustained by this needless waste of time and strength: and this might be prevented if men were taught system in early life: and this is the only remedy; for very few are the instances in which, in mature life, early formed habits of this nature are corrected. We see our deficiencies, we make resolutions to reform; but the wayward mind, unaccustomed to the rein, has become ungovernable. The varying currents of thought have worn by time, through all the fields of the mind, such deep and irregular channels, that all attempts to withstand them now prove unsuccessful. What a serious evil is this! and yet who realizes it as he should? What parents give lessons to their children on this subject? What instructers, either by precept or example, sufficiently impress their pupils with its importance? We

teach our youth when and where to take advantage of time and circumstances to obtain pecuniary support; but how little attention is paid to the important art of redeeming time! Those fleeting moments, which bear on their wings wealth, and influence, and knowledge, and honour, and eternal life, go by us by thousands, unimproved and unheeded! Yea, when the importance of time is inculcated, it is not usually accompanied with that instruction which will teach youth the way to improve it to the best advantage, or give them those habits of method that will stand by them in after life. Instruction should not only lift up her voice, and discourse delightfully of *order, nature's first law;* but she should reach forth her fostering hand, and gently and skilfully clothe the soul with such modes of operation as shall make system and order its constant habitude—its every day dress. Something of this, it may be justly said, is attempted in our colleges, by the regular course of study, recitation, and other exercises, which are there generally pursued. This is well, so far as it goes; but this does not effect all, perhaps but a small part, of what might be effected, if the work were commenced sooner, and attended to more closely. The habits of students are generally formed before they enter these seminaries. Besides, the greater portion of time in our colleges and universities is not occupied in regular studies and recitations. This time is supposed to be filled up with such recreations, rest, and miscellaneous studies, as may prove profitable: but here, not only the nature of the employment, but even the manner, is left to the judgment of the scholar; or rather we may say to accident or caprice: and the irregular and desultory manner in which this portion of their time is employed counteracts the influence of the regular course.—The outlines of the plan may be good, but the filling up is defective. Youth should be taught system even in their amusements and their rest, as well as in their labours and studies.

It may be objected, perhaps, that "it is impossible to have method and system, to any considerable extent, in the pursuits of this life. Man himself is subject to numerous and unforeseen changes in his bodily health and tone of feeling; and his circumstances and duties are liable to change every hour." No human foresight nor human skill, it is readily acknowledged, can fix rules that will be suited, in their minute and specific operations, to govern, as by the principles of mechanism, all the various movements of human life. All that is contended for is, that the same course of regular system be observed in the proper improvement of time as is observed in other things that are affected by contingencies. The merchant has his regular mode of doing business, notwithstanding the variations of the market, and his different successes and losses. The mariner has his regular course, and his fixed system of making his calculations, and established rules, by which he turns to the best possible advantage all the contrary winds and shifting currents in his voyage. Indeed, the changes and adversities to which he is subject make it the more necessary he should proceed by rule. Without this, he would be the sport of every wind, and be driven from his course by every current. So, without system in the voyage of life, the mind of man will be driven out of its

course and away from its object by all the various changes of time. Instead, therefore, of excusing ourselves from a systematic improvement of time, on the ground of the varieties of life, this should be the very motive to incite us to a close adherence to rule and method, that we may make the most of a short and changing life.

To show by one example, drawn from real life, how far, and with what success, a regular system of living may be pursued, we have only to turn our attention to the history of that truly great and good man whose name this seminary bears. Never have I read the history of a man who made so much of one life as the Rev. John Wesley. His studies and writings might have occupied one whole life of ordinary exertion: but in addition to this, he rode, and preached, and visited, and counselled, to an extent that would have filled up another life of ordinary labour; and his labours, too, were just such as were best calculated to disarrange and distract the mind. All who are acquainted with the life of an itinerant minister, know how illy fitted his duties are to recollectedness of thought and regularity of living:—and to the ordinary duties of a travelling minister, Mr. Wesley added the care of all the societies which God had made him an instrument of raising up; and this was not like the care of an old and an established system,—for he had to watch over every movement, and provide for all the changes which grew out of the evolution of his newly formed system. Besides this, he was present in person in all parts of the work, attending to every thing;—insomuch that he was not only the superintendent of the whole, but he was, in a manner, the pastor, father, and counsellor of each individual society and person. Under such circumstances, by what means did he accomplish so much? The magic of all was, he practised his own maxims. Mr. Wesley says, in in some of his instructions to the ministry, "*Do every thing at the time—never be unemployed—never be triflingly employed.*" What he taught others, he practised himself. It is true, Mr. Wesley had a great mind, a vigorous constitution, and a finished classical education: but his greatness of mind, his vigour of constitution, and his extensive literary acquirements, were, in a great measure, to be attributed to his early formed habits of living by rule; and especially was it to this that he owed the facility of laying out his time and talents so advantageously.—But how came he by these habits? Were they the natural growth of his extraordinary mind? No; they were the fruits of education. Read the life of his excellent, I could almost say, his unrivalled mother; read especially those rules by which she governed her household, and those principles of education by which she formed the mind of that great man, and you will see a leading cause of all his greatness and usefulness. Those principles of action which rendered his life so illustrious, were early planted by the hand of his mother, and were carefully nourished through all his preparatory and collegiate studies. A similar course with others might produce similar effects. And let me here say to the mothers present, if there were more Susannah Wesleys, there would be more John Wesleys; and if there were more attention paid to the habits of the young, in our primary and higher schools, we should see more fruit in active life; and if we were well acquainted with the art of re-

deeming time, we might, as to all useful purposes, measurably realize the longevity of the antediluvians. How necessary, then, that this should be made a distinct object, and a subject of special attention, in the education of youth.

(To be concluded in our next.)

AMERICAN COLONIZATION SOCIETY.

We have occasionally noticed the proceedings of this society, because we believe its objects to be good, and because we have hoped that they might be ultimately accomplished. It is chiefly, however, with a view to the religious improvement of the colonists that we have looked, believing that their prosperity and happiness cannot be secured in any other way than by being controlled by the principles of an experimental and practical Christianity; and we are glad to find this consideration has not been forgotten by the promoters and patrons of the society; but we should like to see a more decided attention given to this vital object by those whose entire business it is to supply the wants of the spiritually destitute.

Our attention has been again drawn to this interesting subject by one of our correspondents, whose communication, accompanying a copy of the society's ninth annual report, is as follows:—

New-York, March 14, 1826.

Dear Brethren—The occasional notices of the American Colonization Society, in your pages, are read with much interest by many of your numerous subscribers. We rejoice to witness our Magazine uniting its influence with other able literary and religious periodicals of the day, to promote this noble and philanthropic undertaking.*

I am one of those who beheld with pleasure the origin of the Colonization Society, and watched with interest the steps which led to that memorable event. I remember well the shout which was raised when the Elizabeth, the first ship with colonists, six years ago, in this harbour, unfurled her sails for Africa. It was one of those happy moments of my life never to be forgotten. The scene was one on which heaven seemed to smile, while a thousand virtuous minds rejoiced. The design of this society, you are aware, is to benefit the free people of colour of the United States, to provide for them a country suitable to their condition and wants, where they may enjoy all those privileges, from many of which they are prevented here. As a body, popular feeling alone has placed them in an inferior situation: they never can be happy nor useful among us. According to the census of 1822, their number was over 233,000 in the United States. Their increase advances with the most rapid growth. Placed midway between freedom and slavery, they know not the incentives of the one, nor the restraints of the other; and no argument is necessary to show that they are very far from constituting any addition to our physical strength. Such is their degraded situation; and policy and humanity therefore strongly recommend their removal. By colonizing them, we shall not only exalt this portion of our fellow creatures to their just rank in the scale of men, but we shall also erect another barrier against that vast engine of African degra-

* Among many others, see Christian Spectator, Boston Recorder, The Repertory, Zion's Herald, National Intelligencer, and the North Am. Review.

dation, the slave trade. We have heard of this traffic as a *thing of other years*, and we have heard also of its abolition;—but it is too melancholy a truth, that this business in human blood is carried on at this time to almost as great an extent as ever; and that not less than 60,000 slaves are carried every year from Africa!—There has not been for years any slave trade in the vicinity of Sierra Leone; and that the same consequences will result from similar settlements, who can deny? But the colony will be a powerful means to aid in civilizing Africa, and shed a radiance of light upon her *fifty millions* of sons, who now dwell in darkness and wretchedness: and above all, we shall extend to that degraded continent, where

"The sound of the church-going bell
The valleys and rocks never heard,"

the blessings of the Christian religion:—and oh, how beautiful in her valleys and on her mountains will be the feet of them that bring good tidings—that publish salvation—that shall say unto *Africa*, Thy God reigneth!

The American Colonization Society has been in existence nine years. It has triumphed over difficulties, and has succeeded in planting at Cape Montserado, on the shores of Western Africa, a colony, now consisting of some hundreds, who are rapidly advancing in the comforts of life and the blessings of liberty. With many of the colonists I am personally acquainted, and have conversed with several who have returned to this country to take their families back with them to Africa. I mention one individual in particular—Richmond Sampson, formerly a local preacher in Petersburgh, who has been in the settlement almost from its commencement, and teaches a school composed of native children. A few months ago, he came to the United States to obtain ordination, which holy rite he received from bishop Soule in Baltimore. He gave me every satisfaction that the colonists were contented and happy in their new and adopted home,—nor do they desire any change of their situation. During his stay, he preached continually in various parts of Virginia and North Carolina, to his free coloured brethren; and a few weeks since, sailed from Norfolk, with *a hundred and fifty-four* additional emigrants for the land of their fathers: and oh, may the Lord God of earth and heaven go with them! Of this number, it may be worthy of remark, that one was the freedman of the Rev. Cave Jones, of this city.

The interests felt in the objects of this institution is daily becoming more deep and extensive: it extends from north to south. There are auxiliaries in many states of the Union. The legislatures of Virginia, Maryland, Tennessee, Ohio, New-Jersey, Connecticut, Rhode Island, and Indiana, have recommended the colony to the patronage of our country. The Episcopal conventions of Virginia and Maryland, the general conference of the Methodist Episcopal church,* and the Virginia annual conference; the general assembly of the Presbyterian church, the Baptist general convention, and recently the Friends in North Carolina, and the Roman Catholics of Maryland, have all given their solemn and decided approbation to this cause. Indeed, the pulpit, the bar, the press, and the

* The general conference gave their approbation only so far as to recommend to the superintendents to send a missionary or missionaries to the colony. *Editors M. Mag.*

legislative hall, have united in aiding this noble plan.

I have just received the last annual report of this society from Washington, with a request from the agent that it might be noticed by some periodical in this city.—I send you a copy of the same, and if some of your pages can be devoted to this important subject, they will be read with lively interest, if not by all, yet by a vast number of your subscribers.

Yours, &c,
GABRIEL P. DISOSWAY.

REPORT.

At this annual return of the season when it becomes the duty of the managers of the American Colonization Society to present to their friends a concise record of their proceedings during the year, and of the results of them, they pause with no ordinary emotion, and, like the traveller that, ascending towards the summit of a mountain, stops to survey the obstacles overcome, and to compare them with those to be surmounted, find gratitude for the past, ministering hope and confidence for farther exertion. In the clearer and more comprehensive views of such an hour, they anticipate with peculiar delight a period, when, having ceased from difficult and toilsome efforts, they may see spread before them, as was once before the eyes of Hannibal on the Alps, the field of reward for all their labours.

The new system of government organized in the colony immediately after the return of the present agent (Mr. Ashmun) from the Cape de Verds, in September, 1824, has resulted in the most beneficial effects. It was deemed important to render, as far as practicable, all the political arrangements of the colony, so many preparatory measures to its independence; and to this end is the government which has been established believed to be particularly adapted. The whole system went into operation with the full sanction of the people; the spirit of restlessness and insubordination ceased from the first day of its operation; indolence, despondency, and distrust, were succeeded by industry, enterprise, and confidence; and the experience of more than a year has confirmed the hope, that it will, at least for a considerable time, fulfil all the purposes of its institution.

It is with peculiar pleasure that the board are able to state that the progress of improvement in the colony has equalled every reasonable expectation, and furnished decisive evidence that its members are neither unmindful of their obligations to their benefactors, nor indisposed to assume that character of energy and worth, which will best secure the approbation of their own consciences, and the respect of mankind.

All the settlers, except those which arrived in the last expedition, are in well-constructed houses, built principally at their own expense; each family has a productive garden; a plot of forest ground, exceeding five hundred acres, has been cleared, and twenty-seven plantations put under cultivation; several most useful public works and buildings have been completed, while others, equally indispensible, remain unfinished, only because requiring materials which Africa cannot furnish, and which the board have as yet been unable to supply.

Through the recent liberal aid of their friends, however, the managers have been permitted to purchase the necessary articles, which are already on board the vessel that is to convey them to the colony.

A quantity of lumber, earnestly solicited by the colonists, will be sent to them immediately, for half of which they have promised to make payment, by the return of the vessel, in the produce of the country. Should, as is expected, a valuable profit be realized by the sale of this produce, the whole amount will be expended in the purchase of additional supplies, to be exchanged, as before, for articles of African growth,—the proceeds of which, when sold, may again be invested in stores for the colony, and thus be commenced a system of trade, to be regulated solely by the demands of the settlement, and which must necessarily measure its own increase by its contributions to the colonial prosperity.

Every thing possible has been done to advance education in the colony. To this great object the attention of the colonial agent has been sedulously directed, and three daily and two Sunday schools have been established. Imperfect as is the character of these schools, they are doubtless of essential utility; and when improved by a supply of books, and by the increased ability which experience must confer upon the teachers, their benefits will be greatly augmented. Another school, on the Lancasterian plan, is immediately to go into operation under the direction of a clergyman just embarked for Liberia, as a missionary, which the board venture to hope will afford still higher advantages, and, rising with the growth of the colony, finally attain to literary and lasting importance. A valuable library has been obtained for this school through the generous aid of a gentleman in Vermont, (whose efficient services have heretofore been gratefully mentioned by the board.)—and should the progress of any of the scholars justify instruction in the higher branches of knowledge, a department for this object may be attached to the institution. Of the library just mentioned, two hundred volumes were received as a donation from the students of Yale College.

But the event to be recorded by the managers, which will excite in the minds of their Christian friends the most joyful and devout emotions, is that of a striking improvement in the religious character of the colony. It is well known that this little community is made up of selected individuals, and that the board have ever required of those seeking their patronage, satisfactory evidence that their morals were pure, and their habits industrious. Hence this settlement has, from its origin, exhibited great decency, sobriety, respect for the sabbath, and the other peculiar duties and ordinances of our religion. It has thus shed a benign and sacred light upon the heathen; and the feelings of the profane and lawless stranger, as he treads upon Cape Montserado, are subdued into unwonted seriousness. But although, from the first, the society's settlement has worn an aspect of moral beauty, yet with fervent gratitude do the board announce the fact, that during the past year religion has received a more deep and general attention than ever before——that many individuals have assumed the Christian profession, and thus far exemplified in practice the spirit and laws of their faith. To those who feel sympathy for the immortal wants of our nature, and consider the introduction of Christianity into Africa one of the most commanding benefits to be produced by this society, this religious change will not prove

without interest; and may not an argument be derived from it invincible, because based upon the manifest purposes of heaven, for more vigorous and confident exertion? And here it becomes the board to notice, with special approbation, the faithful missionary services of the Rev. Lott Carey, by whom many native Africans have been inspired with desires after knowledge, which it is not possible at present fully to gratify. It is, however, a pleasing reflection, that about fifty heathen children reside in the colony, receive partial instruction, and enjoy the influence of Christian example.

The successful termination of recent negotiations with the African kings, for the enlargement of the colonial territory, by the purchase of an extensive tract of country on the river St. Paul's, must be regarded as a most auspicious event, and illustrates both the ability of the colonial agent, and the moral influence which, by the uniform exhibition of truth and justice, the settlement has acquired over barbarous minds. From a map of the country adjacent to the colony, accurately delineated by Mr. Ashmun, as the result of a survey made by himself, it appears that the tongue of land included between the Montserado river on the north-east, and the ocean on the south-west, and of which the cape forms the termination, does not in any part, to the distance of twelve miles, exceed three miles in breadth, and that even of this, not more than one half is adapted to purposes of general cultivation. It is obvious from this fact, that no considerable number of agriculturalists could be accommodated with plantations on this tract without being entirely separated from the principal settlement; and as the region between these two boundaries, beyond the distance of twelve miles, furnishes, by a partial culture, subsistence to several native tribes, an effort to obtain territory in some other direction seemed indispensible.—Such an effort has been successfully made. The whole country between the Montserado and the St. Paul's, (the mouth of which is north nine miles from the former river,) extending indefinitely into the interior, is now under the jurisdiction of the society. The deed of sale has been transmitted to the managers; and the whole transaction appears to have been conducted on both sides with perfect sincerity and good faith. "I told the kings (says Mr. Ashmun) they knew that I had never deceived or injured them, or ever treated their best interests with indifference.—I knew they considered me their friend, and my heart agreed with their opinion in testifying that I was so. I had been long in their country, and for the same reasons which forbade me to be the enemy of my own countrymen, it was impossible for me to be theirs. They saw me spending my life in a strange country in order to do black men good, and black people were all brothers. I felt much the same for all, and knew they would confide in me, as I certainly should in any deliberate act of theirs. It was at this moment (he continues) that I became more fully convinced than ever before, of the happy effects which that course of exact justice which I had so long endeavoured to pursue, could produce on savage minds. I felt that our policy had gained a moral conquest, and that was the moment of triumph. They reciprocated the confidence which I professed to repose in them, and as the board will perceive from the

journal, yielded the important point sought of them." The St. Paul's river is represented as half a mile wide at its mouth, and retaining quite across a depth (varying but little) of from four to five fathoms: its waters sweet nearly the whole year at a small distance from the ocean, and the whole year at the distance of nine miles.

The region thus ceded to the society is a fine champaign country, elevated from twenty to thirty feet above the river, formerly, in "Africa's better days," covered with numerous villages, but now almost depopulated by the slave trade, with a fertile soil, destitute of stones, and for purposes of agriculture not inferior to any as yet explored on the African coast.—The conclusion of these negotiations, the board will only add, is an event uncommonly felicitous, whether we consider the measures by which it was produced, or the interests which it cannot fail to secure.

It is well known that the government of the United States, for the accomplishment of its humane purpose towards such Africans as are brought into our country in contravention of the laws, has been pleased to select the colony at Liberia for their residence, and that, by its authority, a number of rescued captives have already been transferred to that place. The progress of these poor Africans in the common branches of an English education, has been equal to the best hopes which a knowledge of their former circumstances would justify; and their habits of agricultural industry are such as must in a short time enable them to obtain independently the means of a comfortable subsistence. Many others are, we understand, soon to be added to these objects of a benevolent policy, who will require for some years the guardianship and aid of this nation.

A respectable company of emigrants, sixty-six in number, most of them agriculturalists from Virginia, took passage at Norfolk, in the brig Hunter, early in February, and arrived at Liberia on the 15th of March. Within one month after they disembarked, they all experienced the disease of the climate; but its effects proved mild, and the recovery of most was rapid and entire. Among the adults, two young men only, who had been guilty of great imprudence, perished as its victims, though a more considerable loss occurred among the children, which constituted nearly half the expedition.

An able physician, who expected to accompany these emigrants, was unfortunately detained in the United States, and the want of his knowledge and attentions was severely felt. The inadequacy of the accommodations, and the scantiness of the medical stores, it must not be concealed, augmented the sufferings. A large building, erected especially for the benefit of newly arrived emigrants, is nearly completed; and the physician to whom we have just referred will embark in a vessel now prepared to sail for the colony.

The extent and atrocity of the slave trade remains, it is believed, undiminished, and in more than one instance during the year has the flag of our country been seen to wave over vessels employed beyond all doubt in this traffic. Numerous facts might be adduced in proof that American citizens still participate in the crimes and gains of this trade, which we can hardly hope will be exterminated, until the whole Christian world becomes so sensible of its iniquity

as unanimously to denounce it as an intolerable offence, to which no flag shall give protection.

The interest felt in the objects of this institution has become deep and extensive; every day witnesses its progress; the energy, donations, and number of its friends, have the last year been greatly increased; and a spirit of resolution is now evinced in its favour, not less honourable to our nation than auspicious for the cause which it is directed to advance. Numerous auxiliary societies have been organized in the states of Maryland, Virginia, and North Carolina, and others of equal promise in New England.

The success of the agents of the society in the northern states has enabled the managers to fit out a vessel from Boston, which, with about forty emigrants, a missionary, physician, adequate supplies, and the library already mentioned, a week since, sailed for Liberia.

Another and larger vessel is also chartered and preparing for her departure, which, in addition to stores and lumber imperiously demanded by the colony, will convey to Africa the United States agent and colonial surgeon, Dr. Peaco, and more than one hundred emigrants, principally from Virginia and North Carolina.

By many churches in our country, on the last anniversary of our national independence, collections were taken up to aid the funds of this institution. In their last report, the board ventured to solicit the Christian community to remember their cause on that day, and to express the hope that charity to their objects would generally be deemed appropriate to that occasion. Their wishes were seconded by the recommendations of the general assembly of the Presbyterian church, and by some other ecclesiastical bodies;—and the amount received in consequence into their treasury has not been inconsiderable. The managers trust that their cause will be advocated by the reverend clergy on the next fourth of July, and on every succeeding one, with more effort and greater success.

Such specimens of African produce have been received from the colony as give reason to hope well of its future benefits to the commerce of our country. Coffee and cotton grow spontaneously, and the former is uncommonly large, and of an excellent quality. Indigo and the sugar cane succeed, and will be cultivated with advantage. In the vicinity of the settlement camwood is abundant, and mahogany grows on the cape. The timber of Liberia is various and durable, and well adapted to building. The teakwood is exported from Sierra Leone, and probably grows in the American colony.

If the commerce of Africa is now, when her fields are almost desolate and untilled, an object of avidity to many nations, her productive soil, cultivated by an industrious and enlightened people, must afford the means of a most valuable trade.

The African Repository, a monthly journal, published by order of the board, was commenced in March last. The first number was issued to one hundred subscribers, which have since increased to one thousand.

The managers had but just expressed, with a deep sense of their loss, their respect for the memory of a distinguished vice president of this society, when they were called to deplore the decease of another early, able, and devoted friend. Such, indeed, was Elias B. Cald-

well, the late corresponding secretary of this institution. His services were cheerfully rendered to the society from the time of its origin to the day of his death, with an attachment to its objects which sickness could not diminish, and a pious confidence in its success, which remained unshaken to his last hour. For one or two years, his extreme debility prevented those energetic efforts which he was disposed to make;—but the strength that he possessed was never spared, but frequently exerted, until his feeble frame sunk beneath the power of mental exertion. Though no longer favoured with his presence and his counsel, the managers have the light of his example, and will ever cherish as sacred the recollections of his worth.

Connected with their cause, the managers are sensible that there are some questions of difficulty and delicacy which should be discussed, if at all, with sobriety, and with a due consideration of the various opinions, and even prejudices, with which they are unfortunately combined.

The managers propose no deviation from the original purpose of the society, but are resolved to adopt, openly and candidly, those measures, and those only, which wisdom and prudence shall dictate: such, in fine, as may be best adapted to diminish the force of contradictory objections, and secure the favour and aid of the states most deeply interested in the success of their efforts.

THE ORIGIN OF IMAGE WORSHIP AMONG CHRISTIANS.

By the Rev. John Wesley.

When Christianity was first preached in the world, it was supported by such miraculous assistance of the divine power that there was need of little or no human aid to the propagation of it. Not only the apostles, who first preached it, but even the lay believers, were sufficiently instructed in all the articles of faith, and were inspired with the power of working miracles, and the gift of speaking in languages unknown to them before.

But when the gospel was spread, and had taken root through the world; when kings and princes became Christians, and when temples were built and magnificently adorned for Christian worship;—then the zeal of some well-disposed Christians brought pictures into the churches, not only as ornaments, but as instructers of the ignorant; and from thence they were called *libri laicorum*, the books of the people. Thus the walls of the churches were beset with pictures, representing all the particular transactions mentioned; and they who did not understand a letter of a book knew how to give a very good account of the gospel, being taught to understand the particular passages of it in the pictures of the church. Thus, as hieroglyphics were the first means of propagating knowledge, before writing by letters and words was invented; so the more ignorant people were taught compendiously by pictures, what, by the scarcity of teachers, they had not an opportunity of being otherwise fully instructed in.

But these things, which were at first intended for good, became, by the devil's subtlety, a snare for the souls of Christians: for when Christian princes, and the rich and great, vied with one another who should

embellish the temples with greatest magnificence, the pictures upon the walls were turned into gaudy images upon the altars;—and the people being deceived by the outward appearance of the priest's bowing and kneeling (before those images) as the different parts of their devotion led them, they imagined that those gestures were designed to do honour to the images before which they were performed, (which they certainly were not;) and so, from admiring, the people came to adore them. Thus, what were at first designed as monuments of edification, became the instruments of superstition. This being a fatal oversight in the clergy, at first neglected or winked at, by degrees (as all errors have crept into the church) gathered strength; so that, from being, in the beginning, the dotage of the ignorant vulgar, the poison infected those of better rank, and, by their influence and countenance, brought some of the priests over to their opinion,—or rather those priests were the occasion of deceiving the rich and powerful, especially the female sex, for ends not very reputable or agreeable to the integrity of their profession. But so it was, that what the priests at first winked at, they afterwards gave countenance to; and what they once countenanced, they thought themselves obliged in honour to defend; till at last, superstition came to be preached from the pulpits, and gross idolatry obtruded upon the people for true devotion.

It is true, there were many of the sacred order, whose sound hearts and clear heads were very averse to this innovation; who both preached and wrote against the worship of images, showing both the wickedness and folly of it. But the disease was so far spread, and the poison had taken such root, that the consequence of opposition was the dividing the church into parties and schisms, and at last proceeded to blood and slaughter.

N. B. Is it not marvellous that what was so simple in the beginning should degenerate into such idolatry as is scarcely to be found in the heathen world! While this, and several other errors, equally contrary to Scripture and reason, are found in the church, together with the abominable lives of multitudes who call themselves Christians—the very name of Christianity must stink in the nostrils of the Mohammedans, Jews, and infidels.

THOUGHTS UPON DISSIPATION.

By the same.

1. Perhaps nothing can be more seasonable at the present time than to bestow a few thoughts on this. It is a fashionable subject, very frequently spoken of,—especially in good company. An ingenious writer has lately given us an essay upon the subject. When it fell into my hands, a few days since, I was filled with a pleasing expectation of seeing it thoroughly explained. But my expectation was not answered: for although many just and lively things are said there, yet in above twenty pages I could find no definition of *dissipation*, either bad or good.

2. But "the love of dissipation," says the author, "is the reigning evil of the present day." Allowing it is; I ask, What do you mean by dissipation? Sometimes you use the word *pleasure* as an equivalent term. But what pleasure do you

mean? The pleasures of sense, or of the imagination in general? or any particular pleasure of one or the other? At other times you seem to make dissipation the same with luxury; at least with a high degree of it. Sometimes again you use "the love of amusement" as the same with "love of dissipation." But the question recurs, What amusement do you mean? for there are numberless sorts:—so that still, after talking about them so long, we have only a vague, indeterminate notion of a dissipated age, a dissipated nation, or a dissipated man;—without having any clear or distinct idea what the word *dissipation* means!

3. Those who are content with slight and superficial views of things, may rest in the general account, that a *dissipated age* is one wherein the bulk of mankind, especially those of any rank or fashion, spend the main of their time in eating and drinking, and diversions, and the other pleasures of sense and imagination: and that we live in a dissipated age, in this meaning of the word, is as plain as that the sun shines at noonday.—Most of those that are commonly termed *innocent amusements*, fall under this head,—the pleasures of imagination. Whenever, therefore, a general fondness of these prevail, that is a *dissipated age*.—A *dissipated* nation is one where the people in general are vehemently attached to the pleasures of sense and imagination. The smaller vulgar in England are at present passionately fond of the lowest pleasures both of sense and fancy: while the great vulgar are equally engrossed by those they account a higher kind. Meantime they are all equally dissipated, although in different ways: and so indeed is every man and woman that is passionately attached to external pleasure.

4. But without dwelling any longer on the surface of things, let us search the matter to the bottom, and inquire, Wherein lies the original ground of *human dissipation?* Let this be once pointed out, and it will place the whole question in the clearest light.

5. Man is an immortal spirit, created in the image, and for the enjoyment of God. This is the one, the only end of his being;—he exists for no other purpose. God is the centre of all spirits; and while they cleave to him, they are wise, holy, and happy: but in the same proportion as they are separated from him, they are foolish, unholy, and unhappy. This disunion from God is the very essence of human dissipation; which is no other than the scattering the thoughts and affections from the Creator to the creature. Wherefore fondness for sensual enjoyments of any kind, love of silly, irrational pleasures, love of trifling amusements, luxury, vanity, and a thousand foolish desires and tempers, are not so properly dissipation itself, as they are the fruits of it, the natural effects of being unhinged from the Creator, the Father, the Centre of all intelligent spirits.

6. It is this against which the apostle guards in his advice to the Christians at Corinth:—*This I speak, that ye may attend upon the Lord without distraction.* It might as well be rendered *without dissipation*, without having your thoughts any way scattered from God. The having our thoughts and affections centred in God, this is *Christian simplicity:* the having them in any degree uncentred from God, this is *dissipation*:—and it little differs in the real nature of

things, and in the eye of God, the Judge of all, whether a man be kept in a state of dissipation from God, by crowns, and empires, and thousands of gold and silver, or by cards, and dancing, and drinking, and dressing, and mistressing, and masquerades, and picking straws.

7. Dissipation is then, in the very root of it, separation from God: in other words, Atheism, or the being without God in the world. It is the negative branch of ungodliness: and in this true sense of the word, certainly England is the most dissipated nation that is to be found under heaven: and whether our thoughts and affections are dissipated, scattered from God, by women, or food, or dress, or one or ten thousand petty trifles, that dissipation (innocent as it may seem) is equally subversive of all real virtue and all real happiness. It carries its own punishment:—though we are loaded with blessings, it often makes our very existence a burthen; and, by an unaccountable anxiety, gives a foretaste of what it is to be *punished with everlasting destruction from the presence of the Lord!*

March 26, 1783.

ON A GOOD STYLE.

Letter from Mr. Wesley to the Rev. Mr. Furley, dated Liverpool, July 15, 1764.

Dear Sir,—I have had many thoughts since we parted, on the subject of our late conversation. I send you them just as they occur.

"What is it that constitutes *a good style?*" Perspicuity, purity, propriety, strength, and easiness, joined together. When any one of these is wanting, it is not a good style. Dr. Middleton's style wants easiness. It is *stiff* to a high degree;—and stiffness in writing is full as great a fault as stiffness in behaviour: it is a blemish hardly to be excused,—much less to be imitated. He is *pedantic.* "It is pedantry," says the great lord Boyle, "to use a hard word where an easier will serve." Now this the doctor continually does, and that of set purpose. His style is abundantly too *artificial: artis est celare artem:* but *his* art glares in every sentence. He continually says, "Observe how finely I speak:" whereas a good speaker seems to forget he speaks at all. His full, round curls, naturally put one in mind of Sir Cloudesly Shovels's peruke, that "eternal buckle takes in Parian stone." Yet this very fault may appear a beauty to you, because you are apt to halt on the same foot. There is a stiffness both in your carriage and speech, and something of it in your very familiarity: but for this very reason, you should be jealous of yourself, and guard against your natural infirmity. If you imitate any writers, let it be South, Atterbury, or Swift, in whom *all* the properties of a good writer meet. I was myself once much fonder of Prior than Pope: as I did not then know that *stiffness* was a fault.—But what in all Prior can equal, for beauty of style, some of the first lines that Pope ever published?

"Poets themselves must die, like those they sung,
Deaf the praised ear, and mute the tuneful tongue:
Even he whose heart now melts in tender lays
Shall shortly want the gen'rous tear he pays.
Then from his eyes thy much-loved form shall part,
And the last pang shall tear thee from his heart;
Life's idle business at one gasp be o'er,
The muse forgot, and thou beloved no more."

Here is style! How clear; how pure, proper, strong, and yet how amazingly *easy!* This crowns all: no stiffness, no hard words: no *apparent* art, no affectation: all is natural, and therefore consummately beautiful. Go thou, and *write*

likewise. As for *me*, I never think of my style at all, but just set down the words that come first;—only when I transcribe any thing for the press, then I think it my duty to see that every phrase be clear, pure, and proper. Conciseness (which is now as it were natural to me) brings *quantum sufficit* of strength. If, after all, I observe any stiff expression, I throw it out, neck and shoulders.

Clearness, in particular, is necessary for you and me: because we are to instruct people of the lowest understanding. Therefore, we above all, if we *think* with the wise, yet must speak with the *vulgar*. We should constantly use the most common, little, easy words, (so they are pure and proper,) which our language affords. When I had been a member of the university about ten years, I wrote and talked much as you do now: but when I talked to plain people in the castle or the town, I observed they gaped and stared. This quickly obliged me to alter my style, and adopt the language of those I spoke to: and yet there is a dignity in this simplicity which is not disagreeable to those of the highest rank.

I advise *you* sacredly to abstain from reading any stiff writer. A by-stander sees more than those that play the game. Your style is much hurt already. Indeed something might be said if you were a learned *infidel*, writing for money or reputation. But that is not the case: you are a Christian minister, speaking and writing to save souls. Have this end always in your eye, and you will never designedly use any hard word. Use all the sense, learning, and time you have: forgetting yourself, and remembering only those are the souls for whom Christ died—heirs of a happy or miserable eternity!

I am your affectionate friend and brother, J. Wesley.

LADDER OF BENEVOLENCE.

Maimonides, the celebrated Jewish philosopher, in his work styled "*More Nebuchim*," defines the duty of charity in the following admirable manner.

There are, he says, eight degrees or steps in the duty of charity.

The first and lowest degree is to give, but with reluctance or regret. This is the gift of the hand, but not of the heart.

The second is to give cheerfully, but not proportionately to the distress of the sufferer.

The third is to give cheerfully and proportionably, but not until we are solicited.

The fourth is to give cheerfully, proportionably, and even unsolicited: but to put in the poor man's hand; thereby exciting in him the painful emotions of shame.

The fifth is to give charity in such a way that the distressed may receive the bounty, and know their benefactors without being known to them. Such was the conduct of some of our ancestors, who used to tie up money in the hind corner of their cloaks, that the poor might take it unperceived.

The sixth, which rises still higher, is to know the objects of our bounty, but remain unknown to them. Such was the conduct of those of our ancestors who used to convey their charitable gifts into poor people's dwellings, taking care that their own persons and name should remain unknown.

The seventh is still more merit-

orious—namely, to bestow charity in such a way that the benefactor may not know the relieved object, nor they the name of their benefactor; as was done by our charitable forefathers during the existence of the temple; for there was in that holy building a place called the chamber of silence or inostentation, wherein the good deposited secretly whatever their generous hearts suggested, and from which the most respectable poor families were maintained with equal secrecy.*

Lastly, the eighth, and most meritorious of all, is to anticipate charity by preventing poverty;—namely, to assist the reduced brother, either by a considerable gift or loan of money, or by teaching him a trade, or by putting him in the way of business, so that he may earn an honest livelihood, and not be forced to the dreadful alternative of holding up his hand for charity; and to this our holy law alludes when it says, "And if thy brother be waxen poor, and fallen in decay, then thou shalt support him; yea, though he be a stranger or a sojourner; that he may live with thee," Levit. xxv, 35. This is the highest step, and the summit of charity's golden ladder.

"THAT I MIGHT NOT NURSE A CHILD FOR THE DEVIL."

(From a letter of the late John Newton.)

ADDRESSED TO MOTHERS.

I THINK a prudent and godly woman, in the capacity of a wife and a mother, is a greater character than any hero or philosopher of ancient or modern times. The first impressions which children receive in the nursery, while under the mother's immediate care, are seldom so obliterated, but that, sooner or later, their influence conduces to form the future life; and though the child that is trained up in the way he should go, may depart from it for a season, there is reason to hope he will be found in it when he is old. The principles instilled into the mind in infancy may seem dormant for a while, but the prayers with which the mother watered what she printed there, are, as some old writers say, "upon the Lord's file." Times of trouble recall those principles of the mind, and the child so instructed has something at hand to recur to. Thus it was with me. I was the only son of my mother: she taught me, she prayed for me, and over me. Had she lived to see the misery and wickedness into which I plunged myself afterwards, I think it would have broken her heart. But in the Lord's time her prayers were answered: distress led me to recollect her early care, and thus I was led to look the right way for help. But a religious education implies much more than teaching the catechism and a few hymns. Happy and honoured is the woman that is qualified to instruct her children, and does it heartily, in the spirit of faith and prayer.

We often speak of the birth of a child as a matter of course, of no great moment but to the parents and relations: but indeed the birth of a child, whether in a palace or a workhouse, is an event of more real importance than the temporal concerns of a whole kingdom.—When a child is born, an immortal is born! In that hour a new being

* Hence probably the origin of charity boxes.

enters upon a state of existence which will never end; and it is a being whose capacity for happiness or misery is proportioned to its duration. To have the charge of such beings, to form their minds in their tender years, to bring them up in the nurture and admonition of the Lord, and at last to present them to him, enabled to say, "Here am I, and the children which thou hast given me!" Oh, what a high trust! Oh, what a blessing!

Have you read, or have I formerly mentioned to you, what a good old woman in the last century said upon her dying bed? It was to this purpose:—"I have been the mother of *sixteen children:* I nursed them all myself; and I know that now they are all either *with* Christ or *in* Christ;—and I believe I never gave one of them the breast without putting up a prayer in my heart, *that I might not nurse a child for the devil!*"

LETTER FROM THE RUSSIAN PRINCESS MESTORCHASE TO A LADY IN SCOTLAND: COMMUNICATED TO THE EDITORS BY MRS. C. G.

OBSERVING in your Magazine an anecdote of the Russian princess Mestorchase, I thought a letter from that lady to a person in Scotland would not be unacceptable for publication. C. G.

DEAR MADAM,—I had the pleasure of receiving your letter a month ago,—so that I would begin mine with an apology for being so long of answering it. I thank you both for your friendly address and valuable present. The reason of my silence may excuse me in your sight: it is Mr. Pinkerton's return to Russia. I see in your letter that you are well acquainted with him, and so you will know that every other concern vanished before the joy of seeing again the *beloved friend.* The word *friend* does not fully express what *he* is to me: add to it what Paul was to the jailer,—what Peter and John were to the man sitting at the gate of the temple called beautiful,—what Philip was to the man of Ethiopia, reading Isaiah the prophet without understanding it;—in a word, what in so many instances the apostles of our Lord were to the poor sinners whom they taught that whosoever shall call on the name of the Lord shall be saved.

Oh, dear madam, when in your letter you mention my *high rank,* you did not think it was the rank of this wicked world,—in which, the higher we are, the more we are surrounded with corruption, the more exposed to temptations, and, in every respect, the more accosted and attacked by the enemy of souls! My high *attainments* in human science were nothing more than sinful, idle, useless, worldly wisdom, which the apostle styles *enmity to God.* Now every hour of my life is employed to forget what I know, and to bless my heavenly Father, who, through my friend, showed me that, alas! I knew nothing. Yes, madam, I was ignorant of my Creator and Redeemer's *character and claims.* These were my attainments, and this my wisdom. Now, my dear madam, instead of my dazzling qualities, let charity cover the multitude of my sins,—let charity hope that he who hath begun a good work will not leave it imperfect, and will accept and bring me to the throne of his kingdom, cleansed in his most precious blood, and saved by his atonement and sacrifice. I have *no other claims—no other hope;* and I believe you are of the same mind.

Pray for me, that we may meet in

heaven, and there join the song of Moses and the Lamb. Marvellous are his works (and we have every day instances thereof) with the *proud sinner*, whom he seeks out, calls back, and brings at last to confess his guilty ways. How marvellous his ways with his faithful servants, whom, like Mr. Pinkerton, he sends far from friends,—whom he brings not only to consent to his departure, but to desire it, in order to make him an instrument of grace among so many places and people! His health, weak in our sight, proved strong in the Lord:—then let us, in all places, depend on him, and submit in resignation, even in our hardest trials, believing it is all done for our good by a God of mercy and love. But I must stop here, lest my letter be too long.—Excuse me, if I speak too freely: your friendly letter has opened my heart.

I hope we meet daily, in prayer and in spirit. When we stand before the throne of our heavenly Father, we shall know each other. Oh, pray for me, that at the end I may be acknowledged by you as a sister in Christ, and as a *redeemed child of God.*

The grace of our Lord Jesus Christ be with you and your amiable family. May his peace never depart from you. This is the prayer of your sincere friend,

P. M.

This princess, previous to Mr. Pinkerton's becoming the instructer of her children, was a disciple of Voltaire.

MELANCHOLY DISASTER.

A LETTER from Antigua, dated 5th March, communicated to the editor of the New-Haven Herald, gives an account of a melancholy shipwreck, and the destruction of the whole of the Methodist mission family located at the island of Antigua. A yearly meeting was lately held at St. Kitts, of the missionaries from the neighbouring islands. From Antigua went the Rev. Mr. White, wife, three children, and servant; Rev. Mr. Hilliar, Rev. Mr. Oake, Rev. Mr. Jones, wife, and infant child. The above persons had left St. Kitts on their way to Antigua, having added to their number another missionary and his wife. They stopped at Montserat, and were advised to leave their vessel, (a dull sailer,) and go on board the mail-boat Maria:—they did so, and added to their number a young lady. The schooner they left arrived safe,—but the mail-boat was shipwrecked on a shoal, and all on board perished, except Mrs. Jones. She was found between the bowsprit bitts, in her night dress, with her husband's cloak on, where she had remained three or four days without sustenance. She is recovering.—*N. Y. Daily Adv.*

RELIGIOUS AND MISSIONARY INTELLIGENCE.

CHEROKEE MISSION.

Letter from the Rev. Richard Neely to the Corresponding Secretary of the Missionary Society of the M. E. Church, dated Cherokee Nation, March 9, 1826.

DEAR SIR—Your printed address, directed to the Rev. W. Sullivan, expressing the wish of the Missionary Society, "that all missionaries dependant on them for support should make quarterly communications to the cor-

responding secretary, informing him of the apparent success the gospel meets with in the bounds of their ministerial labours," came to hand the 25th of February. I gladly embrace the present opportunity of complying with this request.

In our missionary reports for last year, you have seen that I was appointed to itinerate through the nation, accompanied by an interpreter. I soon succeeded in forming a four weeks' circuit, including twenty regular places for preaching. At our last Tennessee conference, I was reappointed to the same circuit, and on the 4th of December I reached the first appointment; and, through the blessings of Divine Goodness, I have been enabled to continue on my circuit without missing any of the appointments,—though, as yet, I have not been able to get an interpreter, which is a great impediment to the progress of the mission.

On my return from conference to this place, I was most cordially received, and they continue to show me every attention.

During the past winter my congregations have been tolerably large, considering the coldness of the weather and the situation of the people. In several places the prospects are flattering,—though as yet there has not been very many conversions. God, however, has been graciously present with us, and abundantly blesses us. I have noticed with gratitude and delight, that the members of society in general appear to be growing in grace, and getting more fixed and settled in their purpose of serving God. They also manifest more zeal for the salvation of others than hitherto. Many of them have been very useful and successful in persuading others to come to Christ. Indeed, the glorious work of religion is progressing; its blessed influence is seen and felt, and I believe that the prospects of our being useful as teachers and preachers were never more encouraging than at the present.

The upper mission is embraced in my circuit; and as I have visited it frequently, and lately attended the quarterly meeting at that place, permit me, before I close, to make a few remarks relative to it.

This mission is situate near the centre of the nation, about ten miles from the seat of government, or the place appointed to hold their national councils, and about forty miles south of the first school that we established near Rossville, in a populous neighbourhood, and nearly all speak the English language. The people of this place petitioned our last conference for a preacher to be sent to teach a school, and preach the gospel to them. The Rev. Francis Asbury Owen received the appointment, and arrived here about the 14th of December, and commenced school in a few days after, with fifteen scholars. This school has since increased to twenty in number, and it is thought he will soon have thirty or more scholars. This school is composed of sprightly, enterprising youths, who advance with a facility that does honour to themselves and to their teacher;—and here it may be remarked that this school costs the society nothing.

Nor has brother Owen been less successful as a minister than as a teacher. Since he came to this station, through the blessings of him who hath said, "I am with you always, even to the end of the world," he has raised a society of twenty-one members; and there is a great opening in the adjoining settlements for the preaching of the gospel.

The quarterly meeting held here on the 18th and 19th of February last was a very solemn and interesting time. The irreligious appeared unusually serious, and on Saturday night several came forward, requesting an interest in the prayers of the pious.—On Sunday night there were about twenty mourners, and two of them professed to find comfort to their souls: three joined the society, and many went away deeply convinced about their lost and undone situation. Upon the whole, I think the meeting will be a great blessing to the place.

It is the prevailing desire of your unworthy correspondent that these happy times may long continue,—that the great Head of the church may bless and sanctify the means here used for the salvation and recovery of these lost sheep of the house of Israel.

STATIONS OF THE PREACHERS OF THE BALTIMORE CONFERENCE.

Baltimore District—J. Frye, P. E. Baltimore city, station—B. Waugh, James Paynter, D. Steel, H. Slicer, French S. Evans. East Baltimore—

John Davis, Samuel Bryson. Baltimore circuit—Christopher Frye, Edwin Dorsey. Severn—C. B. Tippett. Annapolis—C. A. Davis. Calvert—W. Prettyman. Prince George's—Daniel Parish, John Smith. Ebenezer—Norval Wilson. Montgomery—W. H. Chapman, John G. Watt.

POTOMAC DISTRICT—S. G. Roszell. P. E. Alexandria—Andrew Hemphill, Foundry—William Ryland. Georgetown—Job Guest. Fairfax—Samuel Kennerly. Jefferson—James M. Hanson, Thomas J. Dorsey. Winchester—William Hamilton, Chas. B. Young. Loudon—Robert Burch, Henry Smith. Stafford—Robert Caddan, John L. Amiss. Westmoreland—R. S. Vinton. Lancaster—Jacob Larkin, F. M'Cartney, C. M. Smith, sup. Fredericksburgh—Yelverton T. Peyton.

ROCKINGHAM DISTRICT—G. Morgan, P. E. Rockingham—J. Watts, Charles Kalbfus. Staunton—William Munroe. Bottetourt—Edward Smith, John A. Gere. Warm springs—Jacob B. Crist. Monroe—Simon L. Booker, John Rider. Greenbrier—J. Howell, Hezekiah Best. Pendleton—William Houston. Moorefield—Philip D. Lipscomb. Woodstock—Hervey Sawyers. South Branch—John Miller, D. Kennison.

NORTHUMBERLAND DISTRICT—M. Pierce, P. E. Shamokin—J. Tanneyhill. Northumberland—J. Thomas, G. Hildt. Lycoming—Amos Smith, John Bowen. Bellefont—John Rhodes. Philipsburgh—William M'Dowell. Huntingdon—Robert Minshell, S. M'Pherson. Bedford—Isaac Collins, William O. Lumsdon. Lewistown—J. White. Concord—Jacob R. Shepherd, Jonathan Munroe.

CARLISLE DISTRICT—John Bear, P. E. Carlisle—Alfred Griffith. Carlisle circuit—Thomas M'Gee, J. Doup. York—Basil Barry. Hartford—Dennis B. Dorsey, William C. Pool. Great Falls—James Sewell, Tobias Riley. Frederick—Caleb Reynolds, John L. Gibbons. Chambersburgh—J. Rowan. Hagerstown—James Reed, R. Barnes. Allegany—Wm. Butler, Samuel Ellis. Berkley—James Riley. Hancock—Samuel Clark, N. B. Mills.

Samuel Merwin is transferred to the Philadelphia conference, and D. Hall to the Virginia conference.

Richard Bond travels with bishop M'Kendree.

WESLEYAN MISSIONS.

FROM the Wesleyan Methodist Magazine we select the following information respecting the progress of their missions in the SouthSea and the W. Indies.

NEW SOUTH WALES.—*Extracts from the journal of Mr. Horton.*

March 14th.—I revived our Windsor Sunday school,—which was first established by brother Carvosso, but afterwards relinquished for want of a suitable person to conduct it. Sixteen children attended.

19th.—I called on a man and his wife, who had been members of our society in Yorkshire, and many of whose friends are Methodists. The woman acknowledged with sorrow that she had suffered great spiritual loss, and both promised to attend the chapel, and return to the Lord.

April 2d.—I went with the Rev. J. Cross (the chaplain who resides at Windsor) to Wilberforce, to form a Bible association for that district; but such is the apathy of the people, that only two attended the meeting; so that we could scarcely do any thing.

7th.—A gentleman said to me that he was particularly struck with the sermon on Sunday last, and asked if I intended it to have any personal allusion. I assured him I did not design it for him in particular, but for the benefit of all who heard me. He said he felt a good deal concerned about religious matters, and that his mind had been much affected in reading the memoir of captain Tripp, which was inserted in one of our Magazines that I lent him. In early life he was intimately acquainted with that excellent man, which rendered the account of his conversion, and subsequent piety, the more interesting.

10th.—In going to Sackville Reach, I stopped to look at a place where a party of natives had lately encamped. The only huts they erect are made of large pieces of bark placed in a reclining position against each other, or against a fallen tree, in the form of a roof. In travelling through the bush, many trees are to be seen from which the bark has been stripped off for this

purpose. These temporary coverings they make wherever they choose to lodge: under them they sleep, with a fire in the front during the coldest and most rainy weather; and when they rise in the morning, they abandon them without concern.

11th.—At Sackville Reach I first examined the children of the Sunday school, about seventeen in number.—In general, they answered my questions very pertinently,—and I distributed among them a few rewards. I was pleased to find that several of them have good voices, and are learning to sing. The congregation assembled at eleven o'clock, and were, as usual, very attentive and serious.

17th.—I had a profitable journey to Emu Plains. Riding through the bush, where there is no variety of scenery to divert the attention, is very favourable to meditation.

18th.—At half past eight this morning, upwards of eighty were present, all of whom were as silent and as solemn as death. Surely our labour here will not be in vain. I baptized two children immediately after the service, and then proceeded to Castlereagh,—where, after preaching, I administered the sacrament to nine communicants. At Windsor, in the evening, about fifty persons attended,—and though I was somewhat fatigued, I trust we all found it good to be there.

June 19th.—I called on as many families as I could at Castlereagh, to talk with them about spiritual things, and invite them to attend the house of God. Some were thankful, all were civil.—Household visitation is an important branch of ministerial labour in this colony, where so large a majority of the people attend no place of worship whatever. For some time past, the natives in the neighbourhood of Bathurst have committed dreadful outrages.

21st.—I observed to-night what I have frequently seen before, a tree on fire within, and unburnt without. The inside of the trunk was burnt quite hollow, like a funnel, and the fire streamed out of the top, and through several apertures where branches had broken off. The bark, being less combustible than the inner wood, was untouched. It had a very striking appearance, and the more so as the night was exceedingly dark.

27th.—The inhabitants of Sackville Reach have solicited me, by a petition, to preach to them every month; which I shall henceforth endeavour to do.—Forty persons were present at the service this morning. The children of the school have made great improvement during the last quarter. Eleven of them read to me very well in the New Testament, which not one could do three months ago; and a year since, scarcely any knew the alphabet.

July 4th.—Two persons were present at the Castlereagh class, who never attended before:—they seemed to have good desires.

17th.—Our friend Mr. Scott and I called on several families between Castlereagh and Emu Plains, with a view to form a Sunday school. There are here about a dozen children old enough to be instructed, but they do not know a letter. The parents were all willing to send their children, except one. A horrid circumstance occurred in this neighbourhood last week. A dispute arose between two men who were at work in the bush, when one of them hit the other, and then threw him on the fire, where he was so much burnt that he died a few days after.

31st.—The black natives of this country possess remarkable acuteness of sight. They can distinguish at a distance of seventy or eighty yards, the motion of the grass which is occasioned by the creeping of a serpent, from that which is caused by the impulse of the wind. They can also trace human footsteps with unerring sagacity, where, to the nicest observation of Europeans, no vestiges are discernible; and they can even distinguish between the track of a white man and that of a black. A person at Castlereagh having lost some clothes, applied to some blacks with whom he was acquainted to assist him in discovering the thieves. They traced the track of their footsteps to the edge of the river, and having found it on the other side, they pursued it over long grass, and even large portions of bare rock, for four or five miles, until they came to the very hut where the bundle of clothes was found.

Aug. 13th.—On my way to the Nepean, I called at a house in which a most atrocious murder was perpetrated last Sunday night. Two convict servants killed their master, at the instigation of his wife. He had returned from Sydney a few days before, and brought a sum of money with him.

30th.—Mr. Leigh, who is somewhat recovered, came to Windsor this morning, and accompanied me the following week to my several appointments. On Friday we visited brother and sister Walker, at Blacktown, and examined the children. There are two boys and five girls, of whom two are mulattoes. They read tolerably well, and repeated portions of the Scripture, and hymns, which they had committed to memory; their needlework was executed very neatly.

WEST INDIAN MISSIONS.

MONTSERRAT.—*Extract of a letter from Mr. Hyde, dated March 7, 1825.*

I AM happy to inform you that all is well with us. Through the goodness of God, myself, wife, and three children, are all in health. Our schools prosper in a very pleasing manner, and the society gradually increases. We have lately had three deaths in the society; and, blessed be God, the persons all died in faith. The following account of them from my journal, will show you that your missionaries have not laboured in vain.

January 23, 1825.—Last night died Agetta Roach, a slave on Symns's estate, and a member of our society.—After being married, she joined the society about seventeen months ago; and as a token of affectionate regard for those who had been instrumental in her conversion, she resolved to name her first child either after me or Mrs. H. It was a girl, and she called it Sarah Hyde. That her piety was genuine, her short, but Christian-like pilgrimage and happy death sufficiently proved. A few days ago she was taken ill of a severe fever. On Thursday I left town for the purpose of visiting her, and found her very ill, but very happy. She was greatly pleased to see me, and her whole conversation and conduct showed that she was resigned. She offered devout thanks for her conversion, and joined me fervently in prayer. Indeed her mind appeared to be so much engaged in prayer, and so delighted with the exercise, that she seemed to forget her bodily suffering and weakness. When I asked her what she desired, she replied, "That God may keep me to the end, for Christ's sake!" Some of her last prayers were, "Help me, oh Lord, to keep that blessed prize in view. Lord, thou hast promised to keep me. Keep me to the end. Let me look steadfastly to thee."

The manager of the estate, when speaking of her, said, "She is a great loss to the property; for she was one of the best-behaved negroes on it. Since I have been on the estate, I have never had to reprove her. She was always one of the first, and frequently the first, to turn out to her work. Her behaviour was always good. I never heard an improper word come out of her lips, nor saw her quarrelling. She was a good Christian," he added, "and 500 negroes may die, and not one be like her." I buried her this afternoon, and was much gratified with the orderly manner in which the funeral was conducted; and much affected by the Christian-like way in which the friends took leave of the corpse. There were no violent bursts of feeling, as is commonly the case. The husband was reluctantly led from the corpse, weeping profusely; and the father, when the lid was put on the coffin, begged that it might once more be removed, that he might again see his only child before he closed his eyes on her here below for ever. This was done; and he, in the most affectionate and affecting manner, kissed her, and sprinkled her face with his tears. He then walked up to me, laid his hand upon my arm, and said, "My dear master, pray for me." Then looking upwards, he exclaimed, "Thou blessed Jesus! my blessed Redeemer, help me! I look to thee! It was a blessed day for me when I received the gospel! What should I have done without it? I adore thee, my Saviour, that my child died as she did," &c, &c. In this way, at the door of his hut, he prayed for a few seconds, and then dried up his tears. The funeral was attended, I suppose, by 200 people, chiefly slaves. At the grave I addressed the spectators; and there is reason to hope that this death, so unlike every other that the negroes here have witnessed, will be made a blessing to the people of the estate.

Mary Hodgin and Harriet Bell died in February. Mary was an aged free black woman, and joined the society three years and a half ago. Her Christian course was marked by simplicity, affection, and diligence. God's house was particularly delightful to her, and she appeared as if, like Anna, she

would willingly not have departed from it, but served God with fastings and prayers night and day. I visited her different times during her sickness, and always found her resigned, although her pains were frequently very severe. Her end was peace.

Harriet was a coloured young woman, and joined the society about 18 months since. In doing this she was much opposed; but she nobly persevered in well doing. She resided about eleven miles from the chapel in town, and yet generally *walked* to it, for the purpose of enjoying the holy services of the sabbath. Sometimes she got in on Saturday night, but frequently not until Sunday morning; and on Monday she returned in the same way. It appears that the last time she returned late in the day: the sun was very hot, added to which she was exposed to a shower of rain, which brought on a fatal fever.

She inquired for me to the last, but I was absent at the district meeting; and she died in peace a few hours before I arrived. Our worthy rector was kindly attentive to her.

JAMAICA.—*Extract of a letter from Mr. Ratcliffe, dated Bellemont, St. Anns, Sept.* 8, 1825.

AFTER stating some particulars relative to the settlement of the mission, building of houses, &c, the writer remarks:—

I rejoice much in witnessing the simplicity and piety of our negro members at St. Ann's bay. They are a fine set of people, and their Christian experience is very considerable. Last Sunday I added six on trial, and married one couple. Among the former are two aged Africans, Mr. and Mrs. Johnston, whose great love to the means of grace has often affected me. Though they live at the distance of six or seven miles from the chapel, and are very feeble in body, scarcely has the sun dawned when they enter the mission premises to wait the commencement of the sabbath morning's exercises. Their snowy locks form the most striking contrast with their faces, while every look and every expression show how much they are engaged in the work of devotion. These are precious fruits of the hallowing influence of the doctrines of the cross.

DOMINICA.—*Extract of a letter from Mr. Felvus, dated August* 27*th*, 1825.

IT is with gratitude to my heavenly Father that I inform you of our general good health through so much of the present year. This island is not considered healthy at present, but the reverse. We have had, during the present month, as many as six funerals in one day; but the Lord has been our support, and to his name be all the praise. We have lost by death, within the last three months, four of our principal friends in this island; three of whom were magistrates,—one the honourable chief justice Gloster; but we trust in God for the support of our cause. I mentioned in my last, that we had been visited with a severe gale of wind; but I had not then heard the damage done in the country parts of this island. The works on most of the large estates to windward were all blown down, both canes and coffee destroyed, and some of the largest trees in the island torn up by the roots. The loss sustained by owners of vessels has been great; as many went on shore, and were dashed to pieces. In Prince Rupert's, the building kindly lent us by a Catholic to preach in, was blown away; so we are now entirely destitute of a place in that part to assemble the people in: we are indeed in great want of a chapel here. The accounts from Guadaloupe are distressing: the papers state that 160 lives were lost in the town of Basseterre; and that not above thirty houses were standing in the whole town the day after the gale. It was felt throughout these islands from Barbadoes to St. Thomas's, and in most places some lives have been lost.

We bless God our cause is in a promising state in this island. In Roseau our congregations are now steady and regular, and the members of society are walking in the fear of the Lord, and in the comfort of the Holy Ghost. We have lost a few valuable members by death this year, but our hearts were truly gladdened by hearing them in their last hours bear a blessed testimony to the saving power of the gospel which they had heard and believed.

You will be glad to hear of the very happy death of a respectable young woman of colour, who had been converted to God, under the ministry of our excellent, honoured, but persecu-

ted brother Shrewsbury, just before he was so disgracefully driven from Barbadoes. Being sick, she came down here for the benefit of her health; she was here about eight months; at times her health seemed perfectly restored, and then she manifested a true regard for the means of grace, and the advancement of the cause of God: her conversation turned much on the subject of Barbadoes;—and a great part of her time, during her last illness, which lasted several weeks, was taken up in writing to, and praying for, her brethren and sisters in distress in that place. She was visited by Mr. Harrison and myself, as often as our other duties would allow us. When she was first taken ill, she was severely tempted on the subject of her past unfaithfulness; but this was soon removed by a powerful manifestation of divine love to her soul; and for three weeks before she died, she remained perfectly happy, speaking of the love of Christ to all that came near her; warning, inviting, and persuading them to seek the Lord while he might be found; manifesting perfect resignation to the will of God, even while her body was convulsed with pain, and scorched with a burning fever. The day before she died, I saw her in the last stage of life. At first she did not know me; but on being informed that I was come to see her, she turned, and with a very significant look, said, "I am now waiting the Lord's will; I know he has prepared me for heaven." She died on the 28th of July.

ST. CHRISTOPHER'S.—*Extract of a letter from Messrs. Amory and Cox, dated April* 4, 1825.

As joint secretaries of the Auxiliary Missionary Society in this island, we beg leave to forward an account of its recent proceedings. Sermons were preached on the occasion, on Sunday, the 6th of March; and the anniversaries of the Basseterre, Old Road, and Sandy Point societies, were held on the evenings of the 7th, 8th, and 9th of March: the honourable Stedman Rawlins, member of his majesty's council, in the chair. Several gentlemen of respectability and influence (magistrates, members of council and of assembly) were on the platform; and in moving or seconding resolutions, addressed the meeting on the indisputable and manifest utility of our exertions, and warmly recommended them to the encouragement of the public.

On the evening of Tuesday, the 15th of March, the anniversary of the Cayon branch was held in the chapel there, Charles Hodgson, Esq., in the chair; and on the next evening a branch was formed in Deep Bay, Peter F. Grant, Esq., of Helden's, in the chair. This meeting was particularly interesting. As a similar assembly had never occurred there before, it excited universal attention, and before the appointed hour, the chapel was crowded with people, and numbers from the town and the estates in the vicinity were without, unable to gain admittance.—Several gentlemen were on the platform and in the chapel, and assisted in the business of the meeting; and some of them afterwards became annual subscribers.

We are happy in reporting that all our assemblies were very numerously attended by all ranks in the community: a character of solidity and solemnity marked the addresses and meetings,—the gracious presence of God was mercifully afforded,—a compassionate sympathy for those who are destitute of the ever-blessed gospel was excited;—and the affecting appeals which were made by the different speakers to the humane feelings and liberality and gratitude of the numerous auditories, were succeeded by effusions of Christian benevolence. The whole amount collected at the sermons and meetings amounted to 77*l.* currency; which, considering the increasing depression of the times, is a liberal sum: and we trust that the people are now more fully acquainted with the calamitous condition of the heathen, and are more ready to contribute according to their ability. We have reason to hope also that the meetings have removed unfounded prejudices from the minds of individuals, corrected their views, and conciliated their regards;—and have also communicated important information concerning our views and designs, which will induce a more favourable opinion of our proceedings.

Extract of a letter from Mr. W. Clough, dated Old Road, April 19, 1825.

IT is with pleasure that I embrace the present opportunity of addressing myself through you to the committee. You will have already received inform-

ation of our safe arrival, and that the district meeting appointed me for St. Christopher's. Mr. Morgan thought it best for me to be stationed at Old Road, the place where our late brother Maggs resided.

On my arrival here, I found the work of God in rather a languishing state; occasioned chiefly, I suppose, by the interruption of regular service and pastoral attention since brother Maggs's removal. However, I rejoice to say that symptoms of revival have appeared.

The congregations in this town are encouraging, and of late they have increased. I trust that, through the blessing of God, we shall see good days in this place. I often feel my heart enlarged while preaching to this people, and my prayer is, that the gospel of Christ may be to them the power of God unto salvation. I find pastoral visits to be a delightful part of my duty, and truly profitable to myself. Though the religious attainments of some of our people here are only superficial, yet the piety of many is genuine and deep.

Our Sunday school is not very encouraging. Many of the scholars have left. We feel the want of teachers.—Myself and Mrs. Clough have paid it all the attention possible since our arrival, and we rejoice to say that, in some degree, it is improving. The adult school is also more encouraging than when we arrived.

Yesterday I visited the honourable Stedman Rawlins, and Mr. Thomas Hartman, in order to request permission to preach on their estates. They both received me very politely, and gave me their full consent. The former gentleman spoke in the highest terms of the effects of the mission.—There are more estates in the neighbourhood to which I can have access, and to which I purpose attending, as much as my time and strength will allow.

WESLEYAN MISSIONARY SOCIETY.

From the February number of the Wesleyan Methodist Magazine we select the following account of the receipts into the treasury of the missionary society under the patronage of the British conference, with the means used to increase their fund, during the past year, in the hope that it may prove a stimulant to produce similar exertions among ourselves. We see no reason why an auxiliary or branch society might not be established in every station and circuit throughout our widely extended connexion. One cent a week, or two cents a month, on an average for each member of our church, where there are not less than 341,000 church members, would certainly produce a result highly favourable, not only to our missionary cause, (which is daily becoming more and more interesting on account of its distinguished success in many places,) but also creditable to our Christian character and liberality. And why should not our exertions be universal among us as a body? Why should one give, and another withhold?—one go forward, and another backward? Let but ALL do according to their ability, and mighty effects would be produced.

This subject is earnestly recommended to all the annual conferences in their sessions, to each presiding elder in his district, to each preacher in his circuit, to each member in his class; to each head of a family, that he may urge it on his household, and teach his children to regard the claims of the church as the demands of their mother, and the wants of the unconverted poor, whether civilized or heathen, white man or coloured, as peculiarly worthy of their attention.

Receipts of the Wesleyan Missionary Society.

We have great pleasure in stating to the friends of the Wesleyan Missionary Society, that the amount of receipts for the year ending December 31st, 1825, is 45,759*l.* 17*s.* 1*d.*, being an increase above the amount of the preceding year of 7,713*l.* 7*s.* 6*d.*

The expenditure of the year 1825 has exceeded that of 1824 by 9,720*l.* 8*s.* 5*d.*

For this increase in the fund, through the benevolence and zeal of the friends of missions at home and abroad, the committee offer their thanks to Almighty God, by whose good and "free Spirit," it has been put into the hearts of the people to offer "so willingly" for the extension of his kingdom of truth and mercy upon earth. The increased expenditure arising out of the enlargement of the work in several important quarters, the commencement of new missions, and many incidental expen-

ses of sickness, return of missionaries, &c., has been met, and a pledge has been afforded of the continued and unabated interest of the churches of Christ in this great department of usefulness. The satisfaction with which all our friends will reflect upon what has been done by their exertions, and the blessed effects produced by them in moral influence at home, and the diffusion of "the savour of the knowledge of Christ" abroad, will incite them to perseverance and renewed activity;—for neither the state of the fund, nor the magnitude of the society's missions, will allow them to think that the same exertion is no longer necessary. What has been effected hitherto in many important stations is chiefly the work of preparation; encouraging and delightful, it is true; fresh and fraught with promise, as the first ripe sheaf of corn from the fields of Israel, presented as "a wave offering" before the Lord in his temple, at once an offering of gratitude, homage, and faith; but still to be followed by the wider sweeps of the sickle in the hands of the unwearied and joyful labourer.

We mentioned in our last the establishment of missionary associations in every village of every circuit throughout the connexion, as an object to be steadily kept in view, and instanced some circuits in which this had been carried into full operation. This has led to a determination, in some places where the plan had been but imperfectly acted upon, to attempt to accomplish it fully without delay; and on all such endeavours, we doubt not but the special blessing of God, who never forgets what is done for "his name's sake," will rest. Other circuits which we did not mention by name, have stated that they, as well as those mentioned by us last month, had largely cultivated their villages, and formed associations in them. Of course we did not intend to exclude them from this just praise. In the west of Cornwall, in Newcastle-upon-Tyne, and several neighbouring circuits; in Manchester, Leeds, London, and other circuits, this has been done, in some of them perfectly, and in others to a very considerable extent. The circuits mentioned in our last, we named particularly, because in their communications with us, they had connected their efforts with the great general principle of attaching in *this form* every distinct society throughout the connexion with the mission cause; and not to undervalue, or throw into shade, the exertions of those places whose works of faith and love, from their eminence in the connexion, are both generally known and appreciated.

We commend the whole work to our friends everywhere, as the work of our common Saviour and Lord, to whom be glory and dominion for ever!

POETRY.

A PASSAGE FROM ST. AUGUSTINE.

Long pored Saint Austin o'er the sacred page,
And doubt and darkness overspread his mind;
On God's mysterious being thought the sage,
The triple person in one Godhead join'd.
The more he thought, the harder did he find
To solve the various doubts which fast arose;
And as a ship, caught by impetuous wind,
Tosses where chance its scatter'd body throws,
So toss'd his troubled soul, and nowhere found repose.

Heated and feverish, then he closed his tome,
And went to wander by the ocean-side,
Where the cool breeze at evening loved to come,
Murm'ring responsive to the murm'ring tide;
And as Augustine o'er its margent wide
Stray'd, deeply pondering on the puzzling theme,
A little child before him he espied;
In earnest labour did the urchin seem,
Working with heart intent close by the sounding stream.

He look'd, and saw the child a hole had scoop'd,
Shallow and narrow, in the shining sand,
O'er which at work the labouring infant stoop'd,
Still pouring water in with busy hand.
The saint address'd the child in accents bland:
"Fair boy," quoth he, "I pray, what toil is thine?
Let me its end and purpose understand."
The boy replied,—"An easy task is mine,
To sweep into this hole all the wide ocean's brine."

"Oh, foolish boy!" the saint exclaim'd, "to hope
That the broad ocean in that hole should lie!"
"Oh, foolish saint!" exclaim'd the boy, "thy scope
Is still more hopeless than the toil I ply!
Who think'st to comprehend God's nature high,
In the small compass of thine human wit.
Sooner, Augustine, sooner far shall I
Confine the ocean in this puny pit,
Than finite minds conceive God's nature infinite!"

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DIVINITY.

From the Wesleyan Methodist Magazine.

DAVID BLESSING HIS HOUSEHOLD:

A Sermon;

BY THE REV. RICHARD TREFFRY.

"Then David returned to bless his household."—2 *Sam.* vi, 20.

FEW men have ever obtained greater celebrity among their contemporaries, or shone with more distinguished lustre on the page of sacred history, than David. An inspired writer of his time states that "the fame of David went out into all lands; and the Lord brought the fear of him upon all nations." His sphere in society was strangely diversified. In what line of life did he not move? and what station did he not occupy and adorn? As a shepherd, with what intrepidity did he defend his flocks! As a warrior, how fearlessly did he attack, and how completely did he triumph over, his most formidable foes! As a musician, how sweet were his songs in the house of his pilgrimage! As a saint, how elevated and intense were his devotions! As a sovereign, how wise were the maxims of his government, and how prosperous and extended his reign! As a prophet, how luminous and evangelical were the visions of futurity that beamed before his eyes; for God had "sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit upon his throne:" and as a moralist, how unblameable was his general character! for "David did that which was right in the eyes of the Lord, and turned not aside from any thing that he commanded him all the days of his life, save only in the matter of Uriah the Hittite." But many are great in public life, and dazzle the multitude by the variety and splendour of their worldly achievements, who are yet total strangers to domestic virtues, and complete aliens from the duties of retirement. Abroad, they appear studious to please, and emulous to excel; at home, their conduct exhibits a melancholy reverse. But David appeared as solicitous to please God at home as abroad;—and whether viewed in the camp, the senate, the sanctuary, or the family, we see the same devotional disposition to "serve his generation according to the will of God."

The chapter before us records a transaction in which David bore a most conspicuous part. He and the chosen men of Israel had been engaged in bringing up the ark of God from Kirjath

jearim unto the city of David; but instead of committing it to the management and care of the priests and the Levites, who should have borne it upon their shoulders, with the staves thereon, as Moses commanded, according to the word of the Lord; they thoughtlessly and irreligiously put it upon a cart, in imitation of the processions of the heathen, who drew their gods about in carriages. The oxen yoked to the cart stumbled, and Uzzah, suspecting that the ark was in danger of falling, irreverently stretched forth his hand to support it; but God smote him for his error, and there he died by the ark of God. David, terrified at this awful token of the divine displeasure, hesitated to proceed; and the ark, instead of being removed unto the place appointed for it, had a temporary residence in the house of Obed-edom: and where the symbol of the divine presence rested, there the blessing of Jehovah dwelt: every thing prospered with Obed-edom while the ark abode in his house.—David, hearing of this, resolved to make another attempt to remove it unto his own city, and profiting by his former error, he appointed the Levites to bear it upon their shoulders,—and when they had proceeded six paces, he caused oxen and fatlings to be sacrificed, as an atonement for past omissions of duty;—and he laid aside his royal robes, and clad himself with an ephod, similar to that worn by the ministers of the sanctuary, and with every demonstration of joy preceded the ark, until they had pitched it in the place appointed for its reception; and having given "to the whole multitude of Israel, to every one a cake of bread, and a good piece of flesh, and a flagon of wine, and blessed them" in the name of the Lord of hosts, "then David returned to bless his household." We shall take an occasion from these words to show how a man may instrumentally bless his household, and what motives should urge him to such a procedure.

I. How may a man instrumentally bless his household?

It will of course be understood that we refer, in our observations upon this subject especially, to a father, master, or head of a family; one who is placed by Providence in a state of authority over his domestics; and we use the word *instrumentally*, because man can bless man only as an agent or instrument, and in proportion as God blesses him. Thus the Lord said unto Abram, "I will bless thee, and make thy name great, and thou shalt be a blessing." And,

1. A man may instrumentally bless his household by his example. Every living creature possesses the property of imitability. Brutes instinctively copy the actions of their species, and imitate, with servile exactness, each others' tones, gestures, and manners. Man especially fetches knowledge from external objects, and grafts on his own stock the scions of others. The traveller surveys his route on a map; the mariner traverses the ocean by

charts; the school-boy writes from copies; the architect works by plans; and the limner draws from sketches. Nor is man the creature of imitation merely in reference to mechanical operation. Minds possess the mysterious power of assimilation, and morals are not unfrequently the transcripts of others: hence no man can be either solitarily good or bad. The contagion of vice, or the influence of virtue, is quickly communicated; with this difference, that there is a repulsive faculty that guards the system against the admission of the gracious principle, but a predisposition to absorb the poison whenever it is presented: but that examples, both of good and evil, are powerfully operative, the Bible bears direct and repeated testimony: hence such statements and directions as the following:—"They did not destroy the nations, concerning whom the Lord commanded them; but were mingled among the heathen, and learned their works: and they served their idols, which were a snare unto them," Ps. cvi, 34, 35, 36. "He that walketh with wise *men* shall be wise, but a companion of fools shall be destroyed," Prov. xiii, 20. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven," Matt. v, 16. "Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation," 1 Peter ii, 12. "Ye wives, be in subjection to your own husbands; that, if any obey not the word, they may without the word be won by the conversation of their wives; while they behold your chaste conversation coupled with fear," 1 Peter iii, 1. Living models of excellence, daily set before our eyes, can scarcely fail to win attention and excite emulation; and if ever good example shines with superior lustre, and commands a more than ordinary sway, it is in the seclusion of domestic life. In the walks of commerce, the marts of merchandise, or even the bustle of business, the Christian may and must be seen; for he has "to provide things honest in the sight of all men; but here his stay is comparatively transient, and his conversation and whole demeanour cautious and circumspect. Often, with the illustrious subject of our text, he "keeps his mouth with a bridle, while the wicked is before him." But in the bosom of his family, his character is fairly developed: here his example meets every eye, and attracts the attention of every spectator; children, servants, domestics, and all who come within the sphere of the family circle, see in him "an Israelite indeed, in whom is no guile,"—"a man on earth devoted to the skies." And is not the presence and influence of such an individual beneficial to his family? Does not his example cast a lustre on all the inmates of his dwelling? Will they not see his good works, and see them to advantage; and be led to glorify God in the day of

visitation? Was it not thus that David returned to bless his family? Hear what he saith: "I will walk within my house with a perfect heart. I will set no wicked thing before mine eyes: I hate the work of them that turn aside; it shall not cleave to me," Ps. ci, 3. You who wish to bless your households, be emulous to become their exemplars. Let your characters be models for theirs. Curb the levity of your children's dispositions by the habitual seriousness of your own: and conduct yourselves towards all your domestics so consistently, that, with the apostle, you may individually say, "Those things which ye have both learned, and received, and seen in me, do: and the God of peace shall be with you."

2. A man may instrumentally bless his household by his instructions. Example, it must be allowed, possesses an instructive influence; it silently and unobtrusively courts the attention of thoughtful minds: but the purest and most untarnished example cannot always command success. Children and young people are often thoughtless, unaccustomed to reflection; their minds are easily dissipated, and frequently flattered by an imposing exterior; and, what is worse, foolishness is bound up in their hearts; religion is disliked, and accused of insufferable severity; pleasure is courted, and embraced; evil is called good, and good evil; darkness put for light, and light for darkness: hence where family instruction is forborne, family religion will be deprived of one of its most powerful props, and most successful auxiliaries. Ignorance is the negation of all moral excellence: a soul without knowledge is devoid of good; and like a wild and desolate wilderness, where the hand of cultivation has never broken the stubborn soil, noxious weeds or useless shrubs grow in rank luxuriance: but instruction does that for the mind which industry does for the soil: he, therefore, who would bless his household, must become their teacher. Let him not think that this is usurping the ministerial office: pious parents are the ablest coadjutors, and the most efficient fellow-helpers of whom ministers can boast. Nor let him deem himself incompetent to the task of teaching his domestics: he may not have all the talent which he covets, but let him use that of which he is possessed, and it will improve. To acquire facility in teaching, without practice, is impossible;—even if his ability should fail, and his personal attempts prove unsuccessful, still there is no ground for discouragement: helps for instruction, and things made ready to hand, adapted to all capacities, abound almost every where. Of these the Christian householder should avail himself, and put his children and domestics under a course of catechetical instruction. Ours is an age of catechisms; they meet us at every turn; not a subject can be named, but invention has tortured and compressed it into a catechism. To illustrate all the truths that

Christian parents should teach their children, within the limits of a single sermon, is impossible; nor is it necessary: but we may be allowed to suggest that they should begin the work of instruction *betimes*. The mind of an infant is a perfect blank, without intelligence, or even conscious existence; but it cannot long remain in that state. Very early in life, ideas begin to shoot, habits begin to form, and propensities to prevail;—as soon as there is a capacity for the reception of instruction, then it should be communicated. "In the morning sow the seed." "Whom shall he teach knowledge? and whom shall he make to understand doctrine? Them that are weaned from the milk, and drawn from the breasts," Is. xxviii, 9. And children should be taught *repeatedly*. A solitary sentence, or a lesson casually or hastily administered, cannot accomplish any valuable purpose. "For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little." And thus God said to Israel, "These words which I command thee this day shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up, Deut. vi, 7, 8. And they should be instructed *seriously*. The truths to be brought before them, and impressed upon their hearts, are truths of a tremendously awful character; and an eternity of bliss or wo depends upon their reception or rejection of these truths: every Christian parent should therefore possess a deep, death-like seriousness, while instructing his rising charge on subjects so deeply momentous. How far David blessed his household by the communication of instruction, we have no certain means of knowing. But it never can be supposed that he who understood more than the ancients, and who had his eyes upon the faithful of the land, that they might dwell with him, would neglect to teach them. Would he who preached righteousness in the great congregation, refrain from preaching it in his family? Would he who rose at midnight to give thanks unto God because of his righteous judgments, never talk of those judgments among his domestics?

3. A man may instrumentally bless his household by his government. All government originated in patriarchal or parental authority; and families contain the rudiments of empires: and as the happiness of a nation may be promoted by the wisdom, benevolence, and justice of the legislature, so the welfare of a family depends most essentially on its government. He who is at the head of a family is bound to govern it. God has invested him with authority for this special purpose. "There is no power in nature that is frustraneous, and never to be reduced into act." But of all human acts, that of government is the

most seriously responsible. How difficult is it to shun the opposite extremes of remissness and severity! What wisdom, and patience, and firmness, are required to govern a family in the fear of the Lord! Children love dominion; this is their earliest and most predominant propensity: their will is their only law; and long before they can speak, they grow peevish, fretful, sullen, and out of humour, if their wills happen to be crossed. What perversity is displayed in all their conduct!—"I will have this," or "I won't have that," or "I will, because I will," are sentences reiterated in every nursery, and found in every child's vocabulary. But children must be governed. Subordination, and not sovereignty, is their province. Their wills must be subdued: what they cry for must be denied them, and they must be made to do what in a thousand instances they dislike. Where children can be governed by love alone, chastisement must be forborne: but this can rarely be done. A parent must be reverenced; feared, as well as loved; and there are children so intolerably insolent, and obstinately perverse, that nothing short of correction will conquer them. They must be punished to be governed. But punishment should be judiciously inflicted: moral delinquencies, and not accidental errors, should be the grounds of punishment. To chastise a child indiscriminately for every mistake, savours more of savage barbarity than salutary discipline; and it totally defeats the design for which chastisement should be inflicted. The statements of Revelation upon this subject cannot fail to remind us that there are great practical and moral purposes to be accomplished by the judicious correction of children. "He that spareth the rod hateth his son: but he that loveth him chasteneth him betimes," Prov. xiii, 24. "Chasten thy son while there is hope, and let not thy soul spare for his crying," Prov. xix, 18. "Withhold not correction from the child: for if thou beatest him with the rod, he shall not die. Thou shalt beat him with the rod, and shalt deliver his soul from hell," Prov. xxiii, 13, 14. "The rod and reproof give wisdom: but a child left to himself bringeth his mother to shame," Prov. xxix, 15. "We have had fathers of our flesh, which corrected us, and we gave them reverence," Heb. xii, 9. "A prudent and kind mother," says Locke, in his "Thoughts on Education," "of my acquaintance, was forced to whip her little daughter, at her first coming home from nurse, eight times successively the same morning, before she could master her *stubbornness*, and obtain a compliance in a very easy and indifferent matter. If she had left off sooner, and stopped at the seventh whipping, she had spoiled the child for ever, and, by her unprevailing blows, only confirmed her *refractoriness*, very hardly afterwards to be cured; but wisely persisting till she had bent her mind, and suppled her will, the only end of correction and chas-

tisement, she established her authority thoroughly in the very first occasion, and had ever after a very ready compliance and obedience in all things from her daughter; for as this was the first time, so I think it was the last she ever struck her." The government of a householder over his domestics should be exercised for moral and saving purposes. By virtue of his authority, he should restrain them from all public acts of vice. To accomplish this, he must as much as possible inspect all their conduct, and watch over all their movements with sacred jealousy.—Young people who are suffered to deck themselves out in all the flimsy finery of fashion, to have a wide range of acquaintance, to receive and pay indiscriminate visits, to mingle with promiscuous society, and frequent places of public amusement, can scarcely fail to become proficients in the school of iniquity;—and it should be recollected, that what is technically termed innocent amusement, is often pregnant with moral results of tremendous import. Dinah "went out to see the daughters of the land," Gen. xxxiv, 1. Her personal attractions won the heart of Shechem; this led to an illicit connexion; thence came a deep, designing, and dissembled act of villany; and, lastly, a general and horrid massacre of all the male inhabitants of the city. The wicked and scandalous conduct of Eli's sons was imputed to their father's criminal indulgence: "His sons made themselves vile, and he restrained them not." Restraint was practicable; and he who possesses the power of preventing crimes, and yet withholds its exercise, becomes a partaker of other men's sins, and will be dealt with accordingly. Nor does the government which a householder is called to exercise in his family end with restraint; duty binds him to make his domestics sanctify the sabbath, frequent the public ordinances of religion, and practise the virtues of justice, temperance, and sobriety.—That David blessed his household by the exercise of all that authority which his exalted sphere in society gave him, we dare not affirm. His children cost him many a bitter sigh, which might have been spared, had he held the reins of government in his family with a tighter hand. Over his servants, indeed, he watched with godly jealousy. "Mine eyes," saith he, "shall be upon the faithful of the land, that they may dwell with me: he that walketh in a perfect way, he shall serve me, he that worketh deceit shall not dwell within my house; he that telleth lies shall not tarry in my sight," Ps. ci, 6, 7.

4. A man may instrumentally bless his household by his prayers. Prayer, above every other thing, contributes to the establishment and furtherance of family religion; and no man can bless his household so effectually as by praying with and for the members of which that household is composed. There are few persons such novices in religion as not to know that prayer is

personally beneficial to us. It averts from us many evils; it procures for us many blessings. By it we draw nigh unto God, pour out our hearts before him, and secure his approbation;—for "the prayer of the upright is his delight." Where prayer is restrained, duties remain unfulfilled, privileges unenjoyed, happiness unfelt, and heaven, with all its glories, is eternally forfeited. But is it for ourselves alone that God heareth prayer? Has he made it imperative upon us to offer up prayers, supplications, and intercessions for all men, and has he no disposition to answer us? Must our sympathies for the immortal interests of our fellow creatures be awakened in vain? and shall our prayers on their behalf return into our bosom? No: on a subject in which our dearest interests are so deeply involved, we are not left to the dubiousness of conjecture. The Bible abounds with facts and promises of a most encouraging character.—"Confess your faults," saith St. James, "one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much." And to satisfy us that prayer is no less available for the salvation of the soul than the health of the body, St John saith, "If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for him that sinneth not unto death." How powerful were the pleadings of the father of the faithful, on behalf of the impious sons of Sodom and Gomorrah! and how inexpressibly gracious and condescending were the answers of God to him, in reference to those awfully depraved and deeply devoted cities. When a son was promised to Abraham in his old age, he, fearing that his former son would be overlooked amid the profusion of benefits prepared for the latter, said unto God, "Oh that Ishmael might live before thee!"—and the Divine answer was, "I have heard thee: behold, I have blessed him," Gen. xvii, 20. When the reiterated murmurings of Israel had so far provoked God as to lead him to threaten to exterminate their whole race, Moses interposed, and interceded, and said, "Pardon, I beseech thee, the iniquity of this people;" and the Lord said, "I have pardoned according unto thy word," Num. xiv, 19, 20. When, in aftertimes, they had "added unto all their sins, this evil" of asking "a king," and God sent thunder and rain, as monitions of his terrible displeasure for their great wickedness; and they, full of appalling apprehensions, said to Samuel, "Pray for thy servants unto the Lord thy God, that we die not;" he said, "Moreover, as for me, God forbid that I should sin against the Lord in ceasing to pray for you," 1 Sam. xii, 23:—and with such examples before our eyes, examples drawn from the records of infallible truth, can we doubt of the practicability of blessing our households by our prayers? That any Christian parent could be found who did not pray *for* his

children and domestics, would be a paradox too preposterous for credibility; but it is to be lamented that many may be found who totally neglect to pray *with* them. How many human habitations are there, where Christian householders are supposed to dwell, who never call their domestics together for the purpose of prayer; where no family altar is erected; no morning sacrifice offered; no evening oblation presented; no throne of grace approached; and no God worshipped or acknowledged! "But David returned to bless his household:" "and therefore," saith Howe, "amidst all the great and pompous triumphs wherein he was more publicly engaged, upon this account he bethinks himself, Well, now my hour of prayer is come at home; and so the matter was prudently ordered, that, that solemnity being over, he might return home to perform the ordinary duty that was to be done there; that is, to bless his household, and call upon the name of the Lord there."

(To be concluded in our next.)

BIOGRAPHY.

From the Wesleyan Methodist Magazine.

MEMOIR OF MR. JOHN KIDGER,

Of Belton, Leicestershire:

BY THE REV. B. SLATER.

MR. John Kidger, eldest son of Mr. William and Elizabeth Kidger, was born at Griffydam, in the Ashby-de-la-Zouch circuit, June 7th, 1795. Educated in the strictest principles of Christianity, he was preserved from the grosser follies of the age, but did not fully embrace the salvation of the gospel until he was about seventeen years old. At a prayer-meeting he was truly awakened, made to feel his wretched condition as a sinner, and began to cry to God for mercy. His amiable mother, not knowing of the anguish of his mind, conversed with him concerning the absolute necessity of a change of heart. He was so deeply impressed with this conversation, and so powerfully affected, that he retired to an out-building to give vent to the feelings of his soul, and cried with the publican, "God be merciful to me a sinner." It was in December, 1812, that he was thus awakened. His convictions continued about eight or nine days; and on the 27th of December, he and twelve or fourteen others, at the same prayer-meeting, were enabled to believe in Jesus Christ, and to rejoice in the pardoning mercy of God.

A short period after his conversion, he was removed to a situation, as agent in a colliery, near Alfreton, in Derbyshire. His religious and moral worth was soon discovered, and he was appointed to be the leader of a class.

In the spring of 1815 he was called to leave his beloved friends in Derbyshire, to reside at Lichfield. Before his removal to this

city he enjoyed much of God, and, I believe, walked before him in simplicity and uprightness; yet he had not acquired a very extensive and accurate knowledge of Christian doctrine, and was therefore less capable of encountering the sophisms of those who wrest the Scriptures to their own serious injury. Being occasionally in company with a person who lowered the standard of Christian faith, he was attacked on the subject of assurance; and at length embraced the notion that a man may be in the favour of God, and not know it. When on a visit at his father's, he entered into conversation with several of his old friends on that subject. His pious and sensible father saw with grief that the new views which his son had imbibed retarded his progress in piety, and injured his usefulness in the church. His bowels yearned over his son, now fallen in some measure from the grace he had once received; and he addressed to him the following admonitory letter, which was rendered, by the blessing of God, a means of John's entire recovery:—

"My dear John,—Since you returned to Litchfield, I have reconsidered the conversation we had when you were at Cole-orton, and I assure you that I do not recollect a single circumstance of your whole life that has given me so much pain of mind. How very different were your visits when you came to see us from Derbyshire! I believe, in those days it was your only aim to receive good and to do good: but the spirit in which you last came was very different; your aim appeared to me, and to others, to make proselytes to a set of opinions which could not have the least tendency to make people either more holy or more happy. You contend about opinions as if they were your Saviour; but were you as orthodox as the greatest divine that ever lived, without holiness you would be eternally lost. I would ask you, John, as in the presence of God, What has your new creed done for you?—Are you more humble, holy, and happy? Has it created in you a more ardent desire to have souls converted to God? Does the reflection, that mankind in general are hastening to endless ruin, affect you more now than when you first received Christ? Do you mourn over a perishing world more than formerly? Do you see it to be your duty, more than usual, to visit the sick and the dying? Do you pray more in private, and more in public? Are you more watchful, more spiritual, in your conversation? If your new opinions have produced these blessed effects, hold them fast; but if the contrary, (which I am sure is the case,) frankly acknowledge it to the Lord, and amend your ways.

"I want you, my dear John, and myself likewise, to get possessed of that faith which works by love, and purifies the heart; a faith that will secure our justification with God, and be productive of such works as will justify us in the sight of men.

"Do not say that it is our ignorance that prevents us from believing as you do. Detest the thought 'that you are the man, and wisdom will die with you.' I recollect a person who spoke at one of our love-feasts. He blessed God that though he could not say he grew in love, yet he could say he grew in knowledge. The preacher justly replied, 'Bro-

ther, that is the experience of devils: they grow in knowledge, but to love they are strangers.'

"For Christ's sake, John, be watchful: examine yourself whether you be in the faith. God, I fear, has somewhat against you. I am afraid you are falling from God. Oh that I may be mistaken! I had rather follow you to your grave than that you should become an apostate. I would rather see you working at the most laborious employment, and reduced to the lowest degree of poverty, and yet living in the enjoyment of real religion, than see you in the most prosperous circumstances, and destitute of the life of God in your soul.

"Oh, pray that the zeal of God's house may eat you up! Labour all you can to promote God's glory; visit the sick, especially the sick poor; if this duty be a cross, take it up. Conduct yourself in a becoming manner before all men; let your words be few; think much, read much, pray much. Let your principal book be the book of God. Desire to know its contents, not that you may be able to cavil about particular tenets; but in order that your judgment may be informed, and your mind be renewed. Do not treat sacred things in a light and trifling manner. The Bible contains a revelation of the mind of God to man;—do not hastily make up your mind about peculiar tenets, against which some of the most holy men now living have raised their voice. Do not lightly esteem the preachers of God's word. I should be very much grieved to hear you say any thing disrespectful of them. Oh John! I should consider it the greatest honour to have a son that lived and died a Methodist preacher.

"I am of opinion that those, in general, who are for so much refinement in religion, content themselves with the form of it, and leave the power and spirit of it for the enjoyment of others.

"I conclude by praying that God will bless and preserve you from every evil, and make you holy and happy. I am your affectionate father,

William Kidger.

"Cole-orton, July 24, 1815."

This letter produced the most happy effects. From this period John acquired a love of reading, and began to think closely on what he read and heard. Alluding to this period, he says, in a letter to a friend,—"My mind was roused from its natural dormancy. Before this period I was in the habit of believing all I read and heard, without examination: but then I met with persons who overturned all my received opinions. By this means I saw the necessity of thinking for myself." Having abandoned the erroneous opinions he had entertained, and received a fresh baptism of the Holy Spirit, he believed it to be his duty to preach the gospel; and he was admitted on the plan, as a local preacher. His talents were respectable; and he was highly esteemed in Lichfield and its neighbourhood. He entered on the sacred work under a full conviction of the worth of immortal souls.—His manner in the pulpit was peculiarly solemn: for it was his anxious wish to reach the consciences of his hearers. His views of the sacred function will appear in his own words:—

"I feel," says he, "that a preacher of the gospel needs much religion: for when he goes beyond his own experience on the subject of personal godliness, he can but feebly enforce the truths upon which he expatiates. A person may have some idea of the warmth of a climate by ascertaining the latitude in which it lies; but *he* can give the best description of it who has *felt* its warmth in his own person. Christ is frequently spoken of under the idea of a sun: it is especially upon his church that he shines; and all the members of it feel his genial rays in proportion as they live near to him." Many of the preachers who knew our young friend thought that he ought to be employed in our itinerant work;—and the late Mr. Benson advised him to hold himself in readiness for the various examinations through which the preachers have to pass, prior to their entering into the ministry: but he was prevented by his revered father; whose chief objection was a fear lest he should run before he was sent of God. He continued, however, to preach in a local capacity, with great acceptance and considerable usefulness, to the end of his life.

After residing at Lichfield two or three years, he returned to his father's house, where he continued till March, 1820, when he entered into business for himself, at Belton, a village in the Loughborough circuit, a short distance from Cole-orton. The itinerant and local preachers were hospitably entertained at his house: he was a liberal supporter of the cause of Christ in that neighbourhood, and a great friend to the poor and the sick.

In August, 1820, he was married to Miss Burton, daughter of Mr. James Burton, of Swannington. He and his amiable partner conducted themselves with so much propriety as to gain the confidence and esteem of those with whom they transacted business. They were remarkably conscientious in the sanctification of the sabbath; and though frequently pressed by some of their customers to infringe upon its sacred duties, they resolutely refused. On one occasion, John was closely pressed on the sabbath day for an article in his shop, when it was said that it would be wanted very early on the Monday morning, and that it had been forgotten on Saturday night. He replied that he would rise at any hour after the termination of the sabbath; but that, sooner than transact business on the Lord's day, he would lose all that he had in the world.

The career of this excellent young man was but short. He attended a missionary meeting at the Griffydam chapel, on April 20, 1825, when he was called upon to second a resolution on a subject very congenial with the ardour of his soul,—the general outpouring of the Holy Spirit on all Christian missions. He entered into the subject with considerable fervour. I was present on the occasion, and witnessed with delight the glow of

pious feeling in my young friend. On returning home from this meeting, he felt some symptoms of ill health; and on the next day he was seized with the scarlet fever, accompanied with an affection in the throat. His complaints baffled the power of medicine; and after nine days of severe affliction, he departed this life in the triumph of faith. He died April 30th, 1825, aged twenty-nine years.

From the whole, it appears our young friend lived to Christ. In all things he walked circumspectly, labouring "to have always a conscience void of offence towards God and towards man."—He had been made a blessing to many souls in Belton and its vicinity, and I believe felt the force of the apostolic caution, "Giving no offence in any thing, that the ministry be not blamed." He remarked on his deathbed, that he frequently had been invited by travellers to accompany them to the inn, and spend an hour; and though there might have been no harm in this, yet he had invariably refused, because, he added, he thought it best to "abstain from all appearance of evil."

As he lived to Christ, so in Christ he died. In one of his last letters to his sister, after exhorting her to strong confidence in God, assuring her that "they who trust in him shall be as Mount Zion, which cannot be moved," he said, "I still feel my greatest pleasure in working for the good of souls. The words of the poet are the language of my heart:—

'Happy, if with my latest breath,
I may but gasp his name!
Preach him to all, and cry in death,
Behold! behold the Lamb!'"

His desire was granted, and he now rests from his labours.

MISCELLANEOUS.

AN INTRODUCTORY ADDRESS, DELIVERED AT THE OPENING OF THE WESLEYAN ACADEMY, IN WILBRAHAM, MASS., NOV. 8, 1825.

By the Rev. Wilbur Fisk, A. M., Principal of the Academy.

(*Concluded.*)

III. THE course of education should be such as to preserve health. However little this subject may have been attended to, it is certainly not the least deserving of attention from those who have the care of youth. It does not properly come under the head of mental discipline, but it is so nearly connected therewith, that it cannot be safely neglected in that course of education by which we design to prepare men for useful life.—Without health we are nothing. When the body languishes, the mind is unstrung: so that knowledge cannot be acquired,—or if it be already acquired, the learned invalid is of but little service to the world. This subject should receive the more attention from instructers, because there is hardly any other pursuit in life in which the health is so likely to be impair-

ed as in study. Complaints in the head and heart, diseases of the eyes, and especially pulmonary, nervous, and dyspeptic diseases, are very common to students.—These often retard their progress in their studies, prevent their usefulness, and not unfrequently hurry them to an untimely grave. In proof of this, we need only look among our professional and literary men, and mark the ravages of disease and death. In my short and limited acquaintance with men of studious habits, I have seen many a flower of fairest promise, in the gardens of literature, blighted in its prime, and scattered scentless and fruitless upon the ground. Though it is but a few years since my name was first enrolled on a college catalogue, yet in those few years, of one class of which I was a member, more than half, I believe, sleep in the dust; and of another, several, and some of them of the first standing, are no more on earth.

The causes of this debility and mortality are not hidden. Sedentary habits, independent of study, are unfavourable to health; and to these the student adds the labours of the mind. Muscular exertion, to a certain extent, contributes to health; and when it is excessive, the sufferer, by his pains and fatigue is generally admonished of his danger, in sufficient time, and with sufficient clearness, to prevent any serious injury. Not so with the labours of the mind. When was it ever known that any degree of mental labour contributed to health? Nor is the soul, absorbed as it frequently is, in its intellectual pursuits, mindful of the leaks and wastes of the delicate and subtile juices, and the debilities of the finest and tenderest springs of life, until the exhausted system is too far sunk, ever again to be restored. When the body acts, it is master of its own movements, and brings into exercise those parts which, in the economy of nature, are best adapted to action; but when the soul acts, the delicate nerves, and tender fibres, and attenuated ligatures, which form the connecting links between matter and spirit, become the supporters of the operations of the mind, while all its powerful forces are rallying and exercising in their limited and feeble apartments. Nature trembles, through all her inward halls, at every renewed rush of these intellectual energies: and frequently, in the same proportion as the mind increases in its activity and strength, the body grows weaker and weaker, until it sinks under the weight.—Bodily exercise in youth is like the bending of the sapling by the storm, which, for all its agitation, strikes the deeper root, and shoots up the more vigorous growth;—but the exercises of mind are like the confined lion shaking himself and mustering his strength in his too feeble cage, the joints and bars of which are made to tremble and give way by the struggles of the powerful captive.

How careful then ought instructers to be to temper the studies of youth to their health and age—to guard them from excess in their literary pursuits—to keep them regular in their diet and rest—and above all, to relax the mind, in a suitable manner and to a suitable extent, by bodily exercise. Those athletic exercises usually practised by schoolboys, are often too violent; and as they are left to the judgment of the youth themselves, they are often pursued too long, and carried to excess. In addition, it may be said, they are of such a

nature, and are often managed in such a way, as to degrade rather than dignify the mind; and sometimes lead to disputes, and foster wicked passions; and very generally, instead of being a pleasant and profitable relaxation of mind, they dissipate and disturb it.—These exercises, therefore, should be guarded with more care by the instructer; who, like a father, should watch over his charge, *in season and out of season*, regulating their recreations as well as their studies. But to show what kind of exercise is best suited to preserve health, your attention is requested to another general idea, as follows:—

IV. An education should be such as to habituate the body and familiarize the mind to bodily exercise. Knowledge, like money, is of but little use, only as it is kept circulating. However much a man may possess, if he be inactive and indolent, he wrongs society, dishonours the great Author of his endowments, and abuses himself. From erroneous habits, in early life, a man may become indolent, as it respects bodily exertion, while he is studious and diligent with his books. He is industrious to increase his intellectual store, but indolent in laying it out. He may possibly be diligent with his pen, as well as with his books: but this is not enough. But few men, comparatively speaking, are needed as authors; especially to be authors by profession, making that the business of life;—while many, very many, are needed to attend to the various duties and labours, in the different departments of society. The present is an age of peculiar activity. Neither the civilian, nor the philanthropist, nor the divine, any more than the physician, or the merchant, or even than the mechanic or the husbandman, can fill their respective professions, and satisfy the just claims of the community, without much industry. The political, literary, and religious world are undergoing a general revolution. The work of reform is going on, and the minds of men are much alive to this work. Improvements are also making in the mechanical branches, in agriculture, in navigation, and in manufactures. A thousand doors, *great and effectual*, are opening on every hand for the practical and experimental scholar; but there is now but little honour or profit for mere theories and closet speculations. Nature is now to be studied in her works; and all theories, to be regarded, must be reduced to experiment. The political utopias of former days are giving place to realities; and the speculative divinity and philosophy of the schools are giving place (thank God!) to common sense and the profitable duties of life. Now men do not as formerly write numerous volumes to define *motion*, but they are engaged in putting things in motion, to the best possible advantage.—This is as it should be; and our literary seminaries ought not to be the last to engage in this work, or the least active in helping it on: yet we fear they are too backward herein. The candid examiner, it is believed, in looking into the present state of society, would be constrained to say that the greater part of the most enterprising of the present day are such as have not been favoured with a liberal education. And why is this? Is there any thing in a classical education uncongenial with the spirit of enterprise? It is believed not, if the foundation is laid as it should be. And would not a literary education be of service in such a life?

Certainly it would, if the person, in acquiring that education, has not been trained up in wrong habits of body and mind: for it is almost, if not quite, a self-evident proposition, that the more a man knows, with the same degree of industry, the better is he prepared to be useful in any and every calling in society.

To secure habits of bodily activity, let every scholar, while obtaining his education, spend part of his time either in agriculture or in some mechanical business. Let him learn these theoretically and practically, by devoting a certain portion of each day thereunto, at the same time he is improving his mind in general science. No sound objection, it is thought, can be brought against such a course.—Should it be said it would interrupt the studies of the pupils, and prevent their attending profitably either to *work* or *study*,—we answer, no more time need be spent in any such branch, to answer the proposed end, than most scholars spend in vain and unprofitable amusements and conversation; nor more than would be sufficient to preserve health. Let it not be supposed by any that it would be degrading for their children to attend to manual labour. The usual amusements of youth, as we have already noticed, degrade and dissipate the mind; but the course recommended would be of eminent service in elevating the mind above the vanities of childhood and youth, and in sobering down the wild imagination of the young to the important concerns of useful life. Such a course would do away from the minds of men that contempt with which too many look down upon the labouring classes of society; and it would remove from the minds of many the objections which they very justly make, in the present state of things, to an extensive literary education.—They see that most of those who have a liberal education, have neither a knowledge of labour, nor habits of life suited to it, nor bodily strength sufficient for it; and above all, they have no disposition to attend to it: yea, it has become proverbial among our farmers that it spoils their sons for labour to send them a few quarters to a grammar school or an academy. They must now let their nails grow, like the Chinese scholars, or wear some other badge of distinction, to show that they do not gain their livelihood by the sweat of their brow: and therefore, unless the youth is designed for some of the learned professions, it is thought not safe to give him any higher advantages than he may enjoy in his own neighbourhood. The learned professions are full; yea, in many places crowded: so that many who pretend to live by their learning, have recourse to fraud frequently for their livelihood,—since to labour with their hands is altogether out of the question with them: whereas, if they had been trained up to manual labour, as well as to science, they would have been none the less fitted to shine in the highest circles of eminence in any profession; or if they failed here, they would still be prepared to gain a competency by their own hands;—and thus the reproach of learning on the one hand, and the contempt of labour on the other, would be wiped away; since it would be seen that neither is uncongenial with the other. Parents would be more willing to give their children superior literary advantages in schools where such a course is pursued, because they would also be taught

to be active in the business of common life. This would be introducing science, on a more enlarged scale, into all the various classes of society; and thus all the different departments would have a share of men of enlightened and liberal sentiments, to assist in managing the various interests and operations of the civil and religious world, and whose spirit, and manners, and intelligence, would have a powerful influence on all around them.

To the foregoing considerations we may add another, which is not the least among the arguments in favour of the proposed plan. Such a plan perfectly corresponds with the genius of our political institutions.

The importance of having our agricultural and mechanical departments filled with a due proportion of men of information, must be readily seen and sensibly felt by those who understand the nature of a free government.—These will always make up by far the greatest portion of our citizens: therefore upon these principally will devolve the election of our civil officers; and in the same proportion as they are informed and intelligent, will they be removed above the influence of ambitious demagogues. The purity of our elections, therefore, depends upon this. In a government like ours it is also important that there should be men capable of filling the various public offices in all the different departments of the community: otherwise these different departments will not have their share of influence in the government, and thus our sacred principles of equal rights and equal representation will be violated.—*That* is not always an equal representation where equally populous sections of the country have an equal number of representatives. The principles of proportion, in this equalization, grow out of many other relations beside that of numbers. The different ranks, trades, and professions, ought especially to have their due proportion of influence in the public councils: and this proportion again does not consist solely in having an equal share of numbers; but also in having an equal share of intelligence and general knowledge in their respective representations. But if the higher branches of education are confined to the learned professions, which among us is most generally the case, it follows of necessity, either that the other interests will not be equal sharers in the offices of government, or that those offices will be filled with men of insufficient information. In either case there will be an evil of dangerous tendency; and an evil which will always exist in a greater or less degree, so long as the present prevailing modes of education are kept up. It is the policy of monarchies and aristocracies to keep up distinctions in property, and knowledge, and rank; but it should be the policy of republics to distribute these as equally as possible through all the different departments of society: and this should be done, as it respects learning particularly, not by bringing the higher down, that they may be on an equality with the lower, but by bringing the lower up, that they may be on an equality with the higher.

It is true, in these New-England states, and in the state of New-York, and in some of the other

states, provision by law is made for the support of common schools; and this has a great and salutary influence. But this does not cure the evil. In these schools but little more than the rudiments of the most common branches are attended to. A great proportion of the youth so educated do not acquire habits of thought and of study sufficient to lead them in after life to fill up even their leisure moments with useful reading. The chasm, therefore, between those who have a complete classical education and those who have not, is, even among us, still too great. There is still a great aristocracy of knowledge, which gives an aristocracy of wealth, and quite a preponderating aristocracy of influence.

To remedy this evil, let a cheap and safe plan of education be adopted, by which the lower classes, in improvement, may be raised higher, without injuring their habits of industry, or lessening their attachment to the pursuits of common life. That this may be done, appears evident from what has been done. The degree of learning obtained in our common schools,—and these are open to all,—has not lessened, it is believed, the attention of the people to agriculture and the mechanic arts: and if it has been found that the occupations of the farmer and mechanic are not inconsistent with the degree of learning obtained in our common schools, so neither would they be inconsistent with still higher degrees of learning, if obtained in a similar way. In our common schools, the scholars generally labour while they attend school,—so that, as far as their literary improvements extend, they are, in this respect, *trained up in the way they should go.* Let this plan be reduced to a system, and be extended as far as necessary, and the result will doubtless be most favourable. We are sanguine in the opinion, and nothing but the failure of a fair experiment will convince us to the contrary, that a course of education may be pursued which will lessen the expense of scientific improvement, secure more effectually the health of the student, and at the same time habituate body and mind to the various duties of common life.

V. Above all, the course of education should be such as to guard the morals, and lead to virtue and religion.

What is a man of knowledge, without correct habits and moral integrity? Yea, what is a man without religion? "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass and a tinkling cymbal; and though I understand all mysteries and all knowledge, and have not charity, I am nothing:" and if destitute of charity, (that is, of true religion,) the most learned are nothing, what are they when destitute of moral principles and moral habits? They are worse than nothing. The more they know, the more dangerous they are. Friends are losers, the community are losers, the youth himself is an infinite loser, if he loses in virtuous habits while he is gaining in science: and that he is liable to this, matter of fact too clearly shows. Notwithstanding all that has been done to guard the morals of our academies and colleges, it still remains a serious and an alarming truth, that in many, perhaps in most of them, the inexperienced youth stands more than an

equal chance to have his morals corrupted. How frequently have we witnessed this painful truth! A young lad, the pride and expectation of his parents, budding with the promise of future eminence and usefulness, leaves his father's house to commence his course of public education. He is ignorant of the vices and temptations of the world: he is removed from the watchful eye and salutary counsels of his friends; and he goes forth, alone and unarmed, to meet whatever is thrown in his way. And what does he meet? He who thinks vice is shut out from our public schools, has never been there to observe for himself. The young student meets the filthy conversation of the wicked, and he learns to blaspheme. He meets the debauchee, and he learns incontinency: he meets the jovial companion, and he learns to love his social glass: he meets with the cavilling infidel, and learns of him to sneer at religion. In short, he leaves the university more learned, but frequently more corrupted, if not wholly ruined.

Is there no way to prevent this? Can we not guard scholars with securities equal at least to those enjoyed at home? Doubtless we can. Nay, it is believed that a public seminary may be governed and regulated upon such a plan as will better guard the habits and morals of scholars than they are usually guarded in our common schools, where the children are a part of the time under the parental roof;—for these schools, which comprehend all classes, and which have not the pupils at all times under their control, frequently have in them those whose bad manners, like a contagion, corrupt the rest: but in a school more select, in which the scholars are at all times more under the immediate control of their instructers, there is less danger from contagious example. But this immediate control the instructers must have. Their pupils should be under their care out of school, as well as during the hours of instruction. Their boarding and rooms should be under the superintendency of one whose qualifications and attention would enable him to perform the part of a prudent father to the youth entrusted to his care—at all times watching over them, and counselling them as his own family. In this way, their eating, their sleeping, their recreations, their labour, and their studies, may all be regulated on systematic principles of propriety and profit.

Not only should the pupil be guarded from exposure to temptation, but morality and religion should make a part of his instruction. The youth sent from home to a literary institution has usually much less attention from ministers and Christian people than before. When in his father's house, in common with the rest of the family, he enjoyed the means of grace, and the pastoral care of the minister: now if he mingles in the congregation of the place, he goes as a stranger, and returns as a stranger. Unless, therefore, he is taught morality and religion by his instructers, it may be said no one (in an especial sense) cares for his soul. How necessary, then, that he be taught these by those to whose immediate care his education is entrusted. These, by the relation they stand in to their pupils, possess an influence which others do not: and in most cases, if they manage this influence judiciously, they will succeed in ma-

king impressions which never will be effaced.

By religious instruction, however, is not meant teaching the peculiar tenets of a party. Literary institutions should not be prostituted to the low purposes of proselytism: this would not be to make Christians, but bigots. But those leading principles of religion should be inculcated which are calculated to make the heart better, and those practical precepts which will regulate the life. Nor should these be impressed upon the young mind in an arbitrary and austere manner; but the ground and propriety of what is enjoined should be explained:—otherwise, all restraints and duties will in time be shaken off as needless bondage, imposed by the old and superstitious. Our religion is a reasonable service, and this its true character should be exhibited to the young as soon as their reason begins to dawn; and in the same way, through all the succeeding stages of religious instruction, should the requirements and sanctions of the divine government be illustrated, until they commend themselves to the understanding and conscience:—especially should the hand of education, while it is beating down the corrupt passions, and curbing the untoward will, lead the learner to an acquaintance with his own heart; pointing out its native and acquired perversity. Thus will he become convinced of his criminality and dependance, and be prepared to accept of the gospel remedy.

Such a course of religious instruction, pursued with judgment and care, can hardly fail to produce its designed effect; for it has the united testimony of reason, and Scripture, and experience, and conscience, to enforce it. Those thus taught will see not only that this teaching corresponds with what they actually discover in their own hearts, but also that the remedy proposed is perfectly adapted to their necessities. It is not until a long course of training in the pride and vice of this world has produced confirmed habits of unbelief, that the mind of man becomes strongly barred against evangelical instruction. Such have been trained up in the way they should not go, and now they are old, they will not depart from it: and in the same proportion as the mind more strongly inclines to wrong than right, will it more pertinaciously adhere to the principles of a bad education.—When a perverse nature and a perverse education have conspired to lead the mind from godliness, how hardly does such a one enter into the kingdom! How important, then, that the "*child be trained up in the way he should go, that when he is old he may not depart from it.*"

But it has been thought useless by some to guard the young so closely; since, unless you mean to make them monks and nuns, they must sooner or later mingle with the world; and their first entrance into it will always be a time of trial, and of some hazard. Such a course, therefore, is only postponing a little later the hour of temptation. Let them become acquainted with the ways of the world in early life, and then will they have time to correct the wrong impressions which are first made. It is acknowledged that the first entrance of the man or woman into active life, to mingle in its busy and ensnaring scenes, is always more or less a time of trial: but does it therefore follow that there can be no preparation made for this trial? As all acknowledge that a course of instruction in youth is indispensible to qualify a man for

the *duties* of active life, so is it equally true, being confirmed by analogy and experience, as well as by reason and Scripture, that a course of moral training in youth is indispensible to prepare a man to meet the *temptations* of active life: and as the former instruction is important, because it relates to the interests of the body and of time, so the latter is infinitely important, because it relates to the interests of the soul and of eternity. Let the young adventurer, then, into this world of sin, be first guarded by every needful preparation. Let him, at a distance from temptation, look through the windows of history upon the busy scenes of men.—Here he can learn much of the world without being exposed to its contagion. Let him study his own heart, and this will teach him a double lesson, showing him, at one view, his own frailty, and the *corruption that is in the world through lust.* Let him, by a course of discipline, learn to govern himself. Let him attain to that age and maturity of intellect which will give consistency and firmness to his mind. Let him, above all, learn to depend upon him, and implore his aid, who alone can keep him in the hour of temptation. This is clothing the young soldier with armour before he goes forth to battle,—yea, *with the whole armour of God, that he may be able to stand in the evil day.*

How far the proposed plan will be carried into operation in the seminary we are about to open, and how far such a plan will answer the proposed end, depend upon contingencies, which, though they may not be wholly beyond our control, yet they are at present concealed from our view. The foregoing principles, however, entered into the original design of the friends and patrons of this institution, and they are what the trustees still have in view; and to give them a fair trial, they are determined no reasonable exertion shall be wanting on their part. But their success herein, under God, depends principally upon the patronage of a liberal and an enlightened public. Here they look principally for means to complete their original design. Although something has already been done, yet not enough to enable the trustees to prosecute their plan on a liberal and an enlarged scale. The different apartments of the edifice itself are, as you see, still unfinished: our library should be enlarged, the boarding-house which has been purchased, must be enlarged and suitably furnished; and preparations should be made to instruct and exercise the students in agricultural and mechanical pursuits. To the accomplishment of all this the trustees are looking with great desire, and towards it they are progressing with all prudent haste: nor would they commence the school in the present incomplete state of things, but for the purpose of convincing the friends of the institution that they neither lack energy in themselves, nor confidence in the public patronage. They have another inducement: they wish to follow the leadings of Providence,—always keeping in mind that Scripture maxim, "Despise not the day of small things;" and especially that Scripture lesson, in which we are taught, "He that is faithful over a few things shall be made ruler over many things." We are encouraged, therefore, to step forward in the first stages of our school, with a full determination to advance as Providence opens the way—having the fullest confidence that the favouring Providence which has aided hus

far, will crown our persevering efforts with ultimate and glorious success.

It is the design of those who direct this school to lead on their scholars, as fast as is consistent with mental discipline, in the different branches of science;—and to aid them in this, they wish to avail themselves of every improvement in the modes of education which will in a safe way facilitate the progress of the learner. Their aim will be, not only to fill the mind of the young beginner, but also to enlarge and strengthen the storehouse of intellect, and fill as they enlarge. They deem it important that the pupil should be taught, not merely to talk, parrot-like, the *language* of science, but to reason, scholar-like, on the *principles* of science. They also intend, as soon as circumstances will permit, to regulate the improvement of time by a suitable division, appropriating a portion of each day to study, relaxation, and bodily exercise, in such a manner as will best lead to regular and industrious habits;—and, as far as possible, the student will be made to understand the practical use of those branches in which he is instructed, by an application of them to useful life. Strict attention will be paid to the health of the scholars. Their diet, their exercises, and their studies, will all be regulated with an eye to this; and to this the healthy situation of the town will contribute much. Protected from the chilling influences of the east winds by yonder verdant highlands that stretch along our borders, blest with good water, and a pure atmosphere, we cannot fail, with suitable care, and the ordinary blessing of Providence, to succeed in cherishing a vigorous constitution.

An attention to morality and religion will be a prominent feature in our proposed plan of education;—and in this too we shall be assisted by the local situation of the place, which is removed from the contagion of populous towns; and also by the moral and religious habits of the people around us. Thus favoured, there will be but little temptation to vice from without; and by a careful attention to the rules already given, we hope, by the blessing of God, to be successful in training up those entrusted to our care in the love and practice of virtue and religion.

To conclude:—we are aware it is much easier to form plans than to execute them—to promise than to perform. The outlines of our plan you have heard: how far we have advanced, you now see for yourselves;—and when you consider the means we have had, and the difficulties under which we have laboured, you can judge whether we have shown a zeal and a perseverance worthy of your confidence. We promise nothing unconditionally: if God assist us, if the public give us the means, we will do what we can.

To the public-spirited individuals here and elsewhere, who have aided us by their contributions, we tender our cordial thanks. Let them not *be weary in well-doing, for in due time they shall reap, if they faint not;*—and we trust others, who have hitherto kept back from the work, will be excited to copy their worthy example.

Thus far we have abundant cause of gratitude to God, that he has supported and assisted us, so that the waters of discouragement have not yet damped the ardour of our pursuit. Here then we will raise our ebenezer, for *hitherto the Lord hath helped us.* We are conscious of

having begun this work for his glory, and the good of his cause: to him, therefore, we most devoutly consecrate all we have done, and all we may do; to him we dedicate the house, the school, and our own feeble services;—and upon all we humbly implore the divine blessing, that here, for many generations, *our sons may be as plants grown up in their youth; and our daughters as corner stones, polished after the similitude of a palace.*

RECOLLECTIONS SOME THIRTY YEARS SINCE:

By Henry Tooley, Esq., of Natchez, Miss., formerly of Newbern, N. C.

To the Editors of the Methodist Magazine.

Respected Brethren—At the request of sundry members of our beloved church in this city, I send you five numbers of "Recollections some thirty years since,"—descriptive of persons, scenes, and circumstances, connected with the church of Christ, and of which but few persons are now in being who were eye-witnesses, and those few are hastening to the tomb. These Recollections are submitted to you for publication, with a sincere and ardent prayer to God that they may arouse the feelings and energies of all who read the same, to be faithful and diligent in the discharge of every duty, thankful for the enjoyment of every privilege and blessing of an all-bountiful Jehovah, and be fitted and prepared for the life that now is, and for that which is to come.

I salute you in the Lord Jesus, H. Tooley.

Natchez, 13th March, 1826.

A JUDGE AS HE SHOULD BE.—NO. I.

Next in dignity and usefulness to the gospel minister is the civil judge. Set apart and commissioned by the government of his country to execute *justice* in defending and guarding the civil rights of the people, and *judgment* in inflicting upon sinners and evil-doers the just punishment due to their crimes, the judge should be himself a pattern of learning, moral righteousness, and conscientious obedience to divine and human law. In dispensing the law he should be inflexibly just: the rich and powerful, the poor and weak, should appear before him under the same character,—all under the same law, all subject to its penalties for transgression and sin. But how can a judge fulfil the dignified and important duties of his station unless he is an accomplished lawyer? How can he apply his learning to useful purposes unless he possesses fortitude and determination? And how can he govern and direct others in judicial proceedings, unless his own mind is well informed and well disciplined?

The judges of the different courts of the United States are honourably distinguished for extensive learning, solidity of judgment, acuteness in detecting error, and correctness in decision: some are not excelled in any country or age. Among the enlightened judges of the American bench, the late worthy and distinguished William Patterson, of New-Jersey, was a star of the first magnitude. None excelled him in learning: in firmness and decision of character he had no superior; and in unsullied moral righteousness and Christian humility, it is to be feared he had no equal. This truly excellent man

was one of the first judges of the circuit court of the United States.

In the autumn of 1792, a session of the circuit court of the United States, for the Newbern district of the state of North Carolina, was held in Newbern, in which judge Patterson presided. At that time the writer of these Recollections was a young man, full of curiosity, and ardently desirous of becoming acquainted with men and manners. He, with many others, attended at the court-house to see the strange judge, and observe his manner of holding court. A plain-looking man, of ordinary stature, rather spare made, black hair sprinkled with gray, and worn short, and dressed in a plain suit of black. came into the court-house, and took his seat on the bench, without noticing or speaking to any one by the way. His countenance was serene, his eyes mild and benevolent, and his demeanour humble. He called upon John Spence West (the marshal) to open court, and when ready for business, the judge requested the attention of the gentlemen of the bar, and all others having business in court. He observed that, being commissioned by the United States to preside in their circuit court, it was his duty to hold the same in such manner as would best conduce to the welfare of the general government, and to all the parties having suits at issue—to effect which purpose, it was his custom to enforce punctuality and the strictest order in conducting the business of the court. He informed them that he would be found in open court, and ready for business, at the precise time to which the same should be adjourned; and warned the gentlemen of the bar, and all concerned, that they must be punctual in their attendance, as more than five minutes should not be allowed, after ringing the bell and opening the court; that such as were behind that time must expect to be fined, without a possibility of escape, unless detained by some uncontrollable cause; that without punctuality and diligence nothing could prosper; and that the court would not be guilty of a falsehood in meeting at any other than the time to which the court was adjourned.

To expedite the business of the court, the judge required the bar, and all others concerned, to be ready—that when a suit was called, it must be tried, continued, or dismissed: if continued, the affidavit showing cause must be filed, and which was read and disposed of by the judge without argument; that on failing to file the affidavit, or good cause for a continuance not being shown, the cause was forthwith set for trial or dismissed.

In conducting the trial of a cause, the judge would not permit a point of law to be argued; for so soon as it was suggested, he informed the bar what the law was; for he was commissioned and sent by his government to teach the law to the bar, and not be taught; that it was his business *to know the law,* otherwise he would be unworthy the station he occupied.

The judge would not suffer captious and ensnaring questions to be put to witnesses on cross-examination, and always stopped an attorney when examining in that way,—observing that a witness was to be treated with decency and respect, and that the intention of examining a witness was to elicit the truth, and not to abuse and ensnare; that such conduct threw

a shade over the dignified character of a gentleman of the bar.

He would not suffer a witness or others to be called at the door of the court-house. The court crier was seated at a side window, and such as did not answer to a call moderately loud were fined, unless prevented from attending from some unforeseen circumstance.

In arguing a cause before a jury, the judge would not suffer an attorney to deal in sophistry, or ramble from his subject to mislead the jury, nor repeat several times the facts given in evidence,—alleging that it was a direct attack upon the understanding and discretion of a jury to repeat over and over the facts, when once well and plainly told:—neither would he suffer a case to be read and commented on, unless directly in point, observing that such conduct tended to confuse and darken, instead of elucidating and informing the jury.

To give opportunity for the bar, and all others concerned, to attend in time, the court was not opened until nine o'clock: five minutes thereafter business commenced, when parties, jurors, and witnesses had to be ready at the call of the crier. The court continued open until five o'clock, unless a suit on hand required a longer session,—and in no case would the judge adjourn for dinner.

When the court adjourned for the evening, the judge retired to his chamber, where he continued until he went into court the next morning at nine o'clock; and in passing to and from the court, he would civilly bow when saluted, but had no talk for any one. He ate in his chamber, and admitted none but the servant that waited on him. When the term of the court was over, the judge intermixed with the people, and was the familiar, free, and friendly Christian companion.

THOUGHTS UPON METHODISM;

By the Rev. John Wesley.

1. I AM not afraid that the people called Methodists should ever cease to exist either in Europe or America: but I am afraid lest they should only exist as a dead sect, having the form of religion without the power; and this undoubtedly will be the case, unless they hold fast both the doctrine, spirit, and discipline, with which they first set out.

2. What was their fundamental doctrine?—That the Bible is the whole and sole rule both of Christian faith and practice. Hence they learned, 1. That religion is an inward principle; that it is no other than the mind that was in Christ,—or, in other words, the renewal of the soul after the image of God, in righteousness and true holiness: 2. That this can never be wrought in us but by the power of the Holy Ghost: 3. That we receive this and every other blessing merely for the sake of Christ; and, 4. That whosoever hath the mind that was in Christ, the same is our brother, and sister, and mother.

3. In the year 1729, four young students in Oxford agreed to spend their evenings together. They were all zealous members of the church of England, and had no peculiar opinions, but were distinguished only by their constant attendance on the church and sacra-

ment. In 1735 they were increased to fifteen, when the chief of them embarked for America, intending to preach to the heathen Indians. Methodism then seemed to die away, but it revived again in the year 1738,—especially after Mr. Wesley (not being allowed to preach in the churches) began to preach in the fields: one and another then coming to inquire what they must do to be saved, he desired them to meet him all together, which they did, and increased continually in number. In November, a large building (the Foundry) being offered him, he began preaching therein, morning and evening,—at five in the morning, and seven in the evening, that the people's labour might not be hindered.

4. From the beginning the men and women sat apart, as they always did in the primitive church; and none were suffered to call any place their own, but the first comers sat down first. They had no pews, and all the benches for rich and poor were of the same construction. Mr. Wesley began the service with a short prayer; then sung a hymn, and preached (usually about half an hour); then sang a few verses of another hymn, and concluded with prayer. His constant doctrine was salvation by faith, preceded by repentance, and followed by holiness.

5. But when a large number of people was joined, the great difficulty was to keep them together; for they were continually scattering hither and thither, and we knew no way to help it: but God provided for this also, when we thought not of it. A year or two after, Mr. Wesley met the chief of the society in Bristol, and inquired, "How shall we pay the debt upon the preaching-house?" Capt. Foy stood up and said, "Let every one in the society give a penny a week, and it will easily be done." "But many of them," said one, "have not a penny to give." "True," said the Captain: "then put ten or twelve of them to me. Let each of these give what they can weekly, and I will supply what is wanting." Many others made the same offer: so Mr. Wesley divided the societies among them, assigning a class of about twelve persons to each of these, who were termed leaders.

6. Not long after, one of these informed Mr. Wesley, that, calling on such a one in his house, he found him quarrelling with his wife. Another was found in drink. It immediately struck into Mr. Wesley's mind, This is the very thing we wanted. The leaders are the persons who may not only receive the contributions, but also watch over the souls of their brethren. The society in London being informed of this, willingly followed the example of that in Bristol, as did every society from that time, whether in Europe or America. By this means it was easily found if any grew weary or faint, and help was speedily administered; and if any walked disorderly, they were quickly discovered, and either amended or dismissed.

7. For those who knew in whom they had believed, there was another help provided. Five or six, either married or single men, met together at such an hour as was convenient, according to the direction of St. James, "Confess your faults one to another, and pray one for another, and ye shall be healed:"—and five or six of the married or single women met together for the same purpose. In-

numerable blessings have attended this institution, especially in those who were *going on to perfection.* When any seemed to have attained this, they were allowed to meet with a select number, who appeared, so far as man could judge, to be partakers of the same *great salvation.*

8. From this short sketch of Methodism (so called) any man of understanding may easily discern that it is only plain Scriptural religion, guarded by a few prudential regulations. The essence of it is holiness of heart and life: the circumstantials all point to this; and as long as they are joined together in the people called Methodists, no weapon formed against them shall prosper: but if even the circumstantial parts are despised, the essential will soon be lost; and if ever the essential parts should evaporate, what remains will be dung and dross.

9. It nearly concerns us to understand how the case stands with us at present. I fear, wherever riches have increased, (exceeding few are the exceptions,) the essence of religion, the mind that was in Christ, has decreased in the same proportion. Therefore I do not see how it is possible, in the nature of things, for any revival of true religion to continue long: for religion must necessarily produce both industry and frugality, and these cannot but produce riches: but as riches increase, so will pride, anger, and love of the world in all its branches.

10. How then is it possible that Methodism,—that is, the religion of the heart,—though it flourishes now as a green bay-tree, should continue in this state? For the Methodists in every place grow diligent and frugal—consequently they increase in goods: hence they proportionably increase in pride, in anger, in the desire of the flesh, the desire of the eyes, and the pride of life. So, although the form of religion remains, the spirit is swiftly vanishing away.

11. Is there no way to prevent this?—this continual declension of pure religion? We ought not to forbid people to be diligent and frugal: we *must* exhort all Christians to gain all they can, and to save all they can—that is, in effect, to grow rich! What way then, I ask again, can we take that our money may not sink us to the nethermost hell? There is one way, and there is no other under heaven. If those who *gain all they can,* and *save all they can,* will likewise *give all they can,* then the more they gain, the more they will grow in grace, and the more treasure they will lay up in heaven.

London, Aug. 4, 1786.

OF THE IMMORTALITY OF THE SOUL.

By the same.

The proofs of the immortality of the soul are drawn, 1st. From the nature of the soul itself, and particularly its immateriality,—which, though not absolutely necessary to the eternity of its duration, has, I think, been evinced to almost a demonstration.

2dly. From its passions and sentiments,—as particularly from its love of existence, its horror of annihilation, and its hopes of immortality, with that sweet satisfaction which it finds in the practice of virtue, and that uneasiness which follows in it upon the commission of vice.

3dly. From the nature of the

Supreme Being, whose justice, goodness, wisdom, and veracity, are all concerned in this point.

But among these and other excellent arguments for the immortality of the soul, there is one drawn from the perpetual progress of the soul to its perfection, without a possibility of ever arriving at it; which is a hint that I do not remember to have seen opened and improved by others who have written on this subject, though it seems to me to carry a great weight with it. How can it enter into the thoughts of man, that the soul, which is capable of such immense perfections, and of receiving new improvements to all eternity, shall fall away into nothing almost as soon as it is created? Are such abilities made for no purpose? A brute arrives at a point of perfection that he can never pass: in a few years he has all the endowments he is capable of; and were he to live ten thousand more, would be the same thing he is at present. Were a human soul thus at a stand in her accomplishments, were her faculties to be full grown, and incapable of farther enlargements, I could imagine it might fall away insensibly, and drop at once into a state of annihilation: but can we believe a thinking being, that is in a perpetual progress of improvements, and travelling on from perfection to perfection, after having just looked abroad into the works of its Creator, and made a few discoveries of his infinite goodness, wisdom, and power, must perish at her first setting out, and in the very beginning of her inquiries?

A man, considered in his present state, seems only sent into the world to propagate his kind. He provides himself with a successor, and immediately quits his post to make room for him.

——— "Hæres
Hæredem alterius, velut unda supervenit undam."
Hor. Ep. 2, l. 2, v. 175.

"Heir crowds on heir, as in a rolling flood
Wave urges wave." *Creech.*

He does not seem born to enjoy life, but to deliver it down to others. This is not surprising to consider in animals, which are formed for our use, and can finish their business in a short life. The silk-worm, after having spun her task, lays her eggs and dies: but a man can never have taken in his full measure of knowledge, has not time to subdue his passions, establish his soul in virtue, and come up to the perfection of his nature, before he is hurried off the stage. Would an infinitely wise Being make such glorious beings for so mean a purpose? Can he delight in the production of such abortive intelligences, such short-lived reasonable beings? Would he give us talents that are not to be exerted? capacities that are never to be gratified? How can we find that wisdom that shines through all his works, in the formation of man, without looking on this world as only a nursery for the next, and believing that the several generations of rational creatures which rise up and disappear in such quick successions, are only to receive their first rudiments of existence here, and afterwards to be transplanted into a more friendly climate, where they may spread and flourish to all eternity.

There is not a more pleasing and triumphant consideration in religion than this of the perpetual progress which the soul makes

towards the perfection of its nature, without ever arriving at a period in it. To look upon the soul as going on from strength to strength; to consider that she is to shine for ever with new accessions of glory, and brighten to all eternity; that she will be still adding virtue to virtue, and knowledge to knowledge; carries in it something wonderfully agreeable to that ambition which is natural to the mind of man. Nay, it must be a prospect pleasing to God himself, to see his creation for ever beautifying in his eyes, and drawing nearer to him, by greater degrees of resemblance.

Methinks this single consideration of the progress of a finite spirit to perfection will be sufficient to extinguish all envy in inferior natures, and all contempt in superior. That cherub that now appears as a god to a human soul knows that a period will come when the human soul shall be as perfect as he himself now is: nay, when she shall look down upon that degree of perfection as much as she now falls short of it. It is true the higher nature still advances, and preserves his distance and superiority in the scale of being; but he knows that, how high soever the station is of which he stands prepossessed at present, the inferior nature will at length mount up to it, and shine forth in the same degree of glory.

With what astonishment and veneration may we look into our souls, where there are such hidden stores of virtue and knowledge! such inexhausted sources of perfection! We know not yet what we shall be, nor will it ever enter into the heart of man to conceive the glory that will be always in reserve for him. The soul, considered with its Creator, is like one of those mathematical lines that may draw near to another to all eternity, without a possibility of touching it: and can there be a thought so transporting as to consider ourselves in these perpetual approaches to him who is not only the standard of perfection, but of happiness!

LETTER FROM MR. WESLEY TO DR. ADAM CLARKE,

Dated Bristol, Sept. 9, 1790.

DEAR ADAM—Did not the terrible weather that you had at sea make you forget your fatigue by land? Come, set one against the other, and you have no great reason to complain of your journey. You will have need of all the courage and prudence which God has given you. Indeed you will want constant supplies of both. Very gently, and very steadily, you should proceed between the rocks on either hand. In the great revival at London, my first difficulty was to bring in temper those who opposed the work, and my next to check and regulate the extravagancies of those that promoted it; and this was far the hardest part of the work, for many of them would bear no check at all. But I followed one rule, though with all calmness: you must either bend or break. Meantime, while you act exactly right, expect to be blamed by both sides. I will give you a few directions:—1. See that no prayer-meeting continue later than nine at night, particularly on Sunday: let the house be emptied before the clock strikes nine. 2. Let there be no exhortation at any

prayer-meeting. 3. Beware of jealousy or judging one another. 4. Never think a man is an enemy to the work because he reproves irregularities. Peace be with you and yours. I am, dear Adam, your affectionate friend and brother,

J. Wesley.

From the Boston Recorder and Telegraph.

A FACT.

Messrs. Editors—Having recently read your remarks on "waiting God's time," I send you the following statement of a fact, as an illustration of their correctness and importance:—

A few years since, in a season of awakening and revival among the people with whom I am connected, we had a very solemn and interesting meeting on the evening of new-year's day. There was quite a general and powerful excitement. Several persons obtained a hope, and many were very deeply impressed with a sense of their guilt and danger, though a remarkable stillness and order was maintained during the public exercises: when these were closed, and the benediction had been pronounced, very few, if any, seemed disposed to leave the house. Several of the brethren then prayed and addressed the people, who were yet unwilling to disperse. I then entered into free inquiries and conversation with some of the anxious, but soon heard a middle-aged man conversing with two young persons who stood near me. He said, "It would be happy indeed if God should give us a new heart *this year*: but we must wait God's time. We cannot change our hearts ourselves: we are wholly dependant on God for a new heart." I then turned to him, and said, "Sir, *when is* God's time?—*He* says it is *now*: 'Now is the accepted time: behold, *now* is the day of salvation!' Yes, *to-day*, this evening; and is he not now visiting us by his Spirit and grace; and will you provoke him by *delay*, and say we must wait God's time.—How do you know but before another year, another day, or even hour, you may be beyond time, and beyond the reach of mercy—your probationary state closed for ever?" He was silent.

The next day he called upon me in very great distress of mind. He then told me that he was much awakened several years before, in a time of revival in the town of B——, where he then resided;—but as he could not change his heart, he concluded to read the Bible, pray for a new heart, and "wait God's time." Upon this conclusion, his conviction and anxiety left him, and he soon relapsed into his former stupidity; "and I was as stupid," said he, "when conversing with those young women last night when you spoke to me, as I ever was, notwithstanding all I had seen and heard: but your first remark cut me to the heart: I then clearly saw my guilt and danger, nor have I had a moment's rest since." He then added, "I fear my day of grace is gone, and I must perish for ever." I conversed with him some time, and he went away in deep distress of soul.

After two days he called on me again. On his entering the room I observed a remarkable change of countenance—it seemed distinctly to speak the language of peace and

joy within. He was then "rejoicing in hope." He told me that he obtained hope of pardon and renovation of heart the evening before;—and then said, "I have had no peace of mind, nor sleep, before last night, since I was brought to realize my awful condition, when you spoke to me at the meeting on new-year's eve" A short time after, he made a public profession of religion, together with his wife, and more than twenty others;—and his profession, in the judgment of charity, has been followed by a Christian life and conversation. He is now a deacon of a congregational church in this vicinity, sustains a fair Christian character, and is a useful man in his office. He often speaks in strong terms of disapprobation of the illusive sentiment and dangerous opiate of "waiting God's time" in the great concerns of religion.

T.

RELIGIOUS AND MISSIONARY INTELLIGENCE.

ANNIVERSARIES OF MISSIONARY SOCIETIES,

Auxiliary to the Missionary Society of the Methodist Episcopal Church.

We regret that an earlier notice of the Genesee and Canada Conference Missionary Societies was not received. The following are extracts from the report of the Genesee Conference Auxiliary Society:—

"This society rejoices in the zeal and success of others; and so long as a branch of the church is known and recognised by the name of 'The Missionary Society of the Methodist Episcopal Church,' it hopes to maintain a name in that institution as an auxiliary. For the encouragement of the society and its branches, the managers of this auxiliary are happy to remark that its contributions to the funds of the parent institution have not been the least among its sister branches.

"During the three years since its organization it has added to the general funds of the society rising of *one thousand dollars*. This sum, at a just calculation, directed by the economy of our church, is sufficient to support a missionary *seven years* in preaching the gospel to the poor and destitute: and it is not among the least occasions of joy, that the greatest proportion of these funds has been employed in the support of our successful missionaries among the aborigines of this country; whose conversions have been so numerous, and whose improvement in religion and civilization has not only answered every objection of infidelity, but has even exceeded the most sanguine expectations of its best friends.

"But what is this sum when compared with the thousands of our Israel in this conference? and what proportion does it bear to the riches of this wealthy country? Where there have been *hundreds*, *thousands* might have been paid; and each thousand, according to our estimate, would have supported seven missionaries;—and thus multitudes might have received religious instruction, who now 'sit in the region and shadow of death.'

"We would remark, however, that agreeably to the details of the treasurer's report, it will be perceived a number of the branches have continued their exertions with unabating zeal, having annually forwarded their contributions; and we hope the period is not far distant when the attentions of our people will awake to this subject, when the cause of missions will be considered and felt a *common* cause, and when all the wealthy in our congregations will unite in contributing to the funds of this benevolent institution.

"But, whatever indifference may be felt by the members of our church, within the bounds of this conference, in relation to this subject, we are persuaded that the cause of missions is regarded with peculiar attention and approbation by that Being "who is loving to every man, and whose tender mercies are over all his works," and that it cannot fail to interest all those who are praying for the universal dominion of Christ. The work *will*

go on, whether we have a hand in it or not,—for it is the work of God, and he can always find means and instruments to accomplish his gracious designs."

It appears by the treasurer's report that the amount received during the year ending August 22, 1825, was one hundred and thirty-eight dollars and sixty-six cents.

CANADA CONFERENCE AUXILIARY SOCIETY.

First Annual Report.

The managers, in presenting their first annual report to the society and the public, beg leave to call their attention to the fields of labour for their missionaries, and the prospects which lie before them of probable usefulness, as well as to exhibit the state of their financial concerns.

The fields of labour in this country which are presented to the attention of the society, and which are now open to the labour of our missionaries, are the newly settled townships and the Indian tribes.

The new townships which have been surveyed and opened for location since the late war, form a line of settlements, in the rear of the old settlements, the whole length of the province—a length of about 600 miles. To these new townships are thronging thousands from Europe and the older parts of America, who in most places would be without the means of grace, were it not for the labours of the itinerant ministry; nor can it be expected that any adequate supply can be afforded by any other means,—such is the scattered state of the population, and insulated as they are by vacant lands. It is to these new townships and destitute settlements that our missionaries are to continue to direct their attention, that the voice of grace with the sound of the ax may be heard, and that log cabins and chapels of devotion may continue to rise up together.

The missionary ground which has heretofore been occupied by our missionaries, were the new settlements on the river Rideau, and the newly settled townships at the head of lake Ontario. These are now embraced in the Perth and Toronto circuits, and supplied by the labours of the circuit preachers, the inhabitants being at length both able and willing to support the expenses of regular circuits. By the labours of the late missionaries these circuits have been organized,—order in society much promoted,—the altar of devotion erected in many families, and many sinners converted from the error of their ways, and thus added to the church of Christ. The duty of the missionaries, and the services which they are expected to perform, are to labour daily for the welfare of their flocks, by preaching the word in every destitute settlement; to distribute the Holy Scriptures to the destitute; to exhort to peace and the support of the civil authorities; to encourage the establishment of sabbath schools; to recommend economy, decency, and industry; to press the worship of God in every family; to visit the sick and assist the poor; to administer the ordinances; to labour for and suffer with their flocks; and to do all in their power to bring sinners to repentance, and thereby endeavour to extend the interests of the Redeemer's kingdom.

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Improvement of the condition of the Indian tribes.

Of the natives there are two bodies which present themselves more especially to the benevolent consideration of the Christian public, viz., the Six Nations, and the tribes of the great Chipawa nation.

The Mohawks are the most leading tribe of the Six Nations, having been rendered more intelligent by some advantages of education. By British liberality, schools have been kept up in the Mohawk for many years,—by which means principally several have been matured to a state of intelligence and genius sufficient to prove that the native mind is capable of virtues and excellencies the most refined. These remain monuments of real greatness amid the depravity of a great part of the nation, who, by the destructive use of ardent spirits, are hurried on to the dreadful precipice which threatens their utter extinction. Nothing, in our opinion, can rescue this people but the power of the gospel.

That the truths and power of grace are capable of producing great alterations, we have evident examples at the Grand river,—some of the most dissipated of that nation having been cha-

ged from confirmed habits of drunkenness and irreligion to habits of sobriety, and to a virtuous and pious deportment, worthy indeed of Christians of more enlightened communities. At the mission house on the Grand river, there are about thirty Mohawks, who adorn the gospel of their profession; among these is a chief of considerable distinction, who is much devoted, and takes a deep interest in the welfare of the society and of the schools.

The Chipawa nation, in its various tribes, is by far the most numerous.—They spread out the whole length of the province, extending also far to the north. "Their tongue is said to be the most prevailing, and is held in such esteem that the chiefs in every tribe must speak it in general councils;" and that, with a knowledge of this tongue, the traveller may pass through to the Western ocean, conversing with every nation. The Missisaugahs, once a powerful tribe of the Chipawas, have been much reduced by former wars, and in later times by the use of ardent spirits. Such a thirst have they for the taste of spirits, that they have been known to barter the most valuable of their presents for a small quantity; and not unfrequently have they continued their drunken revels till their whole property was expended. In this state they are frequently exposed to sufferings and death by the waters and frosts; and to this cause principally may be attributed their present degraded and wasted state. Their religion, too, is another proof of the benighted state of their minds. Among their sacrifices are dogs: their offerings are made to the sun and the moon; and when influenced by apprehensions of danger, they have been known to pay their worship to the evil spirit, in order to induce him to do them no harm. Their views of a future state are altogether sensual, for they appear to have no higher idea of happiness than plenty of game and pleasant huntings. Thus do these unhappy people appear to be entirely without God, and without hope in the world. Their wandering state and manner of life have been supposed to be insurmountable obstacles in the way to their conversion: for they are every where at home,—seldom long in one place,—never erecting any permanent habitations; but residing in temporary huts, covered with matted flags, or with barks from the trunks of trees. For such a people, then, where is there any foundation for hope? "Can these dry bones ever live?" Yes, verily,—for he that made them, can he not redeem them? Is there any tribe of all the nations for whom the Saviour did not die? and did not our Saviour command that the gospel of his grace and mercy should be preached to every creature? By how much the farther these pagans have wandered from the true God, by so much the more is the power of the gospel manifested, and the riches of his grace exalted in their conversion. Of the degraded Missisaugahs, more than sixty during the past year have embraced the gospel; and such have been the changes wrought in their feelings and manners, as to be matter of astonishment to all who knew them, and of especial encouragement for the society to persevere in their labours.

Native schools for the improvement of the mind must be considered of importance, whether for the purposes of civilization, or to fix more permanently in the mind the principles of Christianity. Where this has been already received, and even where strong religious feelings are experienced, "line upon line, and precept upon precept," are necessary. A knowledge of reading, then, will greatly aid in such a course of instruction. By opening the Bible and whole libraries to the astonished minds of the native disciples,—thereby unfolding the works of the Creator, the plan of redemption through the Saviour, and the wonders of his love,—it will prepare them for teaching these great things to their friends and neighbours. To the schools, then, and the revivals of grace, we must look for native ministers, who may hereafter preach to the surrounding nations of their red brethren "the unsearchable riches of Christ."

The natives themselves perceive the importance of education,—especially wherever religious awakenings have commenced: immediately they solicit schools for the instruction of their children. It is now about two years since a school was commenced at the Upper Mohawk, where from 25 to 30 children have been taught to read in English. During the same time a sabbath school has been kept up, and well attended. Through the summer both schools have

been prosperous,—the sabbath school on some occasions consisting of about sixty youths and children. The improvement of the school has been considerable, and some of the scholars give indications of superior capacity. To brothers Crawford and Johnson is due the gratitude of the society for their assiduity and perseverance as teachers in the school.

The house at this station was erected for the double purpose of schools and meetings; and is of hewed oak, neatly plastered, and made comfortable by a stove for winter. It was built partly by the labour of the natives, but mostly by liberal donations of benevolent individuals in the adjacent settlements. Before the house was erected, no room could be obtained for the school till an aged chief (lately converted) offered his own house for the purpose, and retired to a cabin in the woods.

At this station about 100 adults of the Missisaugahs have their tents erected, with a view to afford to their children the advantages of education,—the principal chief of the tribe setting a suitable example by encouraging his young wife to attend the school. A strong and increasing desire is waked up in the youth for learning to read: the following is an example:—A few months since, a lad of about seventeen, having heard of the school at the Grand river, and prompted by a desire for education, set off on a journey of one hundred miles to visit the place where Indians are taught to read. Being hospitably received by the Indian brethren, he entered the school, and is now making proficiency in his studies;—and what is farther encouraging, he appears to have experienced a change, and begins to improve his gifts by prayer in his native tongue.

Among the Muncey Indians, a tribe of the Delawares on the river Thames, a school was opened in the month of May last. Its commencement was discouraging, and was attended with circumstances of an unpromising nature, among which was the reluctance of some of the chiefs to consent to the school. Had the pious youth who commenced the undertaking, possessed less enterprise and perseverance, the attempt would probably have failed, and thereby much good been prevented.—After several visits, and much labour, he at length succeeded in getting a school of seven children. The school has since become more popular, for on the first of the present month it consisted of fifteen scholars. Through the exertions of the preachers, and the liberality of friends in the Westminster and Thames circuits, materials have been procured for erecting here a convenient building for schools and meetings. In two other places teachers have been solicited by the natives; and such are the prospects, that we are encouraged to hope that their solicitations will be complied with, and two more schools be in operation before the opening of the spring. Besides, it is expected that provision may be made for the board and education of several Indian boys from a distance, who have signified their wishes to attend the school.

Translations.

For two years past, Doctor A. Hill, an intelligent Mohawk chief, has been engaged in the translation of the evangelists, St. Matthew and St. Luke; and having corrected a former translation of St. Mark and St. John, the whole are now nearly completed, and will be ready for the press in a short time. A princess of the same nation, well qualified for the work, it is understood, is engaged in the translation of the Acts of the Apostles: so that the Six Nations may hope, at no very distant period, to possess the invaluable treasure of the whole New Testament in the Mohawk language,—a tongue which most of the Six Nations understand. A number of excellent hymns have also been lately translated by the doctor, and are now ready for printing. In this compilation care has been taken to select the most spiritual of our hymns, as well as to furnish variety; such as for evening, morning, sabbath, sacramental, &c. When this book shall be in possession of our pious native brethren, we expect the melody of their devotions (already excellent) will be greatly improved, to the advantage of public worship, and for the advancement of personal piety.

Native Teachers.

Considerable hopes are entertained that teachers and preachers from among the natives will be raised up, and prepared to carry instruction and the *word of life* to many nations of our vast wilderness. In this hope we are encouraged, from the fact that several pro-

mising and useful gifts have already appeared, both among the Mohawks and Chipawas. Among the former, native teachers of schools have been employed for many years by the Church Missionary Society; by which means a very considerable portion of that people can read intelligibly in their native tongue. In our school at the Grand river, a Mohawk convert has been engaged for some time as a teacher.—Others, both Mohawks and Chipawas, are well qualified for usefulness in this department of the mission. Teachers of righteousness, also, in whom is seen the excellencies of grace as Christians, and the power of the gospel as exhorters, are rising up from among their brethren, and promise much for the interests of religion among the natives. We have already stated to what an extent the Chipawa language is understood among the tribes of the west and north. When, therefore, this favourable circumstance is taken into view, together with the effects of religious instruction on the minds and manners of this people during the past year, we cannot think it too much to hope that the gospel of the Saviour may be made known to these nations by means of native teachers, that churches may be formed among the wild men of the woods, and that the high praises of Jehovah may yet be sung throughout the vast forests of America: then shall "the wilderness and the solitary places be glad for them; and the desert shall rejoice, and blossom as the rose,"—Isaiah xxxv, 1.

Effects of the Gospel on the minds and manners of the Natives.

We are aware that objections have been raised against any attempts for the improvement of the natives,—because "they have grown worse by their intercourse with the whites;"—thence it has been inferred that "all instruction to the natives has a demoralizing, rather than a virtuous tendency." To this we reply, that if the acquaintance of the natives generally had been with the most virtuous part of the community, who had afforded them the means of instruction, enforcing the same by examples of piety and virtue; and if, in consequence of *such* intercourse, the natives had become more immoral and worthless, there would then be some force in the objection: but when it is considered that the instruction of the natives has been generally neglected; and that, in the mean time, their manners have been debased by the vices of the immoral whites, who have thought it their interest to introduce the means of intoxication among them; the objection at once appears without weight, inasmuch as the vicious taint which the natives have received is from another source than that which is contemplated by this society, and altogether foreign from the precepts of the gospel.

'The natives of America, we have no doubt, are as capable of improvement as any other people of similar advantages; and that religious instruction may be as salutary on the savage mind, we are prepared to exhibit proofs which will not be questioned. We refer to the changes which have taken place at the several missionary stations, and particularly at the Grand river, where, by the plain preaching of *repentance towards God, and faith in our Lord Jesus Christ*, about one hundred natives have been reclaimed from confirmed habits of vice and irreligion, to be a sober, virtuous, and devoted people. Of this number sixty-eight are Missisaugahs, who, with few exceptions, were entirely pagan; and who, from their love of spirits, were among the most filthy and wretched of the savage tribes: but, since their conversion, all is changed. The drunkard's whoop and savage yell have given place to the voice of supplication, and the orisons of pagan worship are exchanged for the melodious songs of grateful praise to Jehovah. The Christian Indians are aware of their weakness, and they deny themselves altogether the use of spirits. In this respect they exhibit an example worthy of imitation to their white brethren of the like infirmity; for when these Indians have been urged to "take a little," they have been known to reply, "No, me drink no more. Once me drink too much, and me fear, if me *drink a little*, me drink too much again."

The Indians, by becoming a sober people, find their condition more comfortable in many respects. Their presents of clothing from the government being saved from the waste of intoxication, they are enabled to appear more decently, and to live in a more comfortable manner.

By the same means the comfort of the Indian families is also promoted.—In the former state, their females were made unhappy by excessive toil, and more so by abuse from their drunken husbands: they are now treated in a manner more suited to the delicacy of their sex. By the industry of their husbands they are better provided for; and the cleanliness of their persons, and the neatness of their apparel, are a handsome comment on the change which has taken place in their husbands and fathers.

The peace and amity which prevail among the converted Indians is another proof of the happy effects of the gospel. Between the five Iroquois nations (among whom the Mohawks have stood conspicuous) and the great Chipawa nation, a deeply-rooted animosity has existed for ages. This hostility was founded in the bloody wars which long prevailed, in a severe contest for the sovereignty of the great lakes. From that time the two great bodies never entered into confederacies, never mingled in general councils, nor pitched their tents, nor held their festivals together: but since their Christian profession this animosity has ceased. The Mohawks, who possess the fertile flats of the Grand river, have invited their Missisaugah brethren to occupy their lands, and reside among them. They now both plant in the same fields, send their children to the same school, and worship in the same assembly.

The Missisaugahs, since their conversion, have shown a desire to commence a civilized way of living; and from the experiment of planting the present season, we are encouraged to hope that they may do well in this new mode of life. Their fields of corn have been pretty well cultivated, and promise a good harvest. Having signified to the government their wishes to settle on their lands for civilization, they have received assurances of encouragement and aid beyond their highest expectations, and they hope to be enabled to commence an establishment on the Credet in the course of another season.

On the river Canard, near fort Malden, reside a portion of the Wyandots, about twenty of whom, by the ministry of the word, have become pious, and remain an ornament to the Christian religion *

At Sandusky, also, considerable successes have attended the mission. About two hundred have become pious; several have died in the triumphs of the Christian faith; the school of sixty children is quite prosperous,—numbers of whom are reading in the Testament and English Reader, and others are writing; the girls are learning the economy of the house, and agriculture is flourishing. In fine, the condition of the Indians is in every respect more comfortable and happy by the introduction of the gospel;—so true is it that "godliness has promise of the life that now is, as well as of that which is to come," 1 Tim. iv, 8.

To the friends and patrons of this institution we must not forbear to mention that the probable expenditures for the ensuing year will exceed the amount received. In the treasurer's report it will be seen that the receipts amount to 159*l.* 19*s.* 3*d.*, which sum is made subject to the order of the treasurer of the parent institution. At the same time, drafts are made out in favour of the several missions in this country to the amount of 203*l.* 1*s.* 3*d.*, which sum exceeds the receipts by 43*l.* 2*s.* 0*d.*

In adverting to the receipts in the treasurer's report, the managers here avail themselves of the opportunity of acknowledging with gratitude the sums therein stated;—and with the liveliest feelings they mention the promptitude of the officers† and managers of the branch societies. To the diligence of these, and other enterprising agents in this good work, the managers owe their grateful acknowledgments; and to them we look for farther exertions, as there are yet many friendly persons who have had no opportunity afforded them to aid in the cause of missions.

To the Christian public generally the managers now make their appeal with some confidence of being heard; since the importance of the work, the prospects of success, the delight in doing good, and the promised reward, are motives for inspiring a vigorous action

* These converts being connected by relationship to the Wyandots at Upper Sandusky, and with a view to send their children to school, we understand they have principally removed to Sandusky.

† A list of these was intended to be inserted in this report. As but a few of their names had been forwarded, it is deferred, and the secretaries are respectfully requested to furnish their names for the next report.

in the plans of our humble institution. From the facts stated in the report, it will be perceived that a wide door is opened for the labours of the faithful missionary to the destitute inhabitants of our new settlements, who, in consequence of their present low circumstances, must remain without the cheering sound of the gospel, unless visited by that charity which preaches the gospel to the poor. To support these labourers, and to follow up, by missions and schools, the openings among the savage tribes, considerable sums must be expended—sums, we trust, however, not to the full amount of benevolent feeling which exists. We judge from the benevolence of the past year, as well as by the expressions of piety and good will manifested at the several missionary meetings, an example of which we beg the indulgence to name. In the formation of one of the branch societies, a statement having been made relative to the changes and prospects among the natives, a pious lady came forward to the treasurer with a piece of gold, which had been given her by a relative. "Here, sir," said she, "is a piece of money for the mission to the Indians. I have been thinking to what purpose I might devote this *present*, the most effectually to remember the giver; and I have come to the conclusion to lay it up in the Lord's treasury, for the benefit of the poor Indians." She then, with tears of fervent charity, says to the offering, "Go, in the name of the Lord; and I pray God that it may accomplish the purpose for which I send it." When charitable offerings are accompanied by prayer for the divine blessing, they have a double value,—the blessing of the gift, and the blessing of God upon it. Thus saith the apostle to the Gentiles,—"Do all in the name of the Lord Jesus."

It is not in every enterprise that hope prevails over fear,—much less that assurance is given of a successful issue; but in *ours* there is a promise both of *success and reward*:—"The heathen are given for his inheritance;" and "They that sow in tears shall reap in joy." Yes, we can show you many heathen, whose souls have been converted to God: many who a year ago had no term in their language to express the Redeemer's name, can now call God their father, by the Holy Ghost given unto them. These are now heard declaring the mighty works of God, and the love and glories of the Saviour, in their own native tongue. Your contributions are solicited then for the support—not of a visionary project of fanatical enthusiasm—not the untried plans of inexperienced philanthropy; but to assist in preaching the gospel to the heathen—that these sons of nature may become the sons of grace, and heirs of the kingdom of heaven.

Permit us to propose to you an example:—A farmer who resides on the Indian reservation, and who has witnessed the happy changes in his Indian neighbours, is now preparing an acre of ground, with a view to sow it with wheat, the avails of which he designs to apply towards the support of the mission.

Were it possible to take you to the missionary establishment, we would use no other arguments; you would there behold a sight at which angels in heaven rejoice. A congregation of more than one hundred converted natives, first kneeling to implore the blessing of Jehovah—then, rising to their seats, they are prepared to hear the word of life! See!—not a trifling look!—not a wandering eye! The most profound solemnity pervades the whole assembly. We would then point you to your missionary, discoursing to these wanderers of the wilderness of the Redeemer's love;—that for them a Saviour was born—was crucified—is risen—reigns to be a Prince and a Saviour, in whom the Gentiles of all nations have an inheritance of offered mercy. By his side stands a youthful native, who receives the words of salvation from the preacher's lips, and with eloquence and energy declares them to the listening auditory in the language of his nation. In the listening multitude, the half-suppressed sobs and flowing tears show that the heart of stone has become the heart of flesh. Hark!—hear these children of grace singing the praises of God, with voices, the melody of which reminds you of the music of the angels in Bethlehem.—How unlike the savage yell, the only music known to them a year ago!—This is no highly-coloured picture of imaginary scenes, but a true exhibition of facts and realities. We declare to you only what our eyes have seen, and what our ears have heard.

This society was organized at the first session of the Canada conference, held in Hallowell, Upper Canada, September, 1824; and the amount of receipts into the treasury during the year ending Sept. 14, 1825, was six hundred and thirty-nine dollars and eighty-four cents.

VIRGINIA CONFERENCE AUXILIARY SOCIETY.

The sixth anniversary of this society was celebrated in the Methodist Old Chapel, Richmond, on the evening of the 27th of March last. We select the following from the report of the managers:—

"The board of managers, in presenting their annual report to the consideration of the society, feel it their duty to express the great satisfaction with which they have contemplated the origin and success of this and other institutions of a kindred nature. The missionary scheme is so generally admitted to be laudable and praiseworthy in its nature, benevolent in its design, and advantageous in its tendency, that the board think it unnecessary to dwell largely upon these points. They should however be kept in view, inasmuch as they form the grand basis upon which the society stands, and conducts its operations.

"Our hearts have been made joyful by intelligence from the west, that, through the instrumentality of our missionaries in the forests, to whose support we contribute annually, several influential chiefs of different tribes of the aboriginal race have been brought to God, and made the happy subjects of his grace. Some, however, have fallen off, while others have stood aloof, and a few have drawn near to deter the messengers of the cross, and stop the progress of the cause of Christ. To reform, and civilize, and Christianize this unfortunate class of human beings, and direct their minds to the great Fountain of light and life, comprise the objects which this society contemplates, in co-operation with the parent institution and other auxiliaries. Our schools in the wild woods are now in a flourishing condition, and present prospects of so flattering a nature not only to us, but to the uncultivated woodsmen also, that they are almost daily becoming more and more reconciled to our plans, and sending their children to be taught the arts of husbandry and civilization; and we think that if ever the savage tribes are made a civilized people, it must be by instructing the youth to forsake the examples of their forefathers—to lay aside the bow, and arrow, and tomahawk, and convert them into implements for cultivating the soil. Through the instrumentality of missionary exertions among them, many solitary places have been made glad, and the wilderness has already begun to bud and blossom as the rose. We think that the time has now arrived when this degraded race of men are to be remunerated for their lands, of which we have deprived them; and this remuneration must be made by furnishing them with the privileges of the gospel, and teaching them to enjoy the pleasures of domestic life.

"Our brethren have gone thither, and engaged in this labour of love.—Their efforts have been successful to a great degree, and they indulge sanguinary hope of still more extensive success.

"It is our duty and our privilege to hold up their hands by fervent prayer, while we minister to their wants, of the ability which God has mercifully given us. Let us assist in this good work; let us unite effort with prayer, works with faith, and success will be certain.

"In referring to the state of the treasurer's account, the board have to express their regret that several of the branch societies have not yet made their annual remittances, in consequence of which the amount of disposable funds now in hand is comparatively small, as will appear upon the face of the account which the board beg leave to submit to the consideration of the society."

PHILADELPHIA CONFERENCE.

From the minutes of this conference it appears that there were received—preachers on trial, 6; ordained deacons, 2; elders, 5; located, 1; returned supernumerary, 16; superannuated, 7; expelled, 1; dead, 1.

Numbers in society this year,	.	29,113 whites,	7,650 col'd,
last year,	.	28,997	7,658
Increase, ...		116	Dec. 8

Number of preachers belonging to the conference, one hundred and twenty-five.

Stations of the Preachers.

PHILADELPHIA DISTRICT.—*Joseph Lybrand*, P. E. St. Georges—*Sam'l Mervin*, L. Prettyman, Robt. Lutton, *Ezekiel Cooper*, sup. Union—*Lewis Pease, Thomas F. Sargent*, sup. St. John's and Kensington—*L. Lawrenson*, George G. Cookman, *T. Dunn*, sup. Bristol—*Edward Stout, Joseph Cary*. Dauphin—*Henry G. King, T. Miller*. Lancaster—*Thomas Neal*, Pharaoh A. Ogden. Chester—*Jacob Gruber, Samuel Grace J. Tally*, sup. Wilmington—*L. M'Combs*. Strawsburgh—*Henry Boehm*, W. W. Wallace. Springfield—*Wm. Hunter*, sup.

William Barns, on account of affliction, at his own request is without a station.

CHESAPEAKE DISTRICT.—*J. Moore*, P. E. Cecil—*Edward Page, J. Goforth*, sup. Smyrna—*Solomon Higgins, James Long*. Dover—*J. Bateman, Waters B. Jones*. Caroline—*John Smith, Wm. Allin, Wm. Smith*, sup. Talbot—*Charles Reed*, L. Scott, *Wm. Rider*, sup. Queen Ann's—*Lot Marfield*, Joseph Iliff. Kent—*James Smith, James B. Ayres*. Chestertown—*Thomas Smith*, sup.

DELAWARE DISTRICT.—*H. White*, P. E. Cambridge—*William Bishop*, John Bayne. Dorchester—D. Lambdin, Levi Stocks. Somerset—*A. Smith, Edward Stephenson*. Annamesse—*D. Daily*, Matthew Sorin. Accomac—*W. Lennard*, Geo. Wilshire. Snowhill—*John Henry*, Wm. B. Snead. Lewistown—*Alvard White, John Collins*. Milford—*William Torbert*, Thomas I. Thompson. Wesleyville—*Caleb Morris*, sup.

WEST JERSEY DISTRICT.—*Charles Pitman*, P. E. Burlington—*G. Woolly, Robt. Gerry*. Trenton and Bloombury—*William Thatcher*. Freehold—*John Findly, James M'Laurin*. New Mills—*Waters Burrows, Daniel Fidler, Joseph Osborne*, sup. Gloucester—*John Woolson, E. Reed*. Cumberland—*Wm. Williams, Wm. Lummis*. Bridgton—*John Potts*. Salem circuit—*Solomon Sharp, Thos. Davis*. Salem station—*John Lednum, T. Ware*, sup. Juliastown—*Jas. Campbell*, sup. Mount Holly—*J. Egbert*, sup. Eggharbour—*Nathan Swain*, sup.

EAST JERSEY DISTRICT.—*M. Force*, P. E. Trenton—*John Walker, James Moore*. Asbury—*Isaac Winner, Anthony Atwood*. Warren—*David Best*, James Dandy. Hamburgh—*Benjamin Collins*, J. K. Shaw. Bergen—*David Bartine*, Wm. A. Wiggins. Patterson—*John Creamer*. Newark—*Jos. Rusling*. Essex—*G. Banghart, J. Thompson*. Staten Island—*B. Weed*. Elizabethtown—*Thos. Morral*, sup., Thos. B. Sargent. New Brunswick—*Samuel Doughty*. Allentown—*R. W. Petherbridge*, sup. Stroudsburgh—*W. Colbert*, sup.

STATE OF RELIGION IN DETROIT.

Extract of a letter from the Rev. William Simmons to the editors, dated Detroit, March 18, 1826.

THOUGH what I have to say respecting the work of God in this place may appear hardly worthy of notice when compared to what is done in places more favoured, yet those acquainted with the moral and religious condition of these parts will be ready to exclaim, "Then hath God granted unto them also repentance and remission of sins."

It was not without some fears that I entered on my work last November, lest I might "labour in vain, and spend my strength for nought." To my joy I found a society in this city, consisting of about fifty souls, who were waiting for the consolation of Israel. Though a few of these had rendered themselves unworthy of church membership, the remainder were striving to "provoke one another to love and good works." After labouring a few weeks in the ordinary way, by preaching, praying, &c, we finally adopted the practice of holding a prayer-meeting on sabbath evening after preaching. At first, but few could be prevailed on to join in this exercise; but the number gradually increased, and the pious seemed to increase in zeal and fervency. It soon appeared that some hard hearts were made tender, and they came forward soliciting an interest in the prayers of the faithful.

It was not many days before some were enabled to rejoice in a sin-pardoning God. The work so happily begun continued to move forward,—not, indeed, "like a mighty rushing wind," but like the "still small voice." The result is considered glorious by us here. Twenty persons have been received on trial in the church, the ma-

jority of whom profess to have found peace with God,—and the work is still progressing.

There are some things with which we have to contend, perhaps somewhat peculiar to this place. The French population are Roman Catholics, remarkably tenacious of their peculiarities; and they seem barred against the introduction of farther light. This has for so long a time been a military post, that that spirit seems to have been more assiduously cultivated than the spirit of the gospel. Not that I would speak against any of our military men,—as, no doubt, there are as honourable and as praiseworthy characters belonging to that class of men as to any other not immediately religious: but you know that it is somewhat uncommon to find a military chieftain blending the character of a Christian with that of a warrior, though this has sometimes been the case; and there are some honourable exceptions here.

I am often called to mourn the degraded state of most of the savages, as I behold them in my excursions through the woods. While I see them sitting on the cold ground in their miserable wigwams, exposed to the rigour of the winter's blast, and their small pittance often wrested from them by the peculation of mercenary white men, by which they are degraded still lower, in consequence of an intemperate use of ardent spirits—my soul is pained within me, and I am ready to ask, Is there not some chosen thunder reserved for those who thus make merchandize of these immortal souls! Alas! that such an example should be presented to these simple people of the forest by professing Christians.

This part of our country, it is well known, was the scene of much warfare during our last sanguinary conflict. I have felt no little emotion while passing through the places where once were heard the shouts of war, the groans of the wounded and dying, the cries of the vanquished, and the victor's voice of triumph. But those days are past, and many are now listening to the proclamation of salvation in the name of Jesus. Oh, may they believe, and be saved!

POETRY.

CHRIST IN THE GARDEN.

By Mrs. Hemans.

He knelt—the Saviour knelt and pray'd,
When but his Father's eye
Look'd through the lonely garden's shade
On that dread agony:
The Lord of all above, beneath,
Was bowed with sorrow unto death!

The sun set in a fearful hour;
The heavens might well grow dim,
When this mortality had power
So to o'ershadow *him*!—
That he who gave man's breath might know
The very depths of human wo.

He knew them all!—the doubt, the strife,
The faint, perplexing dread;
The mists that hang o'er parting life,
All darken'd round his head;
And the Deliverer knelt to pray—
Yet passed it not, that cup, away!

It passed not—though the stormy wave
Had sunk beneath his tread;
It passed not—though to him the grave
Had yielded up its dead:
But there was sent him, from on high,
A gift of strength for man to die!

And was *his* mortal hour beset
With anguish and dismay?
How may *we* meet our conflict yet
In the dark, narrow way?
How but through him, that path who trod?—
Save, or we perish, Son of God!

REV. E. HIBBARD

The Methodist Magazine.

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DIVINITY.

DAVID BLESSING HIS HOUSEHOLD:

A Sermon;

BY THE REV. RICHARD TREFFRY.

(Concluded from page 209.)

HAVING considered in what respects a man may bless his household, we now,

II. Inquire into the motives that should urge him to such a procedure.

1. He should do it for his own sake.

Every man is supposed to love himself. This is an assumed principle: it requires no proof, and admits of no controversy, "for no man ever yet hated his own flesh." Under the influence, therefore, of self-love, every man is bound to seek to support the credit of his own character, and to secure his own personal welfare. But he who neglects his family, ruins his reputation, and throws insuperable obstacles in the way of his happiness. Family relations are the most sacred and inviolable that exist upon earth; and to neglect the duties that spring from these relations, is a great outrage on the rights of society. Not to do good, is to do harm: negative goodness is positive wickedness. He who affords his domestics no virtuous example, communicates to them no instruction, regulates them by no government, and offers for them no prayers, violates every religious and moral principle, and subjects himself to all that deep and lasting reproach which is the never-failing concomitant of crime. If he that provides not for his own family the common necessaries of life is worse than an infidel, is not he that withholds from them the means of salvation worse than a fiend? Can any thing be more dishonourable to a man's character? Has he a wife? Then, by his own voluntary pledge, he is obligated to love her, to comfort her, to cherish her, and to keep her in sickness and in health;—and by the authority of his Maker, he is bound to love his wife as his own flesh, and even as Christ loved the church. But he who neglects family religion habituates himself to the practical violation of all these solemn and deliberate pledges and requisitions. Has he children? These, under God, are indebted to him for existence: through him they were introduced into a world of snares and temptations, pregnant with danger to their immortal souls. How inexpressibly

tender, but awfully responsible, is the relation that subsists between a parent and a child! and how disgraceful to harden the heart and steel the conscience against all the duties that necessarily result from such a relation! Nor is the conduct of him who neglects to bless his household less inimical to his happiness than ruinous to his reputation. "The voice of rejoicing and salvation is in the tabernacles of the righteous;" but in the tabernacles of the ungodly are the noise of tumult, the strife of tongues, the bread of deceit, the wine of violence, the lust of uncleanness, the leaven of malice, and "the curse of the Lord." And can such be the habitations of peace? Personal happiness can be obtained only in the discharge of personal duties. "Oh, that thou hadst hearkened to my commandments! then had thy peace been as a river."—"If ye know these things, happy are ye if ye do them."—"Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God." "Blessed are they that do his commandments." He, therefore, who expects happiness, while neglecting to comply with the plainest and most positive requisitions of revelation, holds a lie in his right hand, and sports himself with his own deceivings.

2. Every man should seek to bless his household for their sakes. "Thou shalt love thy neighbour as thyself." This is an imperative and universal rule of action. You are no strangers to the principle by which it is regulated. The pulse of self-love beats strongly in your bosoms, and you know what you are ready to do, under its instructive influence. This then is to be your monitor, to instruct you what you must do for others, and especially for your families. All that a householder can do to promote the welfare of his domestics, that he is bound to do: moral power uniformly gives birth to moral obligation. *Can* he be instrumental in blessing his household? Who can doubt of this? "Abraham," saith God, "shall become a great nation; and all the nations of the earth shall be blessed in him: for I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment, that the Lord may bring upon Abraham that which he hath spoken of him,"—Gen. xviii, 18, 19. Here Abraham's duteous conduct towards his children and household is considered as the cause of their piety towards God. "He *will* command his children, and they *shall* keep the way of the Lord, to do justice and judgment." How encouraging is the example of Abraham! and how much the welfare of children depends upon the duty of parents! "Train up a child in the way he should go, and when he is old he will not depart from it." And does it not delight your hearts to think that you may be the honoured instruments of making your households happy? of spreading the savour of the knowledge of Christ through your dwellings? of calling

down blessings upon all your circles of beloved objects? and of training up your rising charge for an endless state of glory?—But let it never escape your recollection, that all the inmates of your dwellings, all the members of your households, are heirs of immortality; and that ere long they will be "either with the damned cast out, or numbered with the blest." "And what will parents," saith Tillotson, "be able to say to God at the day of judgment, for all their neglects of their children, in matters of *instruction*, and *example*, and *restraint* from evil? How will it make your ears to tingle when God shall arise terribly to judgment, and say to you, Behold! the children which I have given you: they were ignorant, and you instructed them not: they made themselves vile, and you restrained them not. Why did you not teach them at home, and bring them to the public ordinances and worship of God, and train them up to the exercise of piety and devotion? But you did not only neglect to give them good instruction, but you gave them bad example; and, lo! they have followed you to hell, to be an addition to your torment there. Unhappy wretches! that have thus neglected, and by your neglect destroyed, those whose happiness by so many bonds of affection you were obliged to procure. Behold! the books are now open, and there is not one prayer upon record that ever you put up for your children: there is no memorial, no, not so much as of one hour that was ever seriously spent to train them to a sense of God, and a knowledge of their duty. But on the contrary, it appears that you have many ways contrived their misery, and contributed to their ruin, and helped forward their damnation. How could you be thus unnatural? How could you thus hate your own flesh, and hate your own souls? How much better had it been for them, and how much better for you, that they had never been born?"

3. Every man should seek to bless his household for the sake of society. The world, morally considered, presents a most melancholy picture. Abroad, superstition, idolatry, and vice in all its multiform and execrable shapes, hold their unmolested reign; and at home, boundless ambition, insatiate avarice, insufferable pride, and hardened infidelity, with every sensual, lewd, and vicious enormity, pollute the mass of society. Much indeed has been recently done to meliorate the moral condition of the world. An era of benevolence has commenced. Schools, for the salvation of youth from ignorance and vice, have been established. Bibles, by millions, and in almost all languages, have been put into circulation. Missionaries, charged with the ministry of reconciliation, have gone to the farthest verge of this green earth. Tracts, on all subjects connected with Christian theology, have been widely and industriously disseminated. But useful and laudable as all these efforts most certainly are, it yet remains for us

to do something more in our families. We should begin at home, and make our houses nurseries for religion; we should travail in birth for the souls of all our domestics; and

> "Try every art, reprove each dull delay,
> Allure to brighter worlds, and lead the way."

What a monstrous incongruity for a man to show an excess of zeal in subscribing his property for the erection of temples for the worship of Almighty God, and yet to permit his own house, over which he has the sole dominion, to remain without an altar, a priest, or a sacrifice!—to offer up fervent prayers for the conversion of heathens, and yet suffer his own children to remain unconverted! Families are plantations divinely established to be seminaries for religion. "God setteth the solitary in families," Ps. lxviii, 6. Marriage is his ordinance: his will is that single persons should come together, be united in the bond of matrimony, "for the procreation of children, to be brought up in the fear and nurture of the Lord, and to the praise of his holy name:" and the design of this institution and relation is that a godly seed might be produced. "The Lord," saith Malachi, "hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously: yet is she thy companion, and the wife of thy covenant. And did he not make one? Yet had he the residue of the spirit. And wherefore one? That he might seek a godly seed," Mal. ii, 14, 15. Hence marriage was instituted, not merely that there might be a descent of human beings, but that religion might be transmitted from age to age, and piety perpetuated through all generations: and the most effectual way of benefiting the world, and promoting the welfare of society is by the establishment of family religion. The world is composed of families, as the ocean is of drops; and to change the condition of the whole, we must begin with the component parts of which that whole is composed. He who blesses his household contributes personally, in his proportion, to the happiness of the world; his children, emulating his example, and treading in his steps, rise up, and call him blessed; and in process of time they themselves become the fathers and the heads of families;—and thus religion, like a hereditary patrimony, is transmitted from one generation to another. Let no man think that this is merely an ideal picture, or an unfounded expectation: it is the doctrine of revelation. "The Lord," saith the Psalmist, "established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers that they should make them known to their children: that the generation to come might know them, even the children which should be born, who should arise and declare them to their children, that they might set their hope in God, and not forget the works of God, but keep his commandments," Ps. lxxviii, 5, 6. Oh, how much does the welfare

of the world depend upon the heads of families! They may cast their bread upon the waters, and find it after many days. They may sow the seed, which in succession may produce a thousand harvests. They may raise up a godly seed, a noble, a legitimate offspring, who shall honourably fill important stations in society, and shine as the lights of the world, in the midst of a crooked and perverse nation; or they may, by neglecting to bless their households, induce them to sin by their example, and not only contribute, with fiend-like dispositions, to their individual ruin, but lay the foundation for infinite mischief and misery in the world; swell the enormous mass of moral contagion upon earth; perpetuate the existence of crime; and act a more mischievous part than the madman who casts around him "firebrands, arrows, and death."

4. Every man should seek to bless his household for the Lord's sake. "The Lord hath made all things for himself," Prov. xvi, 4. He is the author and end of all beings. "For of him, and through him, and to him, are all things," Rom. xi, 36. The members of your households are all God's offspring. His fiat gave them birth; his providence feeds, sustains, and defends them; his Son died for their sins, his Spirit strives with their souls, his ministers warn them of their dangers, his gospel encourages their hopes, his judgments awaken their fears, his church invites them to her arms, and his heaven is prepared for their reception: and because God does so much for your households, it cannot be unreasonable for him to expect much from them. Much of love, and reverence, and homage, and obedience, and adoration; yea, a revenue of glory. Oh, for the Lord's sake, help them to accomplish this noble purpose, to fulfil this high vocation! that "one may say, I am the Lord's; and another call himself by the name of Jacob; and another subscribe with his hand unto the Lord, and surname himself by the name of Israel;" until all the inmates of your habitations join themselves unto the Lord, in a perpetual covenant that shall not be forgotten: and remember, you are bound to do this, by virtue of your relation to your household. "Every head of a family has so much of the power of God lodged in him, that it is treachery and falsehood to the great Ruler of the world, to let his authority wherewith he has invested him be neglected, and slighted, and trampled upon, or not executed, and put forth to the uttermost, for the ends for which he hath so seated it." Hence good men have been jealous lest God should be dishonoured by their families. Job, after his sons had been feasting, sent and sanctified them, and rose up early in the morning, and offered burnt offerings, according to the number of them all;—for Job said, "It may be that my sons have sinned, and cursed God in their hearts: thus did Job continually," Job i, 5. Of Moses it is said

that he "was faithful in all his house;" which refers no less to his family than to his nation: and his illustrious servant and successor, profiting by his example, records his resolution in these memorable words:—"As for me and my house, we will serve the Lord." Let us copy the example of these holy men, and "be followers of them, who through faith and patience inherit the promises."

In conclusion, suffer me to make my appeal to you who are fathers, masters, and heads of families. Do you bless your households? Are they households of faith, and families of God? Is the Lord worshipped, and are his sabbaths honoured and hallowed, and his testimonies kept, by your domestics? Are your houses regulated, your children instructed, your servants governed, and all your affairs managed in the fear of the Lord? Perhaps you are seeking to excuse yourselves by the multiplicity of your avocations, which swallow up all your time. But is family religion no part of your avocation? Is the whole of your duty comprised in buying and selling, and getting gain? Does the homage which you pay to Mammon supersede the necessity of devotion to God? Has the Being to whom you owe your all, left it optional with you whether you worship him in your families or not? No; it must be a duty, and a duty of universal and indispensible importance, since Abraham, Moses, Job, Joshua, David, Cornelius, and all the excellent of the earth, have conscientiously practised it. Nay, the very pagans had their *Lares* and *Penates*, household gods; the former of which was supposed to preside over housekeeping, the servants in families, and domestic affairs; and the latter were deemed the protectors of the masters of families, their wives, and their children. Laban also had his household gods, which Rachel stole from him; and Micah had an idol, and a domestic priest to manage its worship: and may you not infer from all this that duty binds you to worship God in *your* families? You may have your worldly business. So had David: he was a king, and governed a kingdom, and ruled over a great people, that could not be numbered or counted for multitude; and his avocations were highly important, and amazingly diversified; yet he returned to bless his household.

But you are perhaps ready to say, "Had I David's abilities, I also would bless my household." But will you do nothing because you cannot do every thing? "If any man minister," said the apostle, "let him do it as of the ability which God giveth." This applies to any office of kindness for the good of others: your personal ability is the rule of your duty: you *can* do all that God requireth, though you *cannot* perhaps do all that David did. But remember, God often blesses the weakest instruments, and crowns with success the feeblest efforts; for the excellency of the power is of God, and not of us. Arise, *therefore*, and be

doing, and the Lord be with you! Do his work, seek his blessing, and be confidently assured that your labour shall not be in vain in the Lord.

But you probably anticipate opposition in attempting to establish the worship of God in your families. And had David no opposition? Did all the members of his household approve of his devotions? Did his wife applaud him? Was she pleased to behold the expressions of his fervent zeal for God? No: she eyed him with a scowl of contempt; and accosted him in a strain of insulting and sarcastic impiety: "How glorious was the king of Israel to-day, who uncovered himself in the eyes of the handmaids of his servants, as one of the vain fellows shamelessly uncovereth himself!" Such was the impudent and irritating language in which David was addressed, when he was returning to bless his household. And what if you meet with similar treatment? Marvel not at it. The godless spirit of Michal has lived in many a wife since the days of David, and obloquy as foul and taunting has been cast on many a saint, in the discharge of his duty. But heed it not: the voice of duty must never be silenced by the tongue of slander; nor the salvation of a family from the eternal torments of the damned, ever be sacrificed to a sneer of contempt, or even a whole volley of rank abuse. "Fear not, therefore, the reproach of men, neither be afraid of their revilings." Remember how much more easy it is to bear insults in the discharge of duty than the curse of God for the neglect of duty; and there is no alternative. The curse of the Lord is already in the house of the wicked; and the effects of this curse will be terribly realized, when God will pour out his fury upon the heathen that know him not, and upon the families that call not upon his name: a fury that will "come forth like fire, and burn that none can quench it;" and when the wicked will be as "stubble before the wind, and as the chaff that the storm carrieth away." Oh, ye heads of families! flee from the wrath to come,—secure your own personal salvation by faith in Jesus; and then for the sake of your wives, of your children, and of your servants, hold not your peace; restrain not your prayers, suspend not your entreaties, until they also shall "obtain like precious faith with you, through the righteousness of God and our Saviour Jesus Christ!" He who invites you to return to him is waiting to pardon your past neglects, to save you from all your sins, and to qualify you for the discharge of every religious and moral duty: and while you are admonished to govern your families in the fear of God, and to train up your children in the instruction and discipline of the Lord, you have the encouraging assurance that your labour shall not be in vain. In answer to the prayer of faith, and in connexion with your pious exertions, God will "pour his Spirit upon your seed, and his blessing upon

your offspring:" for the promise of the Holy Ghost, in his quickening, renewing, and comforting energy, "is unto you, and to your children, and to them that are afar off; and to as many as the Lord our God shall call, by the word of truth, the gospel of our salvation." Amen.

BIOGRAPHY.

A SHORT ACCOUNT OF THE LATE MRS. SARAH SCHUYLER.

To the Editors of the Methodist Magazine.

I SEND the following for your inspection. If you think proper to give it a place in your Magazine, it may precede the very interesting account of Mrs. Suckley, which I shall forward to you soon. CATHERINE GARRETTSON.

ONE and twenty years have already expired since Mrs. Sarah Schuyler, sister of the late lamented Mrs. Suckley, made her triumphant entry into the paradise of God. While she lived, she was a burning and shining light in the Methodist church, in which she was enlightened, and in which she died. She was the second daughter of John Rutcen, Esq., of Rhinebeck, state of New-York, and Phebe Sands. Her father dying while she was yet an infant, left her and her sister Catherine joint heirs to a large and valuable estate. She was married at the age of eighteen, to a son of General Schuyler, by whom she became the mother of seven children, five of whom survived her: two are since numbered with the dead, and three remain alive. May they be spared to tread in the footsteps of their excellent mother, who, while living, with the most ardent devotion, again and again commended them to the favour and guidance of her Saviour God, through whose infinite atonement alone she received remission of sins,—and earnestly and daily besought the same blessing for them. In her diary, which now lies before me, she writes:—

"I was much engaged this morning in prayer with my dear children. I had a sweet assurance that Jesus owned me, and was enabled to ask with great confidence their eternal salvation. Gracious Father! reveal thyself to them, that they may know they are thy children, by the forgiveness of sins, through faith in the atoning blood of thy Son, our Saviour Jesus Christ."

The last writing in her diary, not long before she bid her last farewell to all that was dear to her on earth, speaks thus:—

"Great is the mystery of godliness, and great the happiness to know Christ in us the hope of glory—to know God, our Friend, our Father—reconciled through the Redeemer. 'Tis the great channel of all the comforts of religion, and conveys that sweet peace to the soul which surpasses all human understanding. When the mind is convinced of its utter inability to perform works deserving of salvation,

and the Holy Spirit points it to the Fountain opened in the house of David for sin and uncleanness, the anxious soul, weary of its burthen, ventures by faith on the blessed Jesus: he, gracious and merciful, will not turn aside from the work he came to accomplish; but, with the compassion of a Saviour, says, 'Son, daughter, be of good cheer—thy sins are forgiven thee.' The load falls, the guilt is removed, and the glad soul, with grateful tongue, sings praises to redeeming love. Blessed be the Lord!—this I have known, and I do now know that Jesus hath power on earth to forgive sins."

[The following pages were written in 1806, and were designed to accompany the publication of Mrs. Schuyler's diary. This was afterwards given up, though much against the wishes of those of her friends who had perused its valuable contents. It may possibly, however, in some future day, be laid before the public.]

EVERY lover of God, of simplicity, and maternal affection, will doubtless be edified in the contemplation of the Christian virtues which shone so conspicuously in Mrs. Schuyler, a sketch of whose life and death is here attempted to be drawn. I have had sweet converse with her here, and my spirit, I trust, will be united with hers eternally. In a course of many years I never saw her with indifference, or parted from her without regret. Her ease and vivacity made her company always desirable: added to this, her good sense and pleasing address rendered her always new and always agreeable. She saw the hand of God in every providence, and experienced the most lively sensations of gratitude for every favour. This gave a zest to all her enjoyments, and made her whole life a sacrifice of praise and thanksgiving. As in conversation, so in prayer she was eminently gifted. As her heart was a stranger to guile, she knew not how to think ill of any one,—but had a peculiar pleasure in contemplating the brightest side of every character. Love was written legibly in all her looks, words, and actions.

Twelve years she professed and adorned the Christian character: about three years previous to her death, the work of grace was greatly deepened in her soul. Those that were present well remember the circumstance. It was at a classmeeting in Rhinebeck. She was herself in prayer; her mind was greatly elevated; she rose; she soared aloft as on eagles' wings; the heavens were bowed; the Lord heard the petition he had himself inspired, and she sunk in speechless ecstacy on the seat of the chair where she was kneeling, filled with sacred "awe which dares not move, and all that silent heaven of love." From this time her growth was rapid. Scarcely ever did I see her afterwards but she would speak of the peace, the deep tranquillity of her soul. She was not without her trials, but Jesus was with her in every adverse storm. Often, with tears streaming from her eyes, she would

speak of the fiery darts Satan hurled at her, and of God her Saviour, who raised up a standard against him. The day before she breathed her last, she said to me, "What have I passed through the last three years!—But I have no business to look back." No, dear saint—your trials were drawing to a close: the enemy was already bound, and had no power to inject a single thought to grieve or wound you more.

She made it a rule to bear her testimony for Jesus, wherever there was an opening, in all company. In love-feast she simply and sincerely spoke the present effusions of her heart, esteeming it an honour and privilege to witness to the sacred truths of experimental religion. God did eminently own and bless her on these occasions, to the edification of listening hundreds. But it is finished!—We shall hear the pleasing sound no more!—Thou art exalted from the militant to the triumphant church, and hast already begun the song of praise to Jesus, which shall never, never end.

In domestic life Sarah Schuyler was a pattern of patience and piety, cheerfulness and love. Her husband and children were her circle of delight: in their society she knew no weariness or languor. As a child she was every thing parents could ask—ever attentive, respectful, and solicitous for their comfort. She showed herself an affectionate friend, a companion, a counsellor. In her little diary she speaks of her sister; and no two friends could be more united in affection—never were sisters more one, and, united in Jesus, they will be one for ever.

January 7th, 1805. We had a love-feast at this place. Mrs. Schuyler was with us. It was a glorious meeting. God was there! Great was our rejoicing. The showers of grace were abundant. Dear sister Schuyler's cup did overflow. It was the last new year she ever celebrated, and it was the happiest. Her health had begun to decline some time before, and it became daily more visible. The last time she was in my house I painfully remember. She was languid, and low in health That spirit and cheerfulness for which she was so remarkable, and which formed such a striking feature in her character, was all gone. She said she had come to be comforted; and, addressing herself to Mr. Garrettson, reminded him how often he had been a blessing to her.

Her dejection was great. Health and spirits both sunk together. She lay down or sat in the easy chair most of the time she was with us; and early after dinner I accompanied her to her carriage, little thinking she would never again enter those doors she had so often gladdened by her presence. Shortly after, she went to New-York: a physician of skill was called; but all would not avail. A blood-vessel broke, and death was suddenly

brought in full view. She prepared her worldly concerns with composure, and waited the event of unerring wisdom.

Hearing how very ill she was, I hastened to the city. I found her much altered, and greatly reduced, though better than she had been. Being from home, and absent from her dear little children, I knew was painfully felt by her. I felt a confidence she would once more see her native place, and was permitted to speak of her return in such a manner as was made a great comfort to her. Indeed my sanguine heart led me to hope against hope, that God would restore her to the prayers of his people. But alas! the die was was cast, and this precious loan was soon to be resumed. In about five weeks after I saw her in New-York, she returned to the country. I went early to see her after her arrival. I flattered myself she looked better. There was a composure, a serenity in her whole appearance, that outward things had no power to disturb. Her peace was like a river.

She expressed great satisfaction that the Lord had permitted her return. Her heart was full of gratitude. She was now in the last stage of a consumption—one day a little better, and another worse—still patient, calmly resigned. It appeared as if her work for both worlds was accomplished, and she had nothing to do but to die. Parting was a subject too tender, too interesting for her feeling heart to dwell upon—she rarely spoke of it. She lamented with tears that she could no longer pray with her dear children. Her voice had become so weak that every exertion was painful. But if ever parent was faithful to that important duty, it was the subject of these few pages: this her children, and the inmates of her dwelling, well know. And shall those fervent reiterated petitions be lost? God Almighty forbid! The Lord in great mercy fulfil her requests, and, though dead, may her life and example yet speak to their hearts.

I paid her many visits during her last confinement, and found her always calm and peaceful. The last time I saw her alive was Wednesday noon. I found her greatly changed in her appearance, for the worse. However there was more life and animation than usual. Two of our preachers accompanied me to her chamber. She said the Lord Jesus was with her continually—she scarce dared to look up; that whenever she did, she was so filled with divine love, it was too much for her weak frame. "I often think," said she, "how sweetly my bones will rest when I get to heaven." At her request one of our brethren went to prayer,—and when he had finished, she said, "I thank God, I am a Methodist. Who would be without such prayers?"

When they had left the room she told me the Lord had gloriously manifested himself to her, when surrounded by her children and friends the last Sunday; and that she had been constantly blessed ever since. I asked her if she had ever received so great a bless-

ing before. "Yes," said she, "once before; but that was sanctification." I was rejoiced to hear her so decided, for she had held the blessing doubtfully till now;—and these were some of the last words I heard drop from her lips. Her sister (Mrs. Suckley) had previously given me the following account of the *visitation above*, which I copy from her letter:—

"My dear friend—It was a pleasure to be with my dear Sally last night. She spoke of the peace, perfect peace, she enjoyed daily in this sickness; but no elevation. We were sitting with her last evening, when she broke out—'Eternal glory! oh, eternal glory! When I was consorted to God, I felt as if I was in the air: I feel so now—I feel as if I could fly. Away with doctors! 'Tis nothing to die—to feel as I do now.' We were all in tears. I said, 'God is faithful: he fulfils his promises to you.' Her triumph continued some time, to the joy and astonishment of us all. Mr. Schuyler was at her side, with her dear hand in his—whom she exhorted in a most solemn manner, adding, 'I am happy—you do not know how happy I am. I am weak, but oh! how glorious this is!' She said much more, of which I have no distinct recollection, being myself so filled with joy and gratitude.—She requested papa to pray; after which we parted, leaving her in a heavenly frame of mind. Something like *this* I have been looking for daily; and yesterday morning I said, 'Well, if I see no ecstacy, I will still trust in the Lord.' But soon were my desires accomplished in a most glorious manner.

"I went over this morning early, and found her in the enjoyment of an indescribable peace—full of glory and immortality. She said, 'Catherine, I waked in the night, and felt the same as in the evening, and I feel it still—I enjoy the same all the while.' She spoke of her children—'My sweet children!' But there was that in her manner which said, 'I have not a care in the world. I feel to-day, my dear Catherine, as if I had been in some region of pure delight.' My dear, dear, precious Sally!—Much, very much, I love to praise God for my dear Sally. Yours, sincerely, CATHERINE SUCKLEY.

"Rhinebeck, Monday."

This letter was quickly followed by another, dated Thursday morning.

"My dear friend—The mortal scene is over! My dear, dear —— is clothed with immortality. This morning, between six and seven, my —— made her glorious exit through redeeming grace. Much mercy is mixed in this severe dispensation, and we are supported.—She was sensible to the last. The approaches of death for a while were somewhat distressing, but the closing part very gentle.

"C. SUCKLEY."

In her last moments she sent for her domestics, and gave them her dying injunctions in these words: "Be kind to my children; be honest, and love God above all things." Looking at her step-father she said, "You have been a parent to me—be a father to my children." To her afflicted mother she said, "Weep not;

mamma, for me: I am going to glory—glory!" Mr. Schuyler said something of her being raised again. She replied, "Yes, in the resurrection." She requested her two youngest sisters to pray—pray. Ah! may these dying words sound in their ears till they can unite their voices with hers in hallelujahs to redemption's God. To her dear Catherine she gave a look of love, barely pronouncing her name. Her nurse inquiring if there was any gloom on her mind, she replied, "No: I see nothing but heaven and eternal glory!"—and soon after breathed her last.

Thus lived and thus died Mrs. Sarah Schuyler, at the interesting age of thirty-five, on the 24th of October, 1805. I feel I have very lamely performed the office friendship demanded;—but I know, though I have only given an imperfect sketch of the holy life and conversation of the dear original, yet even that has been attended with a blessing to my own soul—particularly the first letter inserted. Scarcely had I finished *the copy*, when such a sense of the happiness of Sarah Schuyler rested on my soul that I was constrained to fall on my knees, and give glory to God for the blessedness she was exalted to. I felt also a lively hope I should soon partake with her the fruition of those joys I at that moment had such lively anticipations of. Yes, she is happy—eminently happy: not a shadow of doubt ever rested on my mind to the contrary.

I have lost in her a friend whose worth I knew how to prize; for the Lord had united our hearts, and made us mutual blessings. One peculiar season I well remember—it was about nine years agone. She paid me a visit. We were alone in my little cottage parlour; and scarcely were the first salutations passed, when the love of Jesus was so powerfully shed abroad in both of our hearts, that we at the same moment melted into tears, confessed his presence, and rejoiced together;—and the few hours we passed in converse seemed like minutes. She was the life of every society where she mingled; but her domestic turn confined her too much to her home. I often urged her to visit, more with a view of usefulness to others; for that heart must be hard indeed that could resist her winning manner. She had no timidity about praying wherever she thought it would be received, and in this I flattered myself she would be made useful. You that have heard her angelic, appropriate, fervent petitions, know that I could not well say too much of her superiority on this subject. I viewed her excellencies with delight. She was my boast, my joy:—but she is snatched from the sight of mortals. We shall see no more that animated face lighted up with benevolence to man, and love to God. Her warfare is accomplished, her race is finished—henceforth a crown of celestial glory encircles her head, while her hand grasps a palm of victory. Hail, ye cross-bearing followers of Jesus! Like Sally Schuyler, be

bold in the cause of God;—like her, esteem it the greatest of human advantages to be a member of that church which is and has been most eminently owned and blessed of God—following Jesus through good and evil report. He will not be ashamed of you, but will confess you before men and angels. A little while, and the church militant and the church triumphant will unite their voices in one eternal song of praise and glory—glory—glory!

Rhinebeck, Sept. 14, 1806. C. G.

MISCELLANEOUS.

For the Methodist Magazine.

AN ESSAY ON THE OBLIGATION OF FAMILY WORSHIP:

By Jacob Moore.

"Praying always, with all prayer and supplication in the spirit," Eph. vi, 18.

PRAYER consists of those longings, breathings, and expressions, which are dictated by a sense of our wants, which flow from our desires, and are carried on the wings of faith and hope to the throne of the great Giver of every good gift and every perfect gift.—It is an ascent of the mind to him as the supreme Truth and Beauty; a desire of things fit to be desired of him; and an expression of our desires to him, as well as we are capable of expressing them. It is, briefly and emphatically, (as Chrysostom observes,) "the flight of the soul to the bosom of God."

The high and lofty One that inhabits eternity condescends to dwell with those that are of contrite and humble spirits. He grants us permission to approach him as a Father, to spread our wants before him, and plead for pardon, deliverance, and salvation;—and that our prayers may be efficient and prevailing, the Spirit helps our infirmities, teaches us to pray as we ought, and makes intercession for us with groanings which cannot be uttered. The Son of God also presents our petitions at the throne of grace, and ever lives to make intercession for us.

Prayer is the means of obtaining God's favour, and the condition on which he bestows his gifts. "Ask, and ye shall receive," said the Saviour;—and in another place he observes, "All things whatsoever ye shall ask in prayer, believing, ye shall receive." The prayer of faith has saved cities and nations from ruin, it has raised the dead to life, quenched the violence of fire, stopped the mouths of lions, and caused the sun to change his course, and travel from west to east. It cures diseases without medicine, and makes medicine do the work of nature, and nature perform the work of grace, and grace accomplish the designs of God. Seeing, then, that such important and great things are suspended upon the prayer of faith, should we not expect that all who profess to be Christians would be instant in prayer,—and in every thing, by prayer and supplication, with thanksgiving, let their requests be made known to God?—This indeed we might expect, in all consistency; but in how many instances are our expectations disappointed! Many, who profess to be Christians, pray not at all!—The ancient Greeks and Romans

undertook no business of importance until they had first implored the favour and assistance of their gods; and it seems to have been the universal custom among all nations, whether civilized or barbarous, to recommend themselves to their several deities, morning and evening at least; and Christians, so called, appear to be the only persons who neglect prayer.

There are some who make high pretensions to piety, that neglect it entirely, deny its obligation, and hold it in contempt. Others allow the obligation of secret prayer, and prayer in the assemblies of God's people, but deny the obligation of family worship. It is with this latter class that we are principally concerned on the present occasion.

It is matter of regret that there should be any need to adduce arguments to show the obligation of family worship. But many private persons, who make pretensions to Christianity, deny its obligation, and neglect it altogether; and some who pass under the character of Christian ministers, not only connive at the neglect of it, but openly undervalue, and hold it in contempt. Some who admit that it is binding upon masters of families in general, frame frivolous excuses for neglecting it themselves, and imagine that their excuses will justify them before God;—and many of those who practice it, do it in a limited way,—with only a part of their families, without extending it to the children and servants, and all the members of the household. Others, who diligently and uniformly pray in their families, and in conjunction with all the members of their families, are too frequently unimpressed with the spirituality and deep design of this great duty, and inattentive to the great advantages of fulfilling it with that spirit of devotion which is acceptable to God. These considerations render it necessary that we should,

I. Demonstrate that all heads of families are bound, by natural and moral obligations, to worship God in and with their families.

1. An argument for the practice of family worship may be drawn from the light of nature and sound reason. All societies are under obligations jointly to honour their founders. This axiom is so much in accordance with the convictions and usages of mankind in general, that we presume none will think of disputing its truth. But God is the author and founder of families: "He setteth the solitary in families:" he has instituted them that they might glorify him, and show forth his praise. Therefore, that they may answer the end for which they were instituted, they should draw near to him, and jointly honour him with their devotions.—Masters of families are bound to use all reasonable and proper means to avoid family injuries and dangers: but family prayer is a special means for this purpose—therefore family prayer should be observed and practised for the sake of family safety and protection. By the light of nature the heathen mariner and his crew were instructed to make joint prayers to their gods to save them in a storm.* It appears to have been the master of the ship that called them to this duty; and shall a heathen master of a ship do more among his crew, by the light of nature, than a Christian master of a family will do among the members of his household by the clear light of the gospel? As men should provide food, clothing, and medicine, for the bo-

* Jonah i, 5.

dies of their children and servants, so they should use the means of saving their souls from wrath, and promoting their eternal well-being. Family prayer is a means well calculated to answer these ends, for it excites them to pray, and teaches them how to pray;—and so far as they live in the practice, and acquire the habits of praying, so far will they avoid the practice, and escape the habits of sinning.

The heathens believed in the obligation of family worship; for they had their *Lares* and *Penates*, or *household gods*, whom they worshipped in a special manner, and to whom they offered sacrifices for the protection and welfare of their families. Laban and Micah had their *Teraphim*, or *family gods*:* and the king of Babylon consulted his *Teraphim*.† It is true that these gods were vain and helpless; but these facts prove that the heathens believed in the obligation and importance of family devotion: and how many heathens will rise up in the judgment against many who are called Christians, and condemn them!

2. Another argument for family worship may be drawn from the mutual relations which subsist between the members of a family, their mutual dependance upon each other, and the relations they bear to God, and their dependance upon him. Every head of a family is a prophet, priest, and king, in his own house. He is a prophet, to teach and instruct his household; a priest, to intercede and pray for them; and a king, to protect and govern them, and especially to maintain God's worship and true religion in his family. All the members of the family are dependant upon God, and have joint errands to the throne of grace. They often sin together, and it is proper they should confess and mourn together. They need family blessings, and should seek them jointly. They are exposed to family dangers and temptations, and should unite to deprecate them. They receive many family mercies, which call for family thanksgivings. They are often employed in labour and business together, and should pray for success and prosperity together.

3. A third argument for family worship may be drawn from the Scriptures, and the example of the pious. We are commanded to "pray every where, lifting up holy hands, without wrath and doubting."‡ Now, if we must pray every where, then surely we must pray in our families. We are also enjoined to "pray always, with all prayer and supplication in the spirit:" and if we are to pray always, and with all prayer, then surely with family prayer. We are also commanded "to be instant in prayer, to watch unto prayer, to pray earnestly, to strive together in prayer, and to pray without ceasing."§ From these Scriptures it is plain that we are to pray with family and social prayer, as well as with secret and public prayer.

Besides Scripture precept we have Scripture example, which has the force of law. Abraham instructed his household, and commanded them to worship God;—and when Jehovah gave him information respecting his designs upon Sodom and Gomorrah, he assigned, as one reason for doing so, "that he knew him,—that he would command his children, and his household after him, that they should keep the way of the Lord,

* Gen. xxxi, 30; Judges xvii, 5. † Ezek. xxi, 21. ‡ 1 Tim. ii, 8. § Rom. xii, 12; 1 Pet. iv, 7; Jas. v, 16; Rom. xv, 30; 1 Thess. ii, 17.

to do justice and judgment;"* and wherever he sojourned, he built an altar, and with his family called upon the name of the Lord.†—Joshua said, "As for me and my house, we will serve the Lord:"‡ that is, we will jointly worship and adore God;—for service includes worship; and to serve God with our households, includes family worship. We are informed that David returned from the public worship of God to bless his household,§—which was certainly to unite in worship with them, and pray for God's blessing upon them. When the enemies of Daniel sought occasion against him, and obtained a decree for his destruction, "he went into his house; and his windows being open in his chamber towards Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime."‖ This was undoubtedly open family prayer;—for had it been secret prayer, it is presumed that it would have been performed in secret, and his enemies could not have found it out. Cornelius also practised family prayer;—for it is stated "that he feared God with all his house;"¶ which implies that he worshipped God with all his house; for the fear of God includes worship. Finally, our great pattern, the Lord Jesus, sung hymns and prayed with his family,—that is, his disciples;** and herein has set us an example of family worship which we should faithfully imitate; for his practice and example are recorded for our imitation.

(To be concluded in our next.)

For the Methodist Magazine.

RECOLLECTIONS SOME THIRTY YEARS SINCE.

A JUDGE AS HE SHOULD BE.——NO. II.

A trial and conviction for piracy and murder.

At the term of the circuit court of the United States, held at Newbern, North Carolina, by Judge Patterson, before mentioned, came on the trial of six mariners for piracy and murder off the coast of North Carolina. In detailing the circumstances of these horrid crimes, the *wisdom* of God was manifested in counteracting and defeating the cunning devices of Satan; his *justice*, in arresting and bringing to punishment human beings hardened in sin, and imbrued in their brothers' blood; his *mercy*, in plucking them from eternal destruction; and his *love*, in granting them repentance and remission of sins through the blood of Christ—as will be seen in the course of these Recollections.

In the spring of 1792, a ship, richly laden with indigo and rice, sailed from Charleston, South Carolina, bound to Bordeaux, in France. This ship was commanded by a French captain and mate, and the crew consisted of three Frenchmen, two Englishmen, one Irishman, one American, and one Manksman,—with a French lady and her son, passengers.

Shortly after passing Tybee bar, two French sailors, the two Englishmen, the Irishman, and the American, "entered into a horrid conspiracy" to murder the captain and mate, take the ship to some

* Gen. xviii, 19. † Gen. xii, 7, 8; xiii, 4, 18, &c. ‡ Jos. xxiv, 15. § 2 Sam. iv, 20. ‖ Dan. vi, 10. ¶ Acts x, 2. ** Matt. xxvi, 30; Mark xiv, 26; Luke ix, 18.

northern port in Europe, dispose of the ship and cargo, divide the proceeds, and make their escape.

On the third day from port, and when the ship was off Ocracock inlet, on the coast of North Carolina, the villains aforesaid carried into execution a part of their horrid plan. The captain's watch upon deck consisted of one Frenchman, the Irishman, the American, and the Manksman. When his watch was out he retired to his birth in the cabin, leaving the Irishman and the American lingering upon deck. When the mate called his watch, one Englishman was set at the helm, the other standing near the cabin door, a couple of iron bolts lying on the quarter-deck near at hand. The two Frenchmen stationed themselves at the bow, and an axe lay against the windlass. One of the Frenchmen, looking over the bow, exclaimed, "*Voyez! qu'el étrange poisson!*" (Look! what a strange fish!) This exclamation arrested the attention of the mate: he ran forward, and as he looked over the bow, one of the Frenchmen caught up the axe, and struck him on the back. The blow not being instantly mortal, the mate made a loud outcry, and grappled the ruffian: both the Frenchmen seized and threw him overboard. The outcry of the mate roused the captain: he sprung from his birth, and as he rushed upon deck, the Englishman stationed at the cabin door struck him upon the head with an iron bolt: both the Englishmen seized and threw him into the sea.

When these miscreants had thus despatched the captain and mate, they broke open their chests, plundered and divided their money, sold their watches and clothes at auction, divided the proceeds, and fell to drinking the captain's wine and brandy. After the hurry and bustle were over, and their hellish minds were somewhat quieted, they discovered for the first time that not one person on board could navigate the ship, and that, in destroying the captain and mate, they had rendered it impossible that their plan could succeed, and that they should escape the just retribution due to their crimes. An awful apprehension of death and destruction seized their bloody consciences; their hearts quaked within them; they were gnawed and torn by remorse; they felt a foretaste of hell. Finding themselves caught in an evil net, they began to look out for some way of escape.

While in this situation, the murderers suffered the ship to drive as the wind might carry her. A stupifying sense of guilt and danger overpowered them—they thought not of helm or sails.

A small schooner from Norfolk, on her voyage to the West Indies, hove in sight. The murderers were roused from their stupor, perceived their danger, got their money and plunder into the long boat, scuttled the ship under her lee quarter, and put off for Ocracock, leaving the ship and the remaining part of the crew to sink. Here again the scheme of Satan was set at naught; for, by an overruling Providence, the ship wore round, took a heel upon the other quarter, and left the scuttle above water, by which this valuable ship and four human beings were preserved from sinking into a watery grave.

The schooner, on her voyage as before mentioned, saw far to leeward a stately ship, which from her movements was known to be in distress,—bore down to, and boarded her, after the murderers had been off an hour. After the

facts were told to the captain of the schooner, he stopped the scuttle, secured the ship from sinking, and put his mate on board, directing him to shape his course for Norfolk, where the ship safely arrived,—took the Manksman on board the schooner, and put off under a press of sail in pursuit of the murderers.

Upon his arrival at Ocracock, he learned that a long boat with six men had passed two hours before, on their course to Edenton. The captain left his schooner at Shellcastle, under the care of captain Wallace, procured a whale boat and several volunteers, went in pursuit of the fugitives, overhauled, and took them prisoners beyond Croaton narrows, after an incessant chase of nearly forty hours. He then proceeded with his prisoners to Edenton, and put them into the custody of the law.

Natchez, August 16th, 1824.

The captain returned to Shellcastle, abandoned his voyage to the West Indies, and sailed back to Norfolk, when in the salvage of the ship he got richly and justly rewarded for his humanity, resolution, and love of justice.

The ruffians were removed to Newbern, examined and imprisoned, and at the ensuing term of the circuit court were put to the bar for trial. The trial was carefully conducted by the district attorney of the United States,—and judge Martin, now of the supreme court of Louisiana, was advocate for the Frenchmen. In the course of the trial, the court had to take one of the Englishmen for a witness, and the Irishman had so cunningly conducted his part of the conspiracy and murder, that he was acquitted. The two Frenchmen, one Englishman, and the American, were found *guilty*.

H. T.

CRUELTY TO ANIMALS.

By Dr. Chalmers.

Man is the direct agent of a wide and continual distress to the lower animals, and the question is, Can any method be devised for its alleviation? On this subject that Scriptural image is strikingly realized, "The whole inferior creation groaning and travailing together in pain," because of him. It signifies not to the substantive amount of the suffering, whether this be prompted by the hardness of his heart, or only permitted through the heedlessness of his mind. In either way it holds true, not only that the arch-devourer man stands pre-eminent over the fiercest children of the wilderness as an animal of prey, but that for his lordly and luxurious appetite, as well as for his service or merest curiosity and amusement, Nature must be ransacked throughout all her elements. Rather than forego the veriest gratifications of vanity, he will wring them from the anguish of wretched and ill-fated creatures; and whether for the indulgence of his barbaric sensuality, or barbaric splendour, can stalk paramount over the sufferings of that prostrate creation which has been placed beneath his feet. That beauteous domain whereof he has been constituted the terrestrial sovereign, gives out so many blissful and benignant aspects; and whether we look to its peaceful lakes, or its flowery landscapes, or its evening skies, or to all that soft attire which overspreads the hills and the valleys, lighted up by smiles of sweetest sunshine, and where animals disport themselves in all the exube-

rance of gayety,—this surely were a more befitting scene for the rule of clemency than for the iron rod of a murderous and remorseless tyrant. But the present is a mysterious world wherein we dwell. It still bears much upon its materialism of the impress of Paradise. But a breath from the air of pandemonium has gone over its living generations: and so "the fear of man, and the dread of man, is now upon every beast of the earth, and upon every fowl of the air,—upon all that moveth upon the earth, and upon all the fishes of the sea; into man's hands are they delivered: every moving thing that liveth is meat for him; yea, even as the green herbs, there have been given to him all things." Such is the extent of his jurisdiction, and with most full and wanton license has he revelled among its privileges. The whole earth labours and is in violence because of his cruelties; and from the amphitheatre of sentient nature there sounds in fancy's ear the bleat of one wide and universal suffering—a dreadful homage to the power of nature's constituted lord.

These sufferings are really felt. The beasts of the field are not so many automata without sensation, and just so constructed as to give forth all the natural signs and expressions of it. Nature hath not practised this universal deception upon our species. These poor animals just look, and tremble, and give forth the very indications of suffering that we do. Theirs is the distinct cry of pain. Theirs is the unequivocal physiognomy of pain. They put on the same aspect of terror on the demonstrations of a menaced blow. They exhibit the same distortions of agony after the infliction of it. The bruise, or the burn, or the fracture, or the deep incision, or the fierce encounter with one of equal or superior strength, just affects them similarly to ourselves. Their blood circulates as ours. They have pulsations in various parts of the body like ours. They sicken, and they grow feeble with age, and, finally, they die just as we do. They possess the same feelings; and what exposes them to like suffering from another quarter, they possess the same instincts with our own species. The lioness, robbed of her whelps, causes the wilderness to ring aloud with the proclamation of her wrongs; or the bird whose little household has been stolen, fills and saddens all the grove with melodies of deepest pathos. All this is palpable even to the general and unlearned eye; and when the physiologist lays open the recesses of their system by means of that scalpel, under whose operation they just shrink and are convulsed as any living subject of our own species, there stands forth to view the same sentient apparatus, and furnished with the same conductors for the transmission of feeling to every minutest pore upon the surface. Theirs is unmixed and unmitigated pain,—the agonies of martyrdom, without the alleviation of the hopes and the sentiments, whereof they are incapable. When they lay them down to die, their only fellowship is with suffering; for in the prison-house of their beset and bounded faculties, there can no relief be afforded by communion with other interests or other things. The attention does not lighten their distress as it does that of man, by carrying off his spirit from that existing pungency and pressure which might else be overwhelming. There is but room in their mysterious economy for one inmate; and that is the absorb-

ing sense of their own single and concentrated anguish: and so in that bed of torment whereon the wounded animal lingers and expires, there is an unexplored depth and intensity of suffering which the poor dumb animal itself cannot tell, and against which it can offer no remonstrance; an untold and unknown amount of wretchedness, of which no articulate voice gives utterance. But there is an eloquence in its silence; and the very shroud which disguises it only serves to aggravate its horrors. . . . .

To obtain the regards of man's heart in behalf of the lower animals, we should strive to draw the regards of his mind towards them. We should avail ourselves of the close alliance that obtains between the regards of his attention and those of his sympathy. For this purpose we should importunately ply him with the objects of suffering, and thus call up its respondent emotion of sympathy, that among the other objects which have hitherto engrossed his attention, and the other desires or emotions which have hitherto lorded it over the compassion of his nature, and overpowered it; this last may at length be restored to its legitimate play, and reinstated in all its legitimate pre-eminence over the other affections or appetites which belong to him. It affords a hopeful view of our cause, that so much can be done by the mere obtrusive presentation of the object to the notice of society. It is a comfort to know that in this benevolent warfare we have to make head, not so much against the cruelty of the public, as against the heedlessness of the public; that to hold forth a right view is the way to call forth a right sensibility; and that, to assail the seat of any emotion, our likeliest process is to make constant and conspicuous exhibition of the object which is fitted to awaken it. Our text, taken from the profoundest book of experimental wisdom in the world, keeps clear of every questionable or casuistical dogma; and rests the whole cause of the inferior animals on one moral element, which is in respect of principle; and on one practical method, which is, in respect of efficacy, unquestionable:—"A righteous man regardeth the life of his beast." Let a man be but righteous, in the general and obvious sense of the word, and let the regard of his attention be but directed to the case of the inferior animals, and then the regard of his sympathy will be awakened to the full extent at which it is either duteous or desirable. Still it may be asked, To what extent will the duty go? and our reply is, That we had rather push the duty forward than be called upon to define the extreme termination of it. Yet we do not hesitate to say that we foresee not aught so very extreme as the abolition of animal food; but we do foresee the indefinite abridgment of all that cruelty which subserves the gratifications of a base and selfish epicurism. We think that a Christian and humanized society will at length lift their prevalent voice for the least possible expense of suffering to all the victims of a necessary slaughter,—for a business of utmost horror being also a business of utmost despatch,—for the blow, in short, of an instant extermination, that not one moment might elapse between a state of pleasurable existence and a state of profound unconsciousness. Again, we do not foresee, but with the perfecting of the two sciences of anatomy and physiology, the abolition of animal experiments; but we do foresee

a gradual, and, at length, a complete abandonment of the experiments of illustration, which are at present a thousand fold more numerous than the experiments of humane discovery. As to the field sports, we, for the present, abstain from all prophecy, in regard either to their growing disuse, or to the conclusive extinction of them. We are quite sure, in the mean time, that casuistry upon this subject would be altogether powerless;—and nothing could be imagined more keenly or more energetically contemptuous than the impatient, the impetuous disdain wherewith the enamoured votaries of this gay adventure would listen to any demonstration of its unlawfulness. We shall therefore make no attempt to dogmatise them out of that fond and favourite amusement which they prosecute with all the intensity of a passion. It is not thus that the fascination will be dissipated; and therefore, for the present, we should be inclined to subject the lovers of the chase and the lovers of the prize-fight to the same treatment, even as there exists between them, we are afraid, the affinity of a certain common or kindred character. There is, we have often thought, a kind of professional cast, a family likeness, by which the devotees of game, and of all sorts of stirring or hazardous enterprise, admit of being recognised; the hue of a certain assimilating quality, although of various gradations, from the noted champions of the hunt to the noted champions of the ring or of the racing-course; a certain dash of moral outlawry, if I may use the expression, among all those children of high and heated adventure, that bespeaks them a distinct class in society,—a set of wild and wayward humourists, who have broken them loose from the dull regularities of life, and formed themselves into so many trusty and sworn brotherhoods, wholly given over to frolic, and excitement, and excess, in all their varieties. They compose a separate and outstanding public among themselves, nearly arrayed in the same picturesque habiliments,—bearing most distinctly upon their countenance the same air of recklessness and hardihood,—admiring the same feats of dexterity or danger,—indulging the same tastes, even to their very literature,—members of the same sporting society,—readers of the same sporting magazine, whose strange medley of anecdotes gives impressive exhibition of that one and pervading characteristic for which we are contending; anecdotes of the chase, and anecdotes of the high-breathed or bloody contest, and anecdotes of the gaming-table, and lastly, anecdotes of the highway. We do not just affirm a precise identity between all the specimens or species in this very peculiar department of moral history: but, to borrow a phrase from natural history, we affirm that there are transition processes, by which the one melts, and demoralizes, and graduates insensibly into the other.—What we have now to do with is the cruelty of their respective entertainments—a cruelty, however, upon which we could not assert, even of the very worst and most worthless among them, that they rejoice in pain, but that they are regardless of pain. It is not by the force of a mere ethical *dictum*, in itself perhaps unquestionable, that they will be restrained from their pursuits;—but when transformed by the operation of unquestionable principle, into righteous and regardful men, they will spontaneously

abandon them. Meanwhile, we try to help forward our cause by forcing upon general regard those sufferings which are now so unheeded and unthought of; and we look forward to its final triumph as one of those results that will historically ensue in the train of an awakened and a moralized society. . . .

Yet we are loath to quit our subject without one appeal more in behalf of those poor sufferers, who, unable to advocate their own cause, possess, on that very account, a more imperative claim on the exertions of him who now stands as their advocate before you. . . .

We count the enormity to lie mainly in the heedlessness of pain; but then we charge this foully and flagrantly enormous thing, not on the mere desperadoes and barbarians of our land, but on the men and the women of general, and even of cultivated and high-bred society. Instead of stating cruelty to be what it is not, and then confining the imputation of it to the outcast few, we hold it better, and practically far more important, to state what cruelty really is, and then fasten the imputation of it on the common-place and the companionable many. Those outcasts to whom you would restrict the condemnation are not at present within the reach of our voice: but you are; and it lies with you to confer a tenfold greater boon on the inferior creation, than if all barbarous sports and all bloody experiments were forthwith put an end to. It is at the bidding of your collective will to save those countless myriads who are brought to the regular and the daily slaughter, all the difference between a gradual and an instant death:—and there is a practice realized in every-day life, which you can put down,—a practice which strongly reminds us of a ruder age that has long gone by; when even beauteous and high-born ladies could partake in the dance, and the song, and the festive chivalry of barbaric castles, unmindful of all the piteous and the pining agony of dungeoned prisoners below. We charge a like unmindfulness on the present generation. We know not whether those wretched animals, whose still sentient frameworks are under process of ingenious manufacture for the epicurism or the splendour of your coming entertainment;—we know not whether they are now dying by inches in your own subterranean keeps, or, through the subdivided industry of our commercial age, are now suffering all the horrors of their protracted agony in the prison-house of some distant street where this dreadful trade is carried on. But truly it matters not to our argument, ye heedless sons and daughters of gayety! We speak not of the daily thousands who have to die that man may live;—but of those thousands who have to die more painfully, just that man may live more luxuriously. We speak to you of the art and the mystery of the killing trade, from which it would appear that not alone the delicacy of the food, but even its appearance, is, among the connoisseurs of a refined epicurism, the matter of skilful and scientific computation. There is a sequence, it would appear,—there is a sequence between an exquisite death, and an exquisite or a beautiful preparation of cookery; and just in the ordinary way that art avails herself of the other sequences of philosophy, the first term is made sure, that the second term might, according to the metaphysic order of causation, follow in its train: and hence we are given to

understand, hence the cold-blooded ingenuities of that previous and preparatory torture which oft is undergone, both that man might be feasted with a finer relish, and that the eyes of man might be feasted and regaled with a finer spectacle. The atrocities of a Majendie have been blazoned before the eye of a British public; but this is worse in the fearful extent and magnitude of the evil,—truly worse than a thousand Majendies. His is a cruel luxury, but it is the luxury of intellect. Yours is both a cruel and a sensual luxury;—and you have positively nought to plead for it but the most worthless and ignoble appetites of our nature.

But, secondly, and if possible to secure your kindness for our cause, let me, in the act of drawing these lengthened observations to a close, offer to your notice the bright and the beautiful side of it. I would bid you think of all that fond and pleasing imagery, which is associated even with the lower animals when they become the objects of a benevolent care, which at length ripens into a strong and cherished affection for them,—as when the worn-out hunter is permitted to graze, and be still the favourite of all the domestics, through the remainder of his life; or the old and shaggy house-dog that has now ceased to be serviceable, is nevertheless sure of its regular meals and a decent funeral; or when an adopted inmate of the household is claimed as property, or as the object of decided partiality by some one or other of the children; or, finally, when in the warmth and comfort of the evening fire one or more of these home animals take their part in the living group that is around it, and their very presence serves to complete the picture of a blissful and smiling family. Such relationships with the inferior creatures supply many of our finest associations of tenderness, and give even to the heart of man some of its simplest yet sweetest enjoyments. He even can find in these some compensation for the dread and the disquietude wherewith his bosom is agitated amid the fiery conflicts of infuriated men. When he retires from the stormy element of debate, and exchanges, for the vindictive glare, and the hideous discords of that outcry which he encounters among his fellows,—when these are exchanged for the honest welcome and the guileless regards of those creatures who gambol at his feet, he feels that even in the society of the brutes, in whose hearts there is neither care nor controversy, he can surround himself with a better atmosphere far than that in which he breathes among the companionships of his own species. Here he can rest himself from the fatigues of that moral tempest which has beat upon him so violently; and, in the play of kindliness with these poor irrationals, his spirit can forget for a while all the injustice and ferocity of their boasted lords.

But this is only saying that our subject is connected with the pleasures of sentiment; and therefore, in the third and last place, we have to offer it as our concluding observation that it is also connected with the principles of deepest sacredness. It may be thought by some that we have wasted the whole of this sabbath morn on what may be ranked among but the lesser moralities of human conduct: but there is one aspect in which it may be regarded as more profoundly and more peculiarly religious than any one virtue which

reciprocates, or is of mutual operation, among the fellows of the same species. It is a virtue which oversteps, as it were, the limits of a species, and which, in this instance, prompts a descending movement, on our part, of righteousness and mercy towards those who have an inferior place to ourselves in the scale of creation. The lesson of this day is not the circulation of benevolence within the limits of one species: it is the transmission of it from one species to another. The first is but the charity of a world—the second is the charity of a universe. Had there been no such charity, no descending current of love and of liberality from species to species, what, I ask, should have become of ourselves? Whence have we learned this attitude of lofty unconcern about the creatures who are beneath us?—Not from those ministering spirits who wait upon the heirs of salvation;—not from those angels who circle the throne of heaven, and make all its arches ring with joyful harmony, when but one sinner of this prostrate world turns his footsteps towards them;—not from that mighty and mysterious Visitant, who unrobed him of all his glories, and bowed down his head unto the sacrifice, and still, from the seat of his now exalted mediatorship, pours forth his intercessions and his calls in behalf of the race he died for;—finally, not from the eternal Father of all, in the pavilion of whose residence there is the golden treasury of all those bounties and beatitudes that roll over the face of nature, and from the footstool of whose empyreal throne there reaches a golden chain of providence to the very humblest of his family. He who hath given his angels charge concerning us, means that the tide of beneficence should pass from order to order through all the ranks of his magnificent creation; and we ask, is it with man that this goodly provision is to terminate; or shall he, with all his sensations of present blessedness, and all his visions of future glory let down upon him from above—shall he turn him selfishly and scornfully away from the rights of those creatures whom God hath placed in dependance under him? We know that the cause of poor and unfriended animals has many an obstacle to contend with in the difficulties or the delicacies of legislation: but we shall ever deny that it is a theme beneath the dignity of legislation; or that the nobles and the senators of our land stoop to a cause which is degrading, when, in the imitation of heaven's high clemency, they look benignly downward on these humble and helpless sufferers. Ere we can admit this, we must forget the whole economy of our blessed gospel; we must forget the legislations and the cares of the upper sanctuary in behalf of our fallen species; we must forget that the redemption of our world is suspended on an act of jurisprudence which angels desired to look into, and for effectuating which, the earth we tread upon was honoured by the footsteps, not of angel or of archangel, but of God manifest in the flesh. The distance upward between us and that mysterious Being, who let himself down from heaven's high concave upon our lowly platform, surpasses by infinity the distance downward between us and every thing that breathes: and he bowed himself thus far for the purpose of an example, as well as for the purpose of an expiation; that every Christian might extend his compassionate regards over the whole of sentient and suffering nature. The

high court of parliament is not degraded by its attentions and its cares in behalf of inferior creatures, else the sanctuary of heaven has been degraded by its councils in behalf of the world we occupy, and in the execution of which the Lord of heaven himself relinquished the highest seat of glory in the universe, and went forth to sojourn for a time on this outcast and accursed territory.

RELIGIOUS AND MISSIONARY INTELLIGENCE.

MISSIONARY SOCIETY OF THE M. E. CHURCH.

THE SEVENTH ANNIVERSARY OF THE MISSIONARY SOCIETY OF THE M. E. CHURCH

Was held in the church in John-street, on Monday evening, the 15th of May. At half past seven o'clock, the president (the Rev. Bishop M'Kendree) took the chair. The following was the order of the exercises :—

The choir sung the 479th hymn ;

Prayer by the Rev. Bishop Soule ;

Introductory address by the Rev. Bishop Hedding ;

Annual Report, embracing the treasurer's account, read by the Rev. Dr. Bangs.

After the reading of the report, the Rev. Samuel Luckey, of New-Haven, offered the following resolution, which was seconded by the Rev. Daniel De Vinne, of New-York :—

Resolved, That the Annual Report, just read, be accepted, and that the same be printed under the direction of the Board of Managers.

The Rev. Wilbur Fisk, of Wilbraham, Mass., offered the following resolution, which was seconded by the Rev. Thomas Mason :—

Resolved, That the thanks of this meeting are due to the auxiliary, branch, and juvenile societies, and to the other benefactors of the missionary institution.

The Rev. Samuel Merwin, of Philadelphia, offered the following resolution, which was seconded by the Rev. Bishop Soule :—

Resolved, That the introduction of the gospel among the aborigines of our country, through the instrumentality of missionaries, and its great success, particularly among the Wyandots, Cherokees, and Mohawks, demands our gratitude, and should stimulate us to renewed exertion.

A collection was then taken up ; and the Rev. Daniel De Vinne next introduced Master J. Freeman, as a delegate from the Juvenile Society. After a short and interesting address, in the name of the society he represented, he paid over forty dollars, being the amount received by the Juvenile Society.

On motion of the Rev. Dr. Bangs, seconded by Mr. F. Hall, the following resolution was passed :—

Resolved, That the thanks of this meeting be given to the brethren who have addressed the audience this evening ; and that each be requested to furnish a copy for publication with the report.

The doxology was sung, and the benediction was pronounced by the Rev. Freeborn Garrettson, of Rhinebeck.

The collection, including the forty dollars paid over by the Juvenile Society, amounted to one hundred and sixty dollars and twenty-five cents.

SEVENTH ANNUAL REPORT.

Among the numerous voices which are heard from different quarters for help, it is gratifying to learn that those of the poor and destitute, of the ignorant white man and the savage Indian, are not heard in vain :—and while the managers of this society would duly appreciate the labours of others in the various departments of charity which they fill, and heartily wish success to every evangelical effort to "spread the savour of His name," they trust that the claims of the society whose interests they are appointed to guard will be found equally imperious, and equally worthy of Christian patronage. It is indeed with no ordinary pleasure that they behold the field of labour continually enlarging, and that the "good seed of the kingdom" is scattered by a variety of husbandmen. Without, therefore, wishing to diminish aught from any of their co-workers in the multiplied efforts which are making to bring mankind to the "obedience of the faith," the managers once more present themselves before their constituents and friends, in a brief statement of the transactions of the society during the past year.

From the first organization of the society, the managers have been impressed with a conviction of its great utility ; and

they are happy to state that each succeeding year has only tended to strike the impression still the deeper, and, as a consequence, to produce the stronger excitements to renewed activity and diligence in the great and glorious cause. If objections have been made, some happy concurring circumstance has obviated them; if difficulties have arisen, they have been speedily surmounted; or if a lowering cloud has occasionally darkened the prospect, some favourable breeze has driven it away; and the parting rays from the Sun of righteousness have opened new prospects, and shed a fresh lustre on the evangelical horizon, at once animating and delightful. Of the truth of these remarks the following items of intelligence will furnish ample confirmation:—

1. When the society commenced its operations, most of the Indian tribes which inhabit the vast wildernesses which skirt the southern and western borders of these United States and territories were alike destitute of the knowledge of the true God and the arts of civilized life. It is true, the Moravians, the most indefatigable of all the missionaries among the American Indians, had laboured long, and with various success; and others had made some happy beginnings among a few tribes of these long-neglected children of the forest: but notwithstanding these attempts at their conversion, there yet remained a great majority of them involved in all the darkness of paganism, blended in some instances with the most degrading superstitions. The lights of a Brainerd and an Elliot had become nearly extinguished; and if here and there a glimmering taper was seen, it only made the surrounding "darkness the more visible." Among many of these a "great and effectual door has been opened;" and these barren deserts have become fruitful fields, in consequence of the labour of your missionaries, and of being watered with the fertilizing streams of this society. The Wyandots are still marching forward in the road of religion and civilization. The school for the instruction of native children now contains 65 scholars; and the reformation among the adults, so happily begun under the labours of Steward in 1815, is deepening, and extending its saving influence.—The number of church members is two hundred and fifty, and the converted chiefs are still labouring for the salvation of their brethren of the forest. To assist in elevating their minds to religious and moral subjects, a number of books were collected in this city, and forwarded to them. Whatever may be the future destiny of these people, whether destined by an inscrutable Providence to extinction, to an amalgamation among the whites, or to a progressive state of civil and religious improvement in their distinct and separate character,—to such a result as their conversion to God the Christian philanthropist cannot but look with delight and gratitude.

2. The mission among the Mohawks and Missisaugahs, in Upper Canada, promises a rich harvest as the reward of the society's munificence. The reformation among the latter especially,—the most degraded of all the tribes,—if we did not know the omnipotence of grace, would be truly astonishing. Of these it may be emphatically said that *they are new creatures*. The fire first kindled among the Mohawks has run along the banks of the Grand river, erossing the country to the river Thames; and has commenced its purifying flames among the Muncey Indians, the remnant of the Delaware and Chippewa tribes. Some of their hearts are already melted into tenderness, and are receiving the impressions of divine truth. A school for the education of native children is attached to this mission, which, though feeble in its commencement, promises much usefulness.—The number of native church members in this mission is estimated at one hundred and fifty.

3. The prospects among the Creeks are beginning to brighten. From the commencement of this mission, the missionaries, until quite recently, were not permitted to preach the gospel to the adult Indians. This opposition, however, has gradually weakened, and the last intelligence states that a sermon had been delivered to a number of the adults, with which they were so well pleased as to request that it might be repeated. These, together with the continuance and prosperity of the school, are encouraging symptoms, and give reason to hope for the ultimate success of the mission. The late disastrous events of a political nature have produced some unpleasant excitement; but, in the midst of these evils, the mission has sustained an unsullied character, and received the unqualified approbation of the officers of the general government, and other literary gentlemen who have visited that station. These incipient successes fully warrant a continuance of the mission, and call loudly on its friends for their prayers and support.

4. The Cherokee mission, embracing the upper, lower, and middle tribes of Cherokees, was begun in 1823, by establishing schools for the instruction of Indian youth, and by preaching the gospel

to the adults. The missionaries have been successful in both these departments; and from the last report from the mission there were two hundred and eighty-three members of the church. From these facts, and from the progress these tribes are making in their civil polity, agriculture, &c, we may confidently hope for their permanent establishment in gospel truth, and the consequent enjoyment of its blessings. Some of the converted chiefs of this nation are now assistants to the missionaries in preaching the gospel of the kingdom.

5. From the Choctaw mission the board has received no particular account, except that it has had to encounter unexpected difficulties, and that final success remains somewhat doubtful. It is, nevertheless, believed, from the experiments made among other tribes, that "a patient continuance in well-doing" will yet secure a triumph to the word of truth among these untoward people.

6. The Potawatomy mission had a small beginning in the spring of 1824. Little, however, was done, except taking some preliminary steps, until the ensuing autumn, when a small school was opened at fort Clark, on the Illinois river, consisting of six children. In the spring of 1825 the station was removed to the mouth of Fox river, where the school was enlarged to fourteen;—and it has been subsequently removed up the river thirteen miles farther, where they are building a schoolhouse, and where it is expected a permanent and successful mission will be established.

In addition to these aboriginal missions, the blessed effects of which are becoming yearly more and more visible, there are several missionaries employed with equal success in the poor and destitute parts of our white population. These are no less distinguished as answering the primary objects of the society than those among the natives of the forests. Though the itinerant ministry extends itself largely through the settlements, it has had, and still has, to contend with impediments in its progress, arising from the incompetency of the people in many places to afford to it even the necessaries of life. To supply this lack, to remove these impediments, was one of the original and primary objects of this society:—and the managers avail themselves of the present opportunity to declare their hearty approval of the measures pursued by the annual conferences and superintendents, in thus supplying the wants of the poor within our own borders; while they decidedly disapprove of making the funds of this society subserve the selfish purposes of any one who may seek his own ease and accommodation. Wherever there is missionary ground,—by which is understood any place where the gospel is not preached, or, being preached, the people are unable to support the preacher,—there is the missionary's field, and there this society wishes to extend its operations. A few such places are already in the occupancy of your missionaries, and the result of their labours has fully answered the expectation of the managers, and thus demonstrates the excellence of the theory by actual experiment, as the following information will amply show:—

1. The Highland mission, in the state of New-York. This was commenced last year, for the spiritual benefit of a people, most of whom had hitherto been neglected by Christians of all denominations.—The success in the awakening and conversion of souls has been far beyond expectation. Here the "tongue of the dumb" has been made to sing, and the "lame man to leap for joy." At the last love-feast held on the mission, thirty-six persons were admitted as members of the church;—and the gracious work among these long-neglected people is still going forward.—There have been received 134 members since the commencement of this mission.

2. The Hampshire mission, in the north-west part of the state of Massachusetts. A very gracious revival of religion has been begun here, under the zealous labours of the missionary;—and the last account states that the work is extending very considerably among the people.

3. At the last session of the Maine conference, a missionary was appointed to Piscatteques. From information recently received, though not so particular as could have been wished, there is some prospect of good resulting from the mission.

4. The mission in the newly settled townships, between the Missisepa and Ottawa rivers, in Upper Canada, embracing a thinly settled country, principally of emigrants from Scotland, has been attended with very promising success. The missionary writes that he has fourteen regular appointments, and that the people evince not only a willingness, but great eagerness, to hear the word of life, the "gospel of their salvation."

5. The New-Orleans mission, after struggling for a long time with a variety of difficulties, now presents a more flattering prospect. The labours of the missionary have not only been untiring, but also productive of the happiest results, both in the pulpit, in visiting the hospital,

and other scenes of distress. His example in this respect is well worthy the imitation of all who devote themselves to the welfare of souls. Some of the United States' troops stationed at this place have manifested seriousness of mind. A house of worship has also been erected, and consecrated to the service of Almighty God; and an increasing attention is given to the word and ordinances of Christ.

6. From the report of the South Carolina Conference Auxiliary Society, it appears that the Houston, Fayette, Tallahassee, and Early missions, including the poorer settlements in the state of Georgia, and a part of Florida, are all in a state of prosperity. There are several houses of worship, and seven hundred and fifty-five church members, included within the bounds of these missions. From this circumstance it is but a reasonable expectation that most of these places will soon be competent to their own support, independent of missionary funds.

7. The Mobile mission is becoming more and more important:—but in speaking of this mission the board has the mournful pleasure of recording the triumphant death of the former missionary—the Rev. Henry P. Cook. He fell a martyr to his work in the midst of his usefulness, being entirely devoted to the glorious work in which he was engaged:—but his mantle has fallen upon his successor, who is now building on the foundation his predecessor had laid, and in the name of the Lord is carrying forward the work. A society is formed, and they are making strenuous efforts, in which the liberality of the people has been commendably displayed, to complete their house of worship.

The whole number of missionaries now employed under the patronage of the society is twenty-one. Of these ten are stationed among the Indian tribes: one among the Mohawks and Missisaugahs, in Upper Canada; two at Upper Sandusky, among the Wyandots; three among the Cherokees; two at Asbury, among the Creeks; one among the Choctaws, and one among the Potawatomies: the others occupy places in the white settlements which could not be conveniently provided for in the regular way;—and our brethren in the South Carolina conference are directing their attention to the slave population of that part of our common country.

The managers regret that they are authorized to report the accession of only two auxiliary societies during the past year. The Maine Conference Auxiliary was formed at the last session of that conference. The Juvenile Auxiliary Society of New-York was formed in November last; and it is hoped the industry of these youths, who profess to be incited to this laudable undertaking by the example set them by their pious parents, will move others to the same work of faith and labour of love. To equalize as much as possible the expense incident to missionary efforts, the spirit of benevolence should not only be vigorous and steady, but diffused through all ranks of society, and throughout every branch of the church. Most of the annual conferences, with a spirit of liberality only equalled by the sacrifices they continually make by personal labour and privation, have formed themselves into auxiliary societies; and were each individual preacher to exert himself to form a branch society in his station and circuit, the supply would not only be more abundant, but likely to be much more permanent. Why should *some be burthened, and others eased?* If it be the duty of one Christian man to contribute towards sending the word of life to perishing men, it is the duty of every one under the like circumstances. By the junction of all these rivulets of mercy, such a mighty stream of benevolence might soon be formed as to sweep all ungodliness from the face of the earth. Who can be indifferent with such a prospect before him?

The managers, however, rejoice that there appears, on the whole, no relaxation of effort with those auxiliary and branch societies heretofore in existence; but they seem to evince the same zealous attachment to the cause of missions by which they have been distinguished from the beginning. To them all the managers would say, *The Lord make his face to shine upon you, and be gracious unto you;—the Lord lift up his countenance upon you, and give you peace.*

The whole amount of money received into the treasury since the last anniversary is $4,964 11. There have been paid during the same period the following sums:—

Wyandot mission	$1,775 00
Canada missions, including the Mohawk, Missisaugah, Muncey, Missisepa, and Ottawa stations*	— —
Asbury mission	854 00
Choctaw do.	300 00

* There is in the hands of the treasurer of the Canada Conference Auxiliary Society, (the Rev. William Case,) $639 84,—which was deposited with him to pay the drafts drawn on the treasurer of the parent society, amounting to $842 25; but as the treasurer has not received a particular account of the payments, he is unable to report them at this time.

Potawatomy mission	925	00
Highland do.	200	00
Hampshire do.	150	00
New-Orleans do.	375	00
Tallahassee do.	175	00
Houston do.	75	00
Fayette	200	00
Early do.	50	00
Mobile and Pensacola do.	72	31
Fort Defiance do.	100	00
Habersham do.	25	00
Printing, and other incidental expenses	234	38½
	$5,510	85½
Leaving a balance against the society for the amount received the present year.	$546	74½

One might suppose that the signal interpositions of divine providence and grace which have marked the progress of missionary enterprises were sufficient of themselves to silence every objection which either a heartless Christianity or a skeptical philosophy might invent against them;—and perhaps the objections originating from these sources merely scarcely deserve a serious and formal refutation. The human mind, especially while under the dominion of carnal desires and affections, is ever rich in expedients to evade the force of truth, and to elude the claims of justice and mercy. No greater evidence of this is to be found than the formidable opposition with which it attempts to array itself against every enterprise of benevolence, and especially against extending the influence of an experimental and practical Christianity. In the same proportion that an inordinate self-love predominates in the heart, will an opposition to an extended munificence for the public good exhibit itself. Hence how many schemes of benevolence fail of being executed, from an ungrounded fear that they would abridge self of some of its enjoyments! Such persons seem to forget the maxims which are sanctioned by the highest authority, *that he that watereth shall be watered*, and *that the liberal soul deviseth liberal things*.

There are others, however, whose scruples, though without proper foundation, are entitled to some respect. They seem to fear either that the means employed may have a dangerous tendency; or that the motives, though now good, may degenerate into a worldly ambition. The board would respect their fears, and honour their apprehensions. So far from treating them with contempt, they would, without being stopped in their course, because conscious of their integrity, make them means of guarding themselves against any infringement of the great laws of prudence and economy, or of making any inroads on the purest principles of Christianity. The board would inform all such, that they abhor the maxim equally with them which sanctions the use of any improper means to accomplish a laudable end; and they would lift up their voice, and cry aloud to all, *Sanctify the Lord God of hosts in your heart, and be ye always ready to give a Scriptural reason to every man that asketh you*, why you contribute, either by your money, your influence, your ministerial labours, or prayers, for the support of missions; and to let it be known and read of all men, that no unhallowed motive, no worldly policy, no object of political ambition, actuates you in this glorious career—this warfare against the world, the flesh, and Satan. No!—it is solely to emancipate the world from the most degrading of all slavery—the slavery of sin—that you engage in this enterprise.

To satisfy all such respecting the tendency of the means heretofore used, the board would point to the end already accomplished. Behold the savage man tamed by the transforming power of gospel truth, the white man reformed, the Indian youth instructed, the barren desert cultivated, the wigwam of the Indian, and the cabin of the white man, hitherto the abodes of ignorance, superstition, profaneness, and wretchedness, now the asylums of the distressed, in which the songs of redeeming love are heard from lips that before knew not to praise the Lord. To these experimental and practical results, let the doubting look, and believe. Then let them be asked whether this gracious work, so powerful and happy in its effects, shall cease to go forward for the want of their support. Shall these schoolhouses, in which the wild children of the desert have been educated,—these houses of worship, in which their fathers and mothers have been invited to worship the true God,—be demolished; and the fields which have been won by so much hard fighting, be left to the owls of the wilderness? Shall we thus open the mouths of blasphemers, and confirm the yet wavering in their skepticism, by enabling them in truth to say, *These men began to build, but they were not able to finish?*

Who will take on himself the tremendous responsibility to prevent the progress of gospel truth, by means of missionary labours, among those uninstructed, but immortal men of the forest? *It were better for him that a millstone were hung about*

his neck, and he drowned in the depths of the sea. Let him who dare assume this high responsibility, lift up his voice, and say to these poor savages, "You are unworthy of Christian charity. Though I profess a religion which breathes good will to man, I must tell you I have no good will for you. Though I believe in a Saviour, who is loving to every man, who died for all men, yet he has no love to you. Your souls are doomed to linger out a life of pagan barbarity, and then to descend to the regions where the fire is not quenched, and the worm dieth not." If you shrink from this responsibility, if this language chills your soul with horror, then know that you have not yet counted the cost of a determined opposition to missionary efforts.

But are not all souls equal? And if no one has strength enough to load himself with the tremendous weight of these immortal souls, where is the man who will dare to say to those of his own colour and country, "You shall not have the gospel preached to you, because you are poor, and therefore unable to contribute to its support?" Is it not one of the distinguishing marks of Messiah's kingdom, that its blessings are freely dispensed to the poor? And where shall we find a more expansive benevolence, or a more godlike munificence, than is exhibited by the society whose sole object is to send the bread of life to these poor? Were its objects to feed and pamper the depraved appetites of fallen man,—to elevate one class of men above their fellows by a partial and unequal distribution of its funds,—to maintain men in indolence, at the expense of the poor and needy,—the managers would be among the first to put a stop to its operations.—But no: it is emphatically to the *poor*, whether Indian or white man,—to "those who are ready to perish for lack of knowledge," that this society directs its attention,—reaching out its hand to the needy, offering a garment to the naked, a morsel of bread to the hungry, and a cup of water to him that is perishing with thirst. These are its objects, and these are to be accomplished only by a united and simultaneous co-operation of the Christian world.

It has, moreover, been whispered that this society ought not to exist, because its missionaries are paid their allowance,* while many of those who labour in the ordinary way are allowed to suffer in want and penury. While it is granted that there are persons equally deserving, because equally laborious and successful, who occasionally fall short of their allowance, it is denied that this forms any valid objection against the society. Let a system be adopted equally sure in its means to accomplish its end, as might easily be done by creating the same responsibilities, and the remedy will be supplied: but shall a system, evincing the wisdom of its organization by the facility and uniformity with which it accomplishes its purposes of benevolence, be abandoned because a less perfect one exists in another department of temporal economy? Must all be doomed to penury and want, because some are already reduced to that condition? If a few are supplied by the means hereby afforded, is not the aggregate amount of misery proportionably lessened? And as the streams of charity which flow into this reservoir of mercy do not drain the fountain from whence they issue, only prepare a proper channel, and the waters will be abundantly sufficient to satisfy the thirst of all.

On the whole, the managers think they may once more confidently appeal to an enlightened and Christian community for a continuance of that support which the sacredness and importance of the cause demand.

If any, however, still doubt, let him lift up his eye, and look abroad. Let him elevate himself to that moral summit to which Christianity is designed to raise its disciples, and then let him glance over Asia, Africa, Europe, and America. What will he behold? Though he may discern here and there a ray from the Sun of righteousness streaking the tops of the mountains, it does but reveal the moral darkness which spreads a melancholy gloom through all the plains below. He may indeed, amid this vast gloom, be now and then cheered with a sight of a few solitary labourers in those vast wilds, who are endeavouring to fell the trees of the forest, and to sow the good seed of the kingdom. To them all, to whatever name they may belong, he will say, "Be of good courage, for the Lord is with you." If he espies a few well-tilled fields, smiling with ripening fruits, they only remind him of the great work that is yet to be done before these heathen are given to Christ for an inheritance, and the uttermost parts of the earth for his possession.

It does not come within the province of this report to detail the operations of other societies which are in the pursuit of similar objects by similar means: but the managers can hardly avoid, on an occasion

* It should be recollected that the authorized allowance for a missionary is the same as the allowance for a circuit preacher. See 13th art. of the constitution.

like this, to pay a passing tribute of respect to their brethren, both in Europe and America, as coadjutors in the revival of this apostolic plan of spreading the gospel. Were the object of this society only to build up a sect, without any regard to the advancement of truth and righteousness,—instead of cultivating a spirit of brotherly affection, they would throw the gauntlet, and proclaim a crusade against all others, and attempt their own exaltation at their expense. So far, however, from being actuated by motives so disparaging to the Christian character, the managers console themselves with the consciousness that their sole design is to exalt the Redcemer of sinners, to be the humble instruments of diffusing his glory, and of extending the common interests of his kingdom among men. They therefore most cordially give the right hand of fellowship to every kindred institution which has given evidence of its desire and intention to accomplish the same grand design. The world is large enough, and alas! the moral desolation is sufficiently wide spread, to engage all hearts and all hands to cultivate its wilds, and to build up the waste places of Zion. Instead, therefore, of attempting to weaken the hands of any, they would say unto all who are thus labouring for God,—"The blessing of the Lord be upon you: we bless you in the name of the Lord;" and may he continue his blessing until "the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord."

TALLAHASSEE, HOLMES'S VALLEY, AND PEA RIVER MISSIONS.

Letter from the Rev. Josiah Evans to the corresponding secretary, dated Tallahassee, April 8, 1836.

It has been a few days more than one year since I first came to this country,—not long after which I informed you that the state of the church exhibited but a gloomy appearance in this district; and I am sorry that I cannot give a very favourable account of it at present, though I think it is somewhat more promising now than it was then. Our labours last year, though feeble, and attended with many inconveniences, were greatly blessed. At our late South Carolina conference this district was much enlarged by the addition of three more missions,—including Augustine, in Florida, and the country between that and Line creek, in Alabama; making a district of about four hundred and seventy miles in length, and one hundred and thirty in width, including upwards of sixty thousand square miles. In these bounds there are seven travelling preachers.

This country is thinly settled, and in some parts the population is so very thin that it is difficult to get at the people to form societies, or collect congregations; but the probability of an increase of population makes us labour in these scattered settlements with more encouragement than we otherwise should. Did the people of this country live on one fourth part of the country that they are now scattered over, which they might easily do, three preachers might do more than the whole of us now do, and with more ease. The principal part of the lands in this country still belong to government; and while this is the case our temporal as well as religious affairs will continue in a fluctuating state. The people do not consider themselves settled, and consequently do not feel that interest in erecting seminaries of learning and houses for divine worship that they otherwise would, were they the owners of the soil; but I hope this difficulty will not continue long. It has already been removed in the Tallahassee mission, and there our religious affairs have improved very much for the last six months. In the city of Tallahassee we have a very good church nearly completed, and a society of about twenty-five members.

The Pea river mission is but thinly populated; but part of it embraces a very fine country indeed, and no doubt will shortly become populous. The preacher of that mission informed me that he has now eleven preaching places, and expects to establish five or six more in the bounds of that mission.

In Holmes's valley mission the settlements are more compact; but these settlements are generally some distance from each other. Some neighbourhoods are 40 miles apart, and in a wet time it will be a very difficult route; but it is an important mission, inasmuch as the people of that country are generally destitute of preaching of any kind. The preacher of that mission informed me that he had preached to people there that told him they had not heard a sermon before in ten years.

The state of our religious affairs in St. Augustine is not very pleasing. That is a place of some consequence; but we labour under the inconvenience of having no house of worship belonging to us, and are not able to build one. There has something been collected for that purpose, but not

enough to justify us in commencing to build. The health of brother Manly is so delicate that he can but seldom preach: we have therefore thought it advisable for him to travel to the north, hoping it may be the means of restoring his health, and that he in the mean while may be able to make some collections towards erecting a church in this place.

Thus I have given you a superficial account of our missions in this district; and it is only superficial: were I to descend to particulars, it would exceed the limits of a common letter—were I to write of all our toils, difficulties, and conflicts, it would fill a small volume. Oh, the labours of a missionary! and yet, what a sweet labour it is!—What a delightful business to dispense the word of life to a hungry people! Methinks that even the angels are delighted to see it going on: yes, the inhabitants of heaven and earth are made glad by the labours of the faithful missionary. Most gladly will I therefore spend and be spent in this sacred cause.

JOSIAH EVANS.

REVIVAL OF RELIGION ON ROCKINGHAM CIRCUIT.

Letter from the Rev. William Monroe to the editors, dated March 3d, 1826.

In looking over the numbers of the Magazine, I observe many pleasing accounts of revivals of religion in different sections of our widely extended work; and I entertain no doubt but you take a pleasure in publishing any thing on that subject which may be calculated to advance the interests of the Redeemer's kingdom.—Under these impressions I am induced to forward you an account of the state of religion on this circuit, to be inserted in your highly useful periodical, if it shall be deemed worthy of a place.

When I was appointed to this circuit in 1824, I understood that its prospects, in a religious view, were rather gloomy; and I entered on my field of labour with trembling anxiety: but God was pleased to own the labours of myself and colleague; and through the course of the year we had a gracious move at almost all our appointments around the circuit: so that at the end of the year we had an increase of about one hundred members.

When I was reappointed in 1825, my mind was harassed with many fears, which succeeding events have proved to be groundless. Through the early part of the year we had many good meetings, and seasons of refreshing from the presence of the Lord, and a few conversions and additions to the church.

Our campmeeting was appointed to commence on Thursday, the 18th of August, at Taylor's springs, where campmeetings, in almost regular succession, for ten or twelve years, had been held;—and this was understood to be the last which was ever to be held on that ground.

For the first three days it was cloudy, and rained much of the time, yet the tents were well filled;—and although but little labour could be done at the stand, still, by unremitting exertions in the tents, much good was accomplished.

On sabbath the clouds dispersed, the congregation increased, and our prospects brightened. On Monday the sacrament of the Lord's supper was administered to several hundreds, who thus publicly obeyed the command of the Saviour, and renewed their covenant with him: but the best of the scene was still in reserve for the latter end of the feast. On Monday night the power of the Lord was displayed in a most glorious manner. The people were crying for mercy in the altar, in every part of the congregation, and in many of the tents; and before our exercise closed, it was estimated that at least forty professed to have experienced converting grace, while many old professors drank deeply from the stream which makes glad the city of God; and in the opinion of some who had attended every campmeeting held on the ground, it was the greatest night ever witnessed there.

On Tuesday morning we took our leave of each other, and bid a final adieu to that memorable place, where hundreds of precious souls had been awakened and converted to God. It was an affecting scene. Some went away weeping, under the burthen of their sins; but many triumphing in the God of their salvation, and rejoicing in glorious hope of soon meeting again in the general assembly and church of the First-born. One of our sisters, who was a member of the Spring creek class, was filled, on Monday night, "unutterably full of glory and of God." She carried home with her the sacred flame, which seemed in her neighbourhood like a firebrand thrown into the midst of combustible materials. There were besides in this society several burning and shining lights, who had been long praying for the prosperity of Zion.

Early in October gracious indications of a revival were perceived, and soon the rain of grace began to descend in precious and overwhelming showers. Our congre-

gations became greatly crowded; prayer-meetings were held almost every night, and they were generally made the happy means of "bringing sinners from darkness to light, and from the power of sin and Satan to God."

Since the commencement of this revival we have admitted on trial about one hundred persons at the Spring creek meeting-house, of almost all ages and ranks in society, of whom indeed a large proportion are of a standing and character to give respectability to any society. Many who were awakened, and some who were converted, we have reason to believe, through our ministry, have joined the Presbyterians;—and others who had obtained pardoning mercy, and were not ashamed to own it, and who were disposed to attach themselves to us, have been hindered by the opposition of their parents, or other connections.

It could hardly be expected that a work of this nature should be carried on without meeting with opposition; but we humbly trust that whatever of opposition it has met with will be overruled for good. How far human passions may mingle themselves in an apparent effort to make such seasons of mercy subserve sectarian enlargement, we presume not to say; but we have had the mortification to witness such an effort during the prevalence of this gracious revival, and have feared it might be construed into sectarian jealousy rather than Christian charity, and ultimately tend to impede the progress of the work, rather than to help it forward:—"but truth is mighty, and must prevail."

As is usual in revivals of this sort, while sinners have been brought to a clear Scriptural experience of divine grace, believers have been much quickened, and some have exulted in the possession of "perfect love." Oh, may they stand fast, and adorn their holy profession!

MOBILE MISSION.

Letter from the Rev. John R. Lambuth to the corresponding secretary of the Missionary Society, dated Mobile, Alabama, March 10, 1836.

In compliance with my duty as a missionary, I give some account of the prospects in this mission. I know no better way than to commence with a short account of what the prospects were on my arrival, and what they are now.

The superintendents of the Mississippi conference appointed me a missionary to Mobile, and as soon as it was practicable I made my way to this place, and was kindly received by the few members of our society that reside here. This is a city of considerable importance, rapidly improving, and promising very fair, in a few years, to be the greatest place of commerce in the western states, with the exception of New-Orleans. The population is now estimated at about five thousand; and notwithstanding the magnitude of the place and number of its inhabitants, there are but 2 churches, one Catholic and one Presbyterian. A Methodist church was commenced last year, under the direction of my predecessor, brother Cook, and the frame of it raised; but the serious affliction with which this city was visited about that time stopped the progress of the church: some of the workmen died, and brother Cook, upon whom the whole business devolved, was taken from his labours and privations, to receive a missionary's reward, by the great Head of the church. He fell in the field of battle,—but he fell with all the honours of a missionary. The distress was so great at this time, that business of almost every kind was laid aside;—and after the city was revisited by health, and the inhabitants returned to their habitations, to resume their daily avocations, the church remained untouched until my arrival. I found, upon examination, that the funds were by far too small to accomplish the object, or prepare the house for occupancy. I could not reconcile it to my feelings to stand still in this situation: I accordingly went to various persons, and solicited donations; and I had the happiness to find most of them willing to assist. Notwithstanding many of them are addicted to vice of various kinds, yet, as a general expression, I would say that they are the most liberal people that I have ever been acquainted with. In conjunction with a brother Wilson, who is a resident of this place, I engaged workmen, and have been carrying on the building for some weeks:—it is now so far advanced that I contemplate opening it the next sabbath. My time has been employed on the sabbath generally in the following manner: Between eight and nine in the morning, I preach to the sailors on board of a vessel, or on the wharf; at eleven, preach in the Presbyterian church, or hear a sermon delivered by the minister of that order; at half past three I preach to the coloured people, at the house of an old black man, and I believe much good has been done among them; at night I preach again in the Presbyterian church. The congrega-

tions are generally large and attentive, and sometimes there appears to be some feeling among the people; but it is too much like the early dew and morning cloud.—The cares of the world, and a desire for riches, often choke the good seed, and prevent it from taking deep root. I hope that the Lord may bless the efforts that are making here to save the people, and I live in expectation of better times. It is my desire and prayer that they may be saved.—Lord, send by whom thou wilt, but send speedily!

WYANDOT MISSION.

Extract of a letter from the Rev. J. B. Finley to the editors, dated Upper Sandusky, April 21, 1826.

God is still with us in a glorious manner. On Saturday and sabbath last our quarterly meeting was held. At this meeting God poured out his Holy Spirit powerfully. An old heathen, called Sci-own-top, was brought to the knowledge and love of Christ. His abjuration of heathenism, and humble confession of his sins, were attended with a singular blessing to himself and others. At the love-feast on sabbath evening many were smitten to the floor, and cried aloud for mercy, some of whom have since found peace in believing. Although Mr. Broocke endeavoured to dismiss the meeting, such was their fervency that it lasted all night. This was the first meeting held in our new meeting-house, and God owned it as his house by filling it with his awful and glorious presence. Thirteen joined the class as probationers. On Monday morning, while sister Hix was preparing breakfast for those who had lodged with the family, she suddenly broke the silence in praise to God for his goodness, and the gracious work went on all that day. Oh, the loving-kindness of our heavenly Father!

For the encouragement of your most useful and benevolent society, I give the following brief account of the progress and present state of the work of God among this people, taken from our church records. In January, 1821, the first class was formed. Since that time 292 have been received on trial, 250 of whom now remain on our class papers—16 have died, I trust in the Lord—and 26 have been expelled, dropped, and have moved away. The 250 now in the church are divided into ten classes, each having a leader of its own. There are four licensed exhorters, godly and zealous men, moving regularly in a circuit among their brethren, and are doing much good. They all manifest a disposition to improve in the arts of civilized life; and as religion increases among them, so do industry, cleanliness, and all the fruits of good living. There are on our school list the names of 65 children, most of whom are now regular attendants, are doing well, learning the English language, and other useful knowledge. Indeed, I have no doubt, if these people are not disturbed by factions, but are left to pursue the course they have begun, "the whole lump will be leavened." Their improvement in every respect is very great.

PROGRESS OF RELIGION IN NEW-HAVEN.

Letter from the Rev. Heman Bangs to the editors, dated New-Haven, April 28, 1826.

You will rejoice, no doubt, as well as all the real friends of Jesus, to hear that the Lord is still carrying on his great and glorious work of saving souls in this city. Ever since the Compo campmeeting it has been gradually spreading and marching forward. Several were under religious impressions before that meeting. Two had joined class; but there the flame broke out anew, and ran with much greater rapidity. More than a dozen found the Lord, and the old members of the church were much quickened, strengthened, and stirred up to seek for an increase of faith and love; their souls "caught new fire;" they thanked God, took courage, and went on praying, weeping, and crying to God for the outpouring of his Holy Spirit;—nor did they weep and pray in vain: the Lord Jehovah heard and answered. The little cloud continued to increase more and more. It was soon discovered that the Lord was in the camp of our Israel, by the increase of regular, attentive, and solemn hearers, both at the church and prayer-meetings. The word was not like water spilt upon the ground, but like oil poured forth—like a nail fastened in a sure place. Soon several began in earnest to inquire what they should do to be saved. They were pointed to the blood that makes the wounded whole. They were enabled to believe to the saving of their souls.—The work has been steadily going on from that time to this, and perhaps it has at no time been more promising than at present. The waters have not been as wide as they are in many revivals of religion; but they

appear to be deep, and flow on with a steady tide. Nearly seventy have been enabled to rejoice in God their Saviour. Several are now groaning for redemption in the precious blood of Jesus. Sixty-six have been received into society on probation. Several have removed, and the most of the others are endeavouring to run the race set before them with patience.

The work has been chiefly confined to the Methodist congregation. The Baptist minister informed me the other day that they had had some reviving showers, and several had professed faith in Christ. I could wish, and should rejoice, to see it spread like a mighty flame through the whole city. My cry is, "Thy kingdom come!"—that truth might prevail, light shine, and holiness triumph—error, darkness, and sin, be swept away: but we must wait for the going forth of his glorious power and grace, in the exercise of faith, prayer, patience, and diligence.

The revival has been, from the first commencement of it, of a very pleasing character—conviction for sin, strong and pungent, and a deliverance from its guilt and power into the glorious liberty of the children of God, full and clear. Most of the young disciples can refer to the time and place when and where God for Christ's sake forgave them all their sins;—and their plain, honest, and faithful testimonies have, under the influence of the Holy Spirit, melted down many a stubborn heart. We have had no wild fire, no extravagance, no strange hollowing, jumping, or screaming. Now and then we have heard a strong and bitter cry for mercy from heart-broken mourners, and a hearty shout of glory from those whom God had graciously delivered into the liberty of his dear son, with a responding amen from the people of God. I think I may say, with the utmost propriety, that the work is solid, rational, and Scriptural.

At first it was confined principally to the youth, from ten years of age to twenty-five;—(and an interesting sight indeed it is to see from thirty to forty blooming youth all happy in their God, who had turned their backs upon the vain and delusive pleasure of this world, and taken upon them the cross of the Lord Jesus—the most of them the children of pious parents, the children of many prayers and tears. Oh, let this encourage parents to pray for and instruct their children, and thus patiently wait for their conversion;) but of late several heads of families have become the happy subjects of the grace of life, and in two or three instances we have had the pleasure of seeing the man and his wife both start at the same time to seek the salvation of their souls. One or two cases are worth recording. One, a young married man, (son of one of our elder members in this city,) and his wife, attended one of our *general* classmeetings; (we have *general* classmeetings once a month, when all the classes come together;) and hearing those who fear the Lord speak their Christian experience, were both awakened, went home, and covenanted together to set out that night to seek the Lord, and had prayers before they went to rest—a very good way to seal the engagement they had made. About two weeks after that, they both came to the children's class, which I lead at my own house. After the meeting was closed they were in deep distress, unwilling to leave the place without a blessing. Several of the good brethren being present, they knelt down side and side; they wept—they prayed—they mourned—they struggled for life: we joined them at the throne of grace, and it was not long before their mourning was turned into joy. God spoke the life-giving word: within about fifteen minutes of each other, they both entered into the kingdom of God; and they remain happy witnesses of the power of Christ to save the sinner from his sins. Another man and his wife gave up business altogether, and for two days and two nights fasted, wept, and prayed before the Lord, until the strength of Israel came to their deliverance, and they are now running the race of faith with patience.

Our love-feast on Wednesday evening, April 12th, was truly an interesting and a soul-refreshing season. The people of God were much alive, and spoke with life and power. every heart seemed to melt before the divine presence. Several were present who had never before been in a love-feast: it was new to them, but the Lord reached their hearts. More than a dozen rose at the close of the meeting to desire the prayers of the Christians. One young lady, who had been for some time serious, was deeply affected, and at the close began to cry with all her might for the Saviour of sinners to come to her deliverance, and refused to be comforted, or to leave the place, until she should find him of whom Moses and the prophets did write. We joined her in prayer: God heard and answered, and gave her the desire of her heart; her night of gloom was turned into joyous day; she arose, and praised the God of mercy for his pardoning love, which he had so graciously shed abroad in her heart, and she is now going on with the rest of the happy company to mount Zion.

I feel that we have abundant cause to bless and praise the Lord for his goodness unto us. I received my appointment last spring reluctantly, and entered upon the duties of my charge with trembling. Being in a good degree sensible of the difficulties and importance of this station, I lifted up my heart to God, and endeavoured to put my whole trust and confidence in him; and since I have been here I have endeavoured to know nothing but Jesus Christ, and him crucified—to know no man after the flesh. From the first, I intended, by God's assistance, that my speech and my preaching should not be according to the wisdom of this world, but in demonstration of the Spirit and of power; "that the faith" of those that believe "should not stand in the wisdom of men, but in the power of God." I have endeavoured, according to the best of my ability to be perspicuous, pointed, and practical. The depravity of the human heart, and wickedness of life flowing from that depravity; the universal atonement; the grand provision made for the salvation of *all men* by that *atonement;* the necessity and efficiency of the Holy Spirit in the work of salvation; the absolute necessity of repentance; justification by *faith;* the *direct* witness of the Spirit, and *knowledge* of sins forgiven; sanctification, or holiness of heart and life; with a diligent use of all the means of grace and ordinances of the Lord's house, have been the subjects generally enlarged upon in the pulpit: but our class and prayer-meetings have been abundantly blessed of God to the good of precious souls.

The young disciples have experienced great benefit from being put immediately into class, and constantly attending on the means of grace. The cry of "Wait, wait! don't be in a hurry about joining," and a thousand such like things said by our enemies, have been proved to be needless and false alarms. How perfectly absurd to wait several weeks or months, to see whether the child will live or not, before they give it food and nourishment! Why not take good care of young converts, as well as young children?—introduce them immediately into the family of the faithful, as probationers?—feed them with the sincere milk of the word, that they may grow thereby? When they have once made up their minds to seek the Lord, they have counted the cost:—the covenant is then made between them and their God. Now why not give them all the help you can? Exhort them to use diligently all the means of grace, and so press forward towards the mark for the prize. I fear many who have been converted have gone back, for the want of proper attention and pastoral care. Our manner of admitting persons first into class as probationers is the best that I am acquainted with. This gives them a trial.

At present I may say, to the praise and glory of God, that the station is in a prosperous state, both as to temporals and spirituals; yet there is room for improvement. We have not half grace enough, and we beg your prayers for the prosperity of Zion's cause, in this part of the work.—You know the difficulties Methodism has to contend with in this country;—but I believe it to be God's work, and it must, it will prevail.

I have the honour of subscribing myself your unworthy but affectionate brother in the kingdom and patience of Jesus.

H. Bangs.

LOWER CHEROKEE MISSION.

Extract of a letter from the Rev. Ambrose F. Driskill, dated May 16, 1826.

Rev. and Dear Brethren,—Having passed a few months in the station to which I am appointed for the present Conference year, I deem it expedient to transmit to you, a concise narration of the state of the work within the bounds of this Mission.

When I arrived here on the 28th of November last, I found the classes committed to my care, in a prosperous state: and it is with pleasure, and I hope gratitude to God, that I can say since my arrival, the cause of the Redeemer has been advancing. Almost every meeting we have had has been attended with visible displays of the power of the Most High. Sinners who were impenitent, and in the broad way to destruction, have become penitent, sought for pardon, and felt, if I may judge from appearance, the virtue of atoning blood, while the children of God have been enabled to rejoice with joy inexpressible, and give glory to His name. The prospect of success is still good.

The first quarterly meeting for the current year at this station, was held on the 25th and 26th of February, at which we had a refreshing season. The Rev. Wm. M'Mahon, the superintendent of the Cherokee missions, presided on the occasion. The people manifested considerable solicitude for instruction; and the word spoken by the ambassadors of Christ, was evidently accompanied by the energy

of the Holy Ghost; for during the meeting the cries of the penitent, and shouts of the Christians were not unfrequently heard: but on Sunday evening particularly, the power of God seemed to rest on the congregation in an extraordinary manner. One professed to find peace with God through Christ at this meeting. Nine joined our church, and the ordinance of baptism was administered to eleven.

On the 13th and 14th of this instant, a two days' meeting was held in this Mission. The Rev. R. Neely, travelling missionary in this nation, having made the appointment, attended, with others. The congregations were large, attentive, and serious: and I doubt not that He who said to his apostles, "Go ye, therefore, and teach all nations,—and lo, I am with you alway even unto the end of the world," stood by his servants while they endeavoured to teach this people the will of God, and the way to heaven. A considerable number distinguished themselves as mourners by coming forward and prostrating themselves in the presence of the Almighty, as an evidence of their desire that the people of God should unite with them in sending their petitions to the Governor of the universe in their behalf, and seven were added to the church.

I will now take the liberty to give you a short account of the state of the school at this place. It is not altogether so large at present as I wish, owing to the impracticability of procuring boarding for many that desire to attend school; but I expect it will be enlarged shortly. The pupils progress rapidly in their different studies, which are spelling, reading, writing, arithmetic, and English grammar. Several of the students are members of our church, and profess to know God in the pardon of their sins.

I am yours in the bonds of the peaceful gospel of Christ,

ANDREW F. DRISKILL.

OBITUARY.

For the Methodist Magazine.

DEAR BRETHREN,—If you think the following account of the last illness and death of one of our friends, worthy a place in the Magazine, you will oblige many of the people of this charge, by inserting it.

WM. RYLAND.

Washington City, June 9th, 1826.

MRS. MARGARET CROSSFIELD was born about the year 1781, and for many years continued one of the gayest of the gay, and, until brought to experience affliction, had scarcely a thought of God. A few years ago she was awakened to a sense of her sinful state, under the preaching of the gospel. Such was the anguish of her mind that it affected her health and spirits. Two physicians were employed to attend her, but to little effect; they considering her indisposition altogether nervous, having no idea that it proceeded from a troubled spirit. She continued in this way for many months, weary and heavy-laden. One evening she returned from preaching, and retired to rest; but unable to sleep, she arose and went to prayer, and continued in this exercise nearly the whole of the night. Towards day these words of the hymn were presented to her mind, "Wrestling I will not let Thee go, till I Thy name and nature know." She made this determination her own, and no sooner was it formed, than the Lord spoke peace to her soul, shed abroad his love in her heart, and she rose and gave glory to God. From this period all things became new, and although she met with considerable opposition, she boldly confessed the Lord Jesus, and continued to confess him unto the end of life. Her diligence in the discharge of her religious duties was truly admirable: no weather prevented her attendance on the ordinances of God's house; we never saw her seat empty when she was able to fill it; and the class-book shows how highly she prized that important means of grace, and reproves those who are in the habit of neglecting it. To read and study the word of God, was the delight of her soul; and her whole life seems to have been a scene of devotion to God.

About eight months since she was afflicted with a cancer, which confined her for nearly six months. It was during this grievous affliction, that her patience and submission shone with extraordinary lustre; under the most excruciating agonies, her friends do not recollect ever to have heard a murmur escape her lips. For some considerable time, the thought of leaving her children pressed sorely upon her mind; but grace enabled her to resign them to God, and for weeks I never heard her mention them, except to request me to pray for them, and for their father. A

few days before her departure, she asked me, if there was any promise that she could claim for her offspring? I told her, the promises were to her and to her children; she said it was enough, appeared perfectly satisfied, and I do not remember that she ever mentioned them again. Two nights before her death, her pain became so violent, that she made an attempt to pull the bandage from her breast; her sister begged her to desist, which she immediately did, and, as she gazed on the cancer, addressed herself thus, "be still, and know that I am God;" then sung, "Who is like Jesus, Hallelujah, love and serve the Lord." The last time the physician visited her, she asked him if she was dying, and how long he thought she would live? He gave her to understand that she would soon be out of her pain. As I approached her bed she enquired of me: I told her a few hours would put an end to her sufferings; upon which she exclaimed, "Praise the Lord, O my soul, and all within me bless his holy name." A day before her death, as I approached her, she stretched forth her hand and began to sing, "I have chosen Jesus for my friend, He'll be my Saviour to the end." While singing, "Why should we start and fear to die," &c, she praised God that she was not afraid to die. She would often say, now if my Jesus would say, "it is enough, come up higher." Looking at her pale, and clay cold hand and fingers, she smiled and repeated, "Ah lovely appearance of death, what sight upon earth is so fair." The day before she died, a gentleman connected with the family, came to see her, to whom she extended her hand, and after exhorting him affectionately, observed, "Jesus can make a dying bed, feel soft as downy pillows are." The last time I saw our deceased friend, was on the 31st ult. about half an hour before her death, when she could scarcely speak so as to be understood, though perfectly in her senses. After giving her a few of the promises for her encouragement, I observed, that though she might not be able to speak, she could let us know the happy state of her mind, by raising her hand in token of triumph; immediately her hand was raised, and, at the same time her tongue uttered, Glory, Glory, Glory. We sung, "Children of the heavenly King," &c, and at the last verse to our astonishment, she joined with us, singing, "Lord, obediently we'll go," &c. I left her, and a few minutes after, her happy soul was released from wo, and doubtless, crowned with never-fading bliss. Blessed are the dead who die in the Lord.

DEATH OF THE REV. PHILIP BRUCE.

Extract of a letter from the Rev. Robt. Payne, dated Nashville, Ten., May 17, 1826.

DEAR BRETHREN,—I am just now informed by letter from my father, of the death of one who for a number of years has been one of the brightest ornaments and most useful ministers of our Church. *The Rev. Philip Bruce is dead.* He had, for some time past, been a superannuated member of the Virginia Conference, and had been an *itinerant* more than *forty years*. He died at the residence of his brother, Joel Bruce, in Giles county of this state. In the short notice given me of his death, it is briefly stated, that "he was perfectly resigned, and said, he never had such clear views in his life: for a whole night he could not sleep for joy; and the Lord was with him, and blessed him mightily." Thus died father Bruce: a better man, a brighter example of ministerial simplicity, purity, and devotedness to the cause of God, or a more evangelical and successful preacher, I have never seen, and expect never to see on earth.

Brother T. L. Douglass and myself, are requested to attend his funeral, and you will doubtless be furnished with a more enlarged obituary notice of our venerable father.

POETRY.

From the European Magazine.

THE ORPHAN BOY.

Alas! I am an orphan boy,
With nought on earth to cheer my heart—
No father's love, no mother's joy,
Nor kin nor kind to take my part.
My lodging is the cold, cold ground;
I eat the bread of charity;
And when the kiss of love goes round,
There is no kiss, alas! for me.

Yet once I had a father dear;
A mother, too, I wont to prize—
With ready hand to wipe the tear,
If chanced the transient tear to rise:
But cause of tears was rarely found,
For all my heart was youthful glee;
And when the kiss of love went round,
How sweet a kiss there was for me!

But ah! there came a war, they say:—
What is a war?—I cannot tell:—
The drums and fifes did sweetly play,
And loudly rang our village bell.
In truth, it was a pretty sound,
I thought; nor could I thence foresee,
That when the kiss of love went round,
There soon would be no kiss for me.

A scarlet coat my father took,
And sword as bright as bright could be;
And feathers that so gaily look,
All in a shining cap had he.
Then how my little heart did bound!
Alas! I thought it fine to see;
Nor dreamt that, when the kiss went round,
There soon would be no kiss for me.

At length the bell again did ring:—
There was a victory, they said:
'T was what my father said he'd bring—
But ah! it brought my father dead!

My mother shriek'd—her heart was wo;
She clasp'd me to her trembling knee:—
Oh God! that you may never know
How wild a kiss she gave to me!

But once again—but once again
These lips a mother's kisses felt:
That once again—that once again——
The tale a heart of stone would melt!
'T was when upon her deathbed laid,—
(Oh, gracious God! that sight to see!)—
"My child, my child," she feebly said,
And gave a parting kiss to me.

So now I am an orphan boy,
With nought below my heart to cheer:
No mother's love, no father's joy,
Nor kin nor kind to wipe the tear.
My lodging is the cold, cold ground;
I eat the bread of charity;
And when the kiss of love goes round,
There is, alas! no kiss for me.

NAAMAN'S PRIDE AND FOLLY.

By Bernard Barton.

"*Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? May I not wash in them, and be clean?*" 2 Kings v, 12.

Thus arrogant, and thus absurd,
Was he who then the prophet heard:
We blame his language;—are not we
As foolish and as proud as he?

A fountain is unseal'd to save
Of virtue passing Jordan's wave,
Beyond Bethesda's healing spring,
Though ruffled by an angel's wing.

There might we, in this gospel day,
Wash all our leprosy away,
Cleanse from our spirits every stain,
And more than child-like whiteness gain.

But faith is low, and pride is high:
We view that fount with doubting eye,
And choose, with proud and angry tone,
Abanas and Pharpars of our own.

Oh thou, whose love that fount unseal'd,
By which alone we can be heal'd,
Strengthen our faith, subdue our pride,
Nor let our leprosy abide.

As then by Jordan's hallow'd brim
The leper's followers strove with him,
Beside thy holier fountain now
Our spirits in subjection bow.

Teach us in simple faith to prove
The power of thy redeeming love;
That, like the Syrian, we may see,
And own there is no God like thee.

From the Philadelphia Recorder.

SINCE O'ER THY FOOTSTOOL.

Since o'er thy footstool here below
Such beauteous gems are strown,
Oh, what magnificence must glow,
My God, about thy throne!
So brilliant here these drops of light!
There the full ocean rolls how bright!

If night's blue curtain of the sky,
With thousand stars inwrought,—
Hung, like some royal canopy,
With glittering diamonds fraught,—
Be, Lord, thy temple's outer veil,
What glory round the shrine must dwell!

The dazzling sun, at noontide hour,
Forth from his flaming vase,
Flinging o'er earth the golden shower,
Till vale and mountain blaze,
But shows, oh Lord, one beam of thine:—
What, then, the day where thou dost shine!

Ah! how shall these dim eyes endure
That noon of living rays;
Or how my spirit, so impure,
Upon thy brightness gaze?
Anoint, oh Lord, anoint my sight,
And robe me for that world of light. X. X. X.

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DIVINITY.

THE CARNAL MIND: A SERMON.

BY THE REV. DR. THOS. F. SARGENT, OF PHILADELPHIA.

"Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be."—*Rom.* viii, 7.

Of the numerous errors, my brethren, which at the present period infest both our city and country, one of the most prolific and pernicious is that which denies the original and inherent depravity of the human heart. If we are not greatly mistaken, Arianism, Socinianism, and Deism, have all sprung from this source: for it may well be demanded, "If man is not a depraved and undone creature, what necessity of so wonderful a Restorer and Saviour as the Son of God? If he be not enslaved by sin, why is he redeemed by Jesus Christ? If he be not polluted, why must he be washed by the blood of the Lamb of God? If his soul be not disordered, what occasion is there for the heavenly Physician? If he be not helpless, why is the aid of the Holy Spirit procured for him? and why is he so pressingly invited to secure its benefits?—and if he be not born in sin, how can he need the new birth?" I say, if man is not the helpless and depraved creature he is represented to be, wherein do we discover the necessity of the atonement, and that this atonement should be by *Jehovah's fellow?* But only admit the doctrine of human depravity, in the extent to which the Scriptures carry it, and the consequent inability of man to restore himself to the divine favour by his own acts, or to procure it by any of his own doings, and then the importance, the fitness, and the force of that declaration, "Without the shedding of blood is no remission of sin," will not only be felt but hailed as one of the most consolatory truths in all the book of God—a truth this which stands pre-eminently in the whole of that gracious economy which God has put in operation for the recovery of mankind.

The words which I have selected as the foundation of the remarks I am about to make, appear especially to relate to this original principle of evil found in all mankind, without any exception. This hostile principle to the law is not produced by our violations of the law, though it may be strengthened by such violations; but is the cause of our transgressions of the law. In the sixth verse it is said, "To be carnally minded is death;"—that is, wherever this carnal mind is, there is spiritual death, and a tendency to eternal death: "But to be spiritually minded is life

and peace;" or, he who possesses this spiritual mind has the life and peace of God in his soul, and the prospect of eternal life in view.

The apostle gives the reason in the text for this deplorable state of death, and shows why life and peace, in the very nature of things, are not and cannot be connected with it: "For the carnal mind is enmity against God." Now, while it is enmity against God, life and peace cannot be derived from God,—for this carnal mind is opposed to the very source of life and peace, and is not a fit recipient of it.

For your better understanding of this subject, we shall divide it into two parts, and shall show,

I. The nature of the carnal mind, and

II. Point out its remedy.

1st. The nature of the carnal mind:—1. The apostle affirms of it in the text, "that it is enmity against God." An important question meets us here, at the very threshold of this subject, and that is, Why the carnal mind is enmity against God—a God of infinite goodness and holiness? and why this glorious Being should be selected as the object of its enmity? The answer to this question depends on affixing correct ideas to the terms "*carnal mind;*" for this mind is the seat of the enmity spoken of, or (this enmity) arises out of this carnal mind. By the carnal mind we understand a mind that is "*earthly, sensual,* and *devilish.*" It is *earthly,* as all its tendency and propensities are to the earth, and to earthly attachments and pursuits. There is no natural disposition in such a mind to "set its affections on things above."—It is *sensual,* as it leads to the gratification and indulgence of all the senses and bodily appetites; and neither desires nor relishes spiritual things. It is *devilish,* because it includes in itself a principle of pride and of hostility to God and his government.—These considerations show the reason why this mind is enmity against God. It is enmity because it is carnal, and of course unlike God and, averse to him;—and it is only because God is holy, just, and good, that this mind selects him as the object of its displeasure and hatred. The expression used in the text, in relation to this carnal mind, is a very strong one: it is "*enmity,*" enmity itself, without any mixture of goodness, and kind regard either to God or his law; for it "is enmity against God, and is not subject to his law." It would appear from this view of this carnal mind, then, that there is not only in it a destitution of all that is good, but really the presence of what is evil,—for surely this enmity of it is not a mere defect in its character, but includes the idea of a principle, active both in its nature and tendency.—The same idea is intended in the 21st verse of the 7th chapter: "I find then a law, that when I would do good, evil is present with me,"—an inward constraining power, flowing from corrupt

nature, and propelling the mind to evil. This text is not a mere insulated passage, nor is it peculiar to this portion of the word of God to consider the heart of man as the original seat of evil: many other Scriptures speak the same language, and furnish us with the same views: for instance—"An evil man, out of the evil treasure of his *heart*, bringeth forth that which is evil;"—"The sin of Judah is written with a pen of iron, and with the point of a diamond: it is graven upon the table of their *heart*;"—and again—"Oh Jerusalem, wash thine *heart* from wickedness, that thou mayst be saved: how long shall thy vain thoughts lodge within thee?"—"The *heart* is deceitful above all things, and desperately wicked: who can know it?" It appears to us both philosophical and Scriptural to believe that the heart or mind, and not the fleshy part of man, is the seat and stronghold of evil; and that, if there be any precedency in the operation of it, the heart, and not the flesh, claims it; and that, from this common centre, all the members of the body are saturated with the poison of sin. It is also in confirmation of this that the remedy of moral evil is addressed directly to the mind, and applied at once to the seat of all our maladies: for so soon as this fountain of bitter waters be healed, the streams will all be pure, the whole man will be changed.—2. This carnal mind is inherent in the very constitution of our nature, and is brought into the world with us. This sentiment is confirmed by the 9th article of our church, which says, "Original or birth sin is the corruption of the nature of every man that naturally is engendered of the offspring of Adam, whereby man is very far gone from original righteousness, and is of his own nature inclined to evil, and that continually." Deformed as the picture is that is here drawn, it does not exceed in the darkness of its shades the original portrait, as delineated by the inspired writers in general, from whom we shall now produce our authorities in proof of the position above laid down. Moses, who informs that God created man in his own image, and after his likeness, soon casts a shade on his original dignity by giving us a sad account of his fall. He represents him, after his defection from God, as a criminal under sentence of death,—a wretch filled with guilt and shame, and dreading the presence of his Creator,—and turned out of Paradise into a wilderness which bears the marks of desolation for his sake; and in consequence of this apostasy, he died, and all his posterity died in him. "For by one man sin entered into the world, and death by sin, so death passed upon all men, for that all have sinned." The sacred historian having informed us how the first man was corrupted, observes "that he begat a son in his own likeness,"—sinful and mortal, like himself. What less can this be supposed to mean than that he received by generation a nature stamped with Adam's sinful likeness, as directly opposed to the

primitive likeness of God in man? and as this corrupt nature was transmitted to one of his children, it is equally transmitted to all. From whence, my brethren, arose the violent and murderous disposition in Cain? Was it from example? Who had he seen commit murder? or was not he the first murderer? In all the wide creation of God, there had been no such act committed or known, as an example to him. He envied his brother, his envy kindled into wrath, and his wrath eventuated in murder—the murder of his brother! This act of fratricide was not to revenge an injury which had been done him, but to gratify a revengeful principle in his nature: but this temper was not peculiar to him, for it is afterwards declared, "The earth was filled with violence, and all flesh had corrupted its way; and God saw that the wickedness of man was great in the earth,"—so great, that every imagination of the thoughts of his *heart* was only evil continually, only evil, without any mixture of good, and continually, without any intermission of the evil. The awful fact of the inherent principle recognised in our text is most fully established by the confession of David: "Behold, I was shapen in iniquity, and in sin did my mother conceive me." Is it reasonable to suppose that David makes so solemn a transition from well-known sins, that were a heavy load upon his conscience, to what only had the name and appearance of sin in his original, or to any sins of his parents, (as some have supposed,) without any ground of reason? It is certainly a sinful inclination, engrafted into his very nature, and conveyed with it, which he here owns and deplores. The expressions fairly import this, and nothing short of it. I cannot conceive of language stronger than is here used to convey the idea of man's original corruption, and the medium through which it is derived: "*I was shapen in iniquity, I was conceived in sin.*" He says, "Behold" it, and well we may. The same thing is doubtless intended by the expressions of Paul: "For as by one man's disobedience many were made sinners." Does the inspired writer only mean that many were made liable to sin? This would be saying very little indeed, for even Adam in his pure state was liable to sin: but if the expressions be understood to mean that Adam by his transgression became sinful, and propagated his sinful nature together with his species, and that by this sinful nature we "*miss the mark*" of God's holy law, the sense is easy and natural. The same apostle, in his epistle to the Ephesians, affirms of himself and his brethren, "For we were all by nature the children of wrath, even as others." There is no reason to suppose that the proper sense of the term *nature* is here departed from, and all that is meant by it is the mere custom of sinning. The same expression is used in Gal. i, 8, Romans ii, 14, and thrice in the 11th chapter; but in none of these places does it signify by cus-

tom or practice, nor can it mean so here, as it would make the apostle guilty of gross tautology, their customary sinning having been expressed already in the former part of this verse. The words may be thus understood, most agreeable to their obvious sense, and to the context: "We are all by nature the children of wrath,"—as the present frame and constitution of all men coming into the world carry on them the marks of the divine desertion and resentment, and the absence of the image of God; and the natural tendency of this nature, and the conduct thence arising, is to bring on us the wrath of God. Of man in general it is said, "He is vain, and like a wild ass's colt:" that is, He is utterly averse to be under the rule and law of God, and furiously bent on his own will and ways. He proceeds from those who are morally unclean; and "Who can bring a clean thing out of an unclean?"—one that is fit to come into judgment with his Maker, and to pass his approbation? Not one: "For what is man that he should be clean, and he that is born of a woman that he should be righteous?" These Scripture authorities, we think, fully establish our position of man's inherent and derived pollution.—3. In addition to this Scripture testimony, is it not evident in fact that aversion to goodness, and violent propensities to vice, very early exist, and show themselves in all that are born into the world? Who does not see in others, and has not felt in himself from his tenderest age, before there was occasion offered for the influence of imitation and custom, a strong dislike to virtue, and an inclination of the mind to sin? And these things are learned without any teacher or prompter, and even against the best and most influential examples to the contrary; and after we are capable of moral actions, although a thousand examples may be furnished of what is good and holy, yet what is vile and unholy is universally preferred. Pride, stubbornness, self-will, the love of earthly things, revenge, hatred, wrath, are among the first of the evils that show themselves in our guilty race.

2dly. We remark of this evil principle in our nature, that it is *inveterate* and *deeply seated*. It is deeply engrafted in the human mind, and has taken a firm hold of the heart, and entwined itself around all the affections of the soul: all the faculties and powers of the mind bear evident marks of its ravages: the *will*, the *judgment*, and the *understanding*, have been subjected to its control; so "that the hearts of the sons of men are fully set in them to do evil." The truth of these remarks will appear more fully by a consideration of the conduct of mankind in general, and the ineffectual efforts of men to relieve themselves of this unholy nature, and the wonderful means that God has put in operation for the purpose of its eradication.

1. The *conduct* of mankind is in proof of the fact. On what

other principle can we account for their universal departure from God, and their rebellious conduct? "Man goeth astray as soon as he is born, speaking lies." To this we know of no exception, of all the millions that have come into the world. It were strange indeed, if man be born with a pure nature, without any taint of evil, and the only exciting cause to it be evil example, that not one shall have been found to have retained it to years of manhood, or to the end of his days. But no: the condition of man is such, that "God has concluded *all* in unbelief, that he might have mercy upon *all*." When God looked down on the earth, at a very early period, to "see if there were any that did good and sought after *him*," the result was, that "all had gone out of the way, and none did good—*no, not one*." What a picture is here! But is this condition of man peculiar to any one age of the world? Has it not happened in all ages, and to all individuals? and is it not what might be expected?—for it would be as reasonable to expect a mill-stone, contrary to the laws of gravity, to ascend into the air, as for man, with such a nature, to do good, and not evil. Aside from the operations of the Spirit of God, what means have we of rescuing our captive hearts? When we would do good, evil is present, and the things that we would, these we do not. But whence this complaint? Is it not from sin that dwelleth in us? But why should it be made, if we are competent to the task by our own natural powers. Let a man, naked and alone, make the effort, and he will find that all his resolutions and purposes will be borne down as the trees of the forest before the storm and the tempest. Even the wise men of the ancient heathen were convinced that they needed a power they did not possess to subdue their evil heart.

2. The ineffectual efforts of men to relieve themselves of their sin is additional evidence that their hearts are held in durance by the "*strong man armed*." Man seems to possess ability to accomplish every thing but this. See his achievements in science in general, and the accuracy with which he ascertains the laws of nature, and analyzes all her elements. Mark his improvements in the mechanic arts, and in agriculture, and notice the lofty flights of his reason in comprehending the revolutions of the heavenly bodies, and find, if you can, a stopping place to his researches and his attainments in all that relates to the comfort and wants of his body. But can he subdue his evil heart? Has he ever yet done it by education, or the restraints of his reason? Has he conquered his innate love of sin by all the voluntary sufferings he has inflicted on himself? or may he not "give his body to be burned," and not have charity? He may weary himself to find out expedients, as Job did, to make himself clean; but with him he will be reduced to the humiliating confession, "Though I wash myself with snow-water, and make my hands never so

clean, yet shalt thou plunge me in the ditch, and mine own clothes shall abhor me: for he is not a man as I am, that I should answer him, and we should come together in judgment." A fine illustration this of the unavailing endeavours of man to make himself acceptable unto a holy God, without direct reference to that *Days-man*, who only can lay his hand on them both. Paul could not only boast of his direct descent from Abraham, through the tribe of Benjamin, but also that he had conformed to all the rites of the Jewish ritual, and that he had observed all that rectitude in his conduct that comported with the righteousness of a Pharisee, and had lived in all good conscience before God: but did he derive a pure nature from his pious ancestors? or what, according to his own showing, did all this avail him? He esteemed it all *loss* for the excellency of the knowledge of Christ Jesus his Lord. This carnal principle of our nature, strong and deeply rooted within us, has been doubly fortified by a thousand aggravated sins—sins aggravated in proportion to the light that discovered and condemned them. These too must be parted with, and these may be cut off, and the man may present a fair exterior to the world, and think that he has conquered his heart: yet when the commandment comes home to him in its spirituality, the enmity of his nature will be aroused, as a lion by the swellings of Jordan; and he will utter the piteous groan of the enslaved captive: "Oh, wretched man that I am! who shall deliver me?"

3. But the powerful means instituted by God is proof of the deep degeneracy of our nature. What are these means? They are all comprehended in that important fact, that God "spared not his own Son, but delivered him up for us all, and with *him* has freely given us all things." Redemption, the gospel, and the operations of the Spirit, all flow from this great gift. But for this act of kindness, that astonished all heaven, and into the mysteries of which the angels desire to look, man had not been redeemed, the gospel had not been preached, and the Spirit had not convinced the world of sin, of righteousness, and of judgment. God, in infinite wisdom, adapted the means to the end—a great end, the recovery of the human race from their low estate, is proposed, and the means are suited to this design. Even a wise *man* would thus act. What skilful and well-instructed physician would apply a feeble and inert remedy to eradicate a leprosy that had descended through many generations from father to son? or rather, what physician would not apply a powerful remedy to remove a disease so inveterate and deeply seated? and who can suppose that God would have brought into operation the wonderful apparatus exhibited in human redemption, if any other means could have availed? There is no other principle on which we can reconcile the conduct of God, in the sacrifice of Jesus

Christ, either to justice or mercy. The death of Jesus Christ was designed to make reconciliation for transgression, and thus Christ is often represented as a sin-offering. It was intended also to act as a motive on the unyielding heart. Hence we are assured by St. John that "we love him because he first loved us,"—and by Paul, "that the love of Christ *constraineth* us; because we thus judge, that if one died for all, then were all dead; and he died for all, that they who live should not henceforth live unto themselves, but unto him who died for them, and rose again." The death of Jesus Christ procured for us also the mighty agency of the Holy Spirit—of the operations of which we shall speak hereafter. On the extent of the love of God, and the greatness of the sufferings of Jesus Christ for us, and in our stead, is founded the greatness of the motive, and the strength of the obligation, not to live unto ourselves, but unto him who died for us, and rose again. That the sufferings of Jesus Christ were for us, and in our stead, we have the highest authority: "Surely he hath borne *our griefs*, and carried *our sorrows:* he was wounded for *our transgressions;* he was bruised for *our iniquities;* the chastisement of *our peace* was upon him, and with his stripes *we* are healed: we all, like sheep, have gone astray, and turned every one to his own way, and the Lord hath laid on him the *iniquity of us all.*" How inveterate is sin, to require such a remedy! and how intensely must God have loved the world, not to have spared *his own Son!* and how vehement must have been the love of Jesus Christ, to submit to all this suffering and shame!—and yet "he bore the cross, despising the shame!" Of the excess of the agonizing sufferings of the Redeemer, we may have some faint idea from his expiring exclamation, "My God, my God, why hast thou forsaken me!"—but can never comprehend it. If this move not the heart, and excite not its gratitude to God, and its hatred to sin,—if this press not home upon us a sense of our obligation,—we are at a loss to suppose what would. A heart that does not feel and melt at such a catastrophe as this, must indeed be "*twice dead.*" It was the high sense the apostle entertained of this love, and the obligations thence arising, that induced him to say, "If any man love not the Lord Jesus Christ, let him be accursed;" and the Lord cometh to execute it. Ingratitude to God for this benefit is the summit of human wickedness.

> "His love is mighty to compel;
> His conquering love consent to feel;
> Yield to his love's resistless power,
> And fight against your God no more."

This love, however, should not be contemplated merely as a general act of kindness; but as an act that is special in its nature, and one that has reference to each individual, and one in

which each individual is interested: for if God loved the world as a whole, he loved each individual as part of that whole;—and thus, while we are told that "God so loved the world, that he gave his only-begotten Son, that *whosoever* believeth in him should not perish, but have everlasting life;" we are also assured that "Jesus Christ, by the grace of God, tasted death for *every* man." What short of this could make the motive of love to God universal and constraining? If the love of God, in the great atonement by Jesus Christ, has no special regard to me as an individual, in providing for my recovery, how can it act as a motive on me as an individual?—for if I have no pledge that Christ has thus loved me, I can never say, I love him *because* he first loved me. But this love affords the strongest motive to all, because it is for the benefit of all, and places all within reach of the provision of the covenant of grace; and hence the necessity and the duty devolving on every minister of the gospel to preach *repentance* to all, to urge *faith* on all, to invite all to happiness and heaven, and to make proclamation to all, by the *life* of *God*, "that he hath no pleasure in the death of him that dieth; but that he will have *all* men to be saved, and come unto the knowledge of the truth." Nothing short of this appears to have been sufficient, even in the estimation of God himself, to induce and enable rebels to relinquish their opposition to him; and nothing else could reach the depth of our corruption, and so atone for our iniquities that God might be just, and the justifier of them that believe in Christ Jesus.

(To be continued.)

BIOGRAPHY.

MEMOIR OF MRS. EUNICE WILLIAMS GOODSELL.

Messrs. N. Bangs and J. Emory—I send you the following memoir of the life and death of the companion of my youth, for insertion in the Magazine. B. Goodsell.

Eunice Williams Goodsell, my late consort, was born on the 4th of December, 1797, and at the early period of about 10 years of age, experienced the loss of her father. This afflictive stroke of Divine Providence scattered some of the children of the family among relatives, where they remained until the subject of this memoir arrived at the age of sixteen; at which time her mother, connecting herself again in life by marriage, called her little family home.

There was nothing in her general disposition or deportment at this time which exhibited any particular marks of seriousness more than was common to her age. Indeed, her attention was now altogether engrossed with the pleasures and fashions of youth, until she arrived at the age of nineteen; at which time a

campmeeting was held within the vicinity of her father's dwelling. This meeting she and the family attended, and it was here that her soul was awfully impressed with the weighty concerns of eternity. She now sought the Lord with many prayers and tears for several days, until she found the Saviour in her soul, and could say, "Now I know that my Redeemer liveth."

Soon after having experienced this gracious change, she proposed herself to the Methodist Episcopal Church as a candidate for membership; and being received, and enjoying the privileges of the gospel, she soon evinced to all the genuine change she had experienced, by her diligence in duty, and by her gradual growth in the knowledge of God.

From the time of her conversion to God until the age of 24, she remained single, and served the Lord with lowliness and fear. Steady and faithful to the duties of her profession, she turned not aside from the path of holiness, but sought with diligence and care the entire destruction of sin, until she obtained the witness that God had renewed her soul in his image.

At the age of 24, we were united in marriage. She entered upon this new relation to the church of God with diffidence and fear, often expressing a deep consciousness of her want of more grace to discharge as she should the duties now devolving upon her: but as she had been faithful in the duties of her former relation, when she entered upon this her soul was still fixed upon bearing the cross, and enduring hardness as a good soldier. She knew wherein her strength lay. Her closet was often visited, and the family altar was never neglected in my absence. Her little family, at the hours of the morning and evening sacrifice, were called around her, the Scriptures were read, and her prayers devoutly offered up to God for his blessing upon herself and them. Her soul also was delighted with the house of prayer, and with the ministry of the word, which she usually heard praying, and with many tears. Her prayers were simple, unadorned, and unaffected—the effusions of a heart sincere, and bearing the plainest marks of a soul speaking in the presence of God. Her life was an act of uniform devotion, her manners natural and easy, her mind an assemblage of worth, her house a place of neatness and order, and her heart the residence of "that meek and quiet spirit, which in the sight of God is of great price."

The last three years in which I was permitted to enjoy this precious loan, I had the charge of an extensive district, which necessarily engrossed nearly all my time, affording me but a few days in a month through the year to be with my family;—and although sometimes considerably enfeebled by hard labour, and my family in prospect of sickness, yet would she not consent for me to remain at home on her account, saying, "You must not disappoint the circuits. Go: I can do well enough alone."

But, after remaining faithful ten years from the time of her conversion to God, the hour arrived for her to be discharged from this vale of sorrow and tears, and to enter upon her everlasting reward.

Death began his ravages upon her feeble system by the epidemic of this year, known by the name of influenza. Its first symptoms appeared in an inflamed throat, exceedingly painful and dry, soon followed with a raging fever, and unusual distress.

The peculiar delicacy of her condition greatly increased my anxiety and fears; and every remedy that skill and experience could prescribe, was employed, but without success. On the afternoon of the second day of her illness, she was delivered of a daughter, (her third child,) who shared the disease and fate of the mother, expiring about an hour before her.

There was nothing appeared in her symptoms particularly favourable or unfavourable until the fourth day of her illness, when, being suddenly seized with chills, and those chills followed up with a raging fever, our fears were greatly excited; and although the skill and remedies of the physicians were employed diligently, if possible, to arrest the disease in its progress, yet all was baffled, and soon alarming symptoms of approaching dissolution appeared; and her friends, as well as myself, were compelled to turn their afflicted minds to contemplate the painful scene of separation.

As yet not any thing had been said to her respecting her state of mind, or the probability that her end was nigh; but no sooner was she pronounced dangerous than I began to inquire of her concerning her state of mind, and her prospects in view of eternity; and without hesitancy, though with a tongue faltering through weakness, she replied, "I have peace with God, and I have no doubt but he will accept me in the great day of judgment;" and added, "I want to talk with you much, but I cannot now." Shortly after, recovering a little strength, she said, "I have thought this some time that something was going to happen to the family. Sometimes I thought that one of the children would die, and sometimes I have thought I should myself. My husband," said she, "you have been a good and kind one to me. I thank you. You always strove to make me happy. I feel no anxiety about you in the world: I know you can take care of yourself. But I am going to leave three poor little defenceless daughters behind: I know not what will become of them. I cannot bear that our little children should be divided and given away." I said, "If the Lord lets me live, I will keep them together, and provide for them." "Yes," said she, "I know you will; but you cannot take care of them." I said, "Your mother shall have the charge of them." She then appeared satisfied about the children. Her soul now seemed to have no worldly encum-

brance but the clay of mortality. She then said to me, "Sing, 'And let this feeble body fail,'" &c. We sung together, for the last time on earth; and, after singing, she said, "Pray for me: I want to be wholly sanctified to God." I knelt down by her bed, and in the best manner I could, I called upon God to bless with full salvation my bosom friend: and oh! with what strength of desire and faith did she pray with me all the time! It seemed as if her soul would fly to the arms of her Redeemer.

When I arose from prayer she was praising and blessing God for his presence, and strongly petitioning for more grace, saying, "Wholly sanctify thy poor creature, not for any worthiness in *me*, but for thy name and mercy's sake." Her requests were granted. All that she had to do seemed to be, *ask* and *receive*, until her vessel was full, and her soul became anxious to be gone. She now continued praying and praising God, although her feeble frame was in a state of exquisite suffering. She seemed to desire a little ease, and changing her position in bed to obtain it, she said, "I believe there is no rest for me here." I said, "But there is rest in heaven." "Yes," said she, "bless the Lord! Lord, make me patient to suffer all thy will." Then, addressing me again, she said, "All I hold dear in the world I leave behind me. But you will get to heaven if you do your duty. My poor body suffers much; but the sufferings of the present time are not worthy to be compared with the glory that shall be revealed. The Lord is my shepherd—I shall not want. I am willing to suffer, and even to die, that I may reign with him." My sensibilities were much excited; observing which, she looked at me with earnestness, and putting her hand upon me, said, "You must not weep for me: weep for yourself and the children. I thought in health, if I should be called to part with my family, I should weep my life away: but it is strange! I have no tears to shed. The Lord has wiped all tears from my eyes."

Her mother, who resided at a considerable distance, just now arrived, in time to witness the triumphs of her dying child.—When her mother came into the room, she clasped her in her arms, and said, "Mother, I am glad to see you. I am happy. I am going to glory." The feelings of all were much overcome, and every heart was full of grief but her own; when, looking up, she said, "Mother, you have been a good and a kind mother to me. I am now going to heaven, and I leave behind me three poor little children, whom I now commit to your care. Never suffer them to go to bed at night, nor rise in the morning, without saying their prayers. Teach them that there is a God; teach them piety; teach them religion and goodness, that while they gain knowledge they may obtain grace."

Her eldest child, not being at home, at her request was now sent for, and being brought into the room, such was her triumph

that she was not moved in the least, but charged her little daughter to mind her father and grandmother, saying, "Lucy, I am going away, to leave you for ever."

She seemed to be waiting to go,—and with great composure she often examined her pulse to see how fast the current of life was ebbing. She said, "I shall soon be gone. I must improve the moments that remain." She began by addressing herself to her mother, saying, "Mother, I expect to meet you in heaven: Pa, too. Tell my sisters and brothers I expect to meet them in glory. Tell the rest of the family they have a heaven to gain, and a hell to shun."

After this she addressed an exhortation to every one present; and oh! with what words of fire and feeling did she exhort some of her unconverted acquaintances to seek religion and prepare for death. To a Mrs. K. she said, "I expect soon to meet you in glory." To a Mrs. H., "I shall stand on the other side of Jordan, and hail and welcome you there;" and to many others present she expressed the like confidence of shortly finding them safely arrived in the kingdom of glory,—adding, "I shall soon be with holy angels, with the great and good God, with the holy and blessed Redeemer!—Come, Lord Jesus! come quickly!—Glory! glory! glory!

The infant, after struggling a few hours, yielded to death, of which I informed the expiring mother; upon which, with a look indescribable, she said, "The Lord is dividing the family between you and himself:"—and when the child was brought into the room, she said, "Well, you are gone a little before me; but I will carry you on my arm to the grave."

We now perceived that the wheels of life must soon stand still;—and, such was her composure and triumph, the thought entered her mind, "Can it be real?"—and, turning to me, she said, "Have you faith that my enjoyments are genuine?" I said "Yes. I have no doubt: have you?" "No." She now, after embracing me, bid me farewell,—saying, "It is hard to part.—I wish I could take you along with me!" Death was now evidently fast approaching. Her distress seemed for a few moments beyond description dreadful, and some exclamations of it most appalling to her afflicted friends, she uttered,—upon which I asked, "Are you still clear?" "Yes, I am clear!"—and after the blood had ceased to circulate in the extremities, she lifted up her hands, and attentively looking at them a moment, said, "Little did I think in health that blue nails would look so beautiful on me!"

Her sight and hearing beginning to fail, she observed, "I cannot see the poor things of this world: but oh! what a light, what brilliancy do I behold!—more beautiful than any thing my eyes ever beheld!" She gave me the idea of a feast—the marriage of

the Lamb—and wished to know of me, and another present, if we did not see it. We now saw that the feeble taper of life was expiring: her breath became shorter and shorter, with occasional intermissions, and lifting up her hand twice in token of victory, without a struggle she fell asleep in Jesus, on the 16th March, 1826, aged 29 years, 3 months, and 12 days.

MISCELLANEOUS.

AN ESSAY ON THE OBLIGATION OF FAMILY WORSHIP:

By Jacob Moore.—(Concluded from page 257.)

It would be easy to multiply arguments to prove that masters of families are under obligations to worship God in and with their families; but we presume that those already advanced are sufficient to produce conviction in the minds of all who are free from the shackles of prejudice, and disposed to serve God in all the means of religion. However, lest some should be disposed to cavil, it is proper that we should,

II. Answer some of the principal objections which have been urged against family worship.

Obj. 1. "We pray in secret, and that is sufficient."

Ans. It is not sufficient, as has already been shown: one duty cannot supersede nor supply the place of another. Family prayer is your duty as well as secret prayer; and if you would prosper in your spiritual concerns, you must perform them both. Secret prayer would be your duty if you had no family; yea, if you had no faculty of speech. It would then be your duty to send out your soul to God in ardent longings and holy aspirations. Why has God blessed you with families, and the faculty of speech, but that you might be capable of glorifying him with your families? Has not the Lord Jesus taught us to pray together, and in conjunction, by saying, "Our Father, which art in heaven, give us this day our daily bread?" Have you any charity for your neighbour?—any love and pity for the souls of your children and servants?—and will you not take them along with you to the throne of grace? If you draw near to God in secret, and enjoy communion and fellowship with him there, will you not invite them to surround the family altar with you, and partake of the same heavenly blessings?

Obj. 2. "We have not gifts to pray before others."

Ans. The great Hearer of prayer does not look at gifts, as we do: he looks at the heart. If you draw near to him with a humble and broken spirit, and can utter but two or three words or broken sentences, he will accept of you, and answer your supplications. He delights in sincerity of heart rather than eloquent words and expressions. Therefore urge not your want of gifts, as an excuse for not praying in your families. If you have but one talent, use that, and it will increase. Do as well as you can, and God will help you to do better. You can say with the disciples, "Lord, teach us to pray." Say the Lord's prayer, if you can say no more.—

and if you do it in sincerity, more shall be given.

Use those helps to prayer which God has afforded. Make yourselves acquainted with the Scriptures; frequently read the Psalms, particularly the 25th, 86th, and 119th, where you will find a great variety of expressions and petitions proper to be used in prayer. Adopt these words, which the Holy Ghost teaches, for they are the most acceptable words. Study the ten commandments; consider their extent and meaning; and diligently mark the injunctions and prohibitions which they contain. Study also the Lord's prayer, and the import of the several petitions contained in it. This is a most comprehensive prayer, and every petition contains many others. Meditate upon the attributes and works of God. Consider especially the stupendous work of man's redemption—the covenant of grace, the glorious Mediator, his offices, sufferings, death, resurrection, ascension, and intercession, and you will not be barren nor unfruitful in suitable matter for prayer. Then endeavour to become acquainted with yourselves, your hearts, and lives. Consider your state and circumstances, and the state and condition of your families; the providence of God towards you; the vanity and inconstancy of all earthly things; the frailty of human nature; the brevity of life, and the certainty of death, judgment, heaven, and hell: and besides, if, when you pray, you would always keep in mind your sins, your miseries, your wants, and your mercies, they would afford you an inexhaustable fountain of matter for prayer: and if your minds be suitably impressed with these, you will seldom be at a loss for proper words and expressions. You have many sins, both of omission and commission, to confess and deplore; many miseries to complain of, and seek deliverance from; many wants, both temporal and spiritual, to seek to have supplied; and many mercies to return thanksgiving and praise to God for.

Obj. 3. "We have not confidence to pray before others."

Ans. Perhaps the time has been when you were not ashamed to swear, get drunk, break the sabbath, and serve the devil before your families;—and why should you be ashamed to serve God before them? This frivolous objection will be of no avail in the day of judgment: for Christ saith,—"Whosoever shall be ashamed of me and my word, of him shall the Son of man be ashamed when he shall come in his own glory, and in his Father's, and of the holy angels." None pretend to make such excuses in matters relating to the body. When you are sick, you can tell your case to the physician; and if you were drowning, you would call aloud for help: and when your families are ready to perish in their sins, will you not make known their case to God, and cry with the disciples, "Lord, save us, or else we perish?" Our necessities are pressing, and our expectations are great; and there is no reason why we should be ashamed to pray before others.—Everlasting life, and deliverance from hell, are worth seeking; and we should not be satisfied to do less for the salvation of our immortal souls than men do for the welfare of their poor dying bodies.

Obj. 4. "Our business and employments are so pressing and urgent, that we have no time for family worship."

Ans. The worship of God is the most important business in the

world, and ought to have the precedence of all other business.—"Seek first the kingdom of God and his righteousness," and then attend to your worldly concerns; "and all these things that ye have need of, shall be added." You had better want time for eating, for sleeping, or any other business or employment, than for the service and worship of God. He in his providence may soon cast greater hinderances in the way of your worldly business than family worship. He may send diseases and death into your families; and when they come, they will not be put off by urging that your business does not afford you time to be sick and die: and as you must be sick and die, whether you will or not, will you not find time to pray with your families, in order to prepare for sickness and death? Perhaps, if you were more diligent in your family devotions, you would have less sickness and fewer perplexities. Family prayer will not hinder your worldly pursuits, but will procure a blessing upon your labour and employments. All your success depends upon the blessing and providence of God: if he vouchsafe not his blessing, all your labour will be in vain. It has been remarked by men of observation, that those who are most diligent and uniform in the practice of their family devotions, are usually the most successful and prosperous in their worldly and secular affairs. In the name, then, of the great God, who is the founder and institutor of families,—the God of all the families of Israel, and the God of whom the whole family in heaven and earth is named; and in the name of Jesus Christ, in whom alone all the families of the earth can be blest, I beseech you to honour and acknowledge the Creator and Redeemer of the world in your families. Erect unto him a family altar, and dedicate your hearts to be temples of the Holy Ghost, and your houses to be temples for the worship of God.

III. We should consider the several parts of which family worship should consist, and the attitudes in which it should be performed.

1. The several parts of family devotion are reading and expounding the Scriptures, singing psalms and hymns of praise to God, and offering up vocal and audible prayer, consisting of adoration, confession, intercession, &c. As the Israelites were commanded to teach the words of the law to their children, when sitting in their houses, and on all occasions,* so Christian masters of families should teach their children the words of the gospel, by reading and explaining to them the Holy Scriptures.—Jesus Christ and his disciples, and many pious persons in different ages of the world, sung praises to God in their families; and all Christians should imitate their example: and as the light of nature and the voice of inspiration enforce upon us the obligation of family prayer, we should therefore draw near to God, in order to adore him for his goodness, to confess our sinfulness, and plead forgiveness for our transgressions.

2. The attitudes in which family worship should be performed. *Sitting* appears to be the most natural and becoming posture for reading in the family. Under some circumstances, however, it may be proper to stand. *Standing* appears to be the most natural and convenient attitude for singing; but we know not that there are any serious

* Deut. vi. 7.

objections to a sitting posture when circumstances require it. *Kneeling* we conceive to be not only the most natural and becoming attitude for prayer in the family, and prayer on all occasions, but we think it is also the most Scriptural. Indeed, we think that kneeling and prostration were the only attitudes in which God's ancient people presented themselves before him. It seems to have been Daniel's habitual practice to *kneel* upon his *knees* three times a day, in prayer before his God.* Ezra fell upon his *knees,* and spread his hands before the Lord God.† Stephen *kneeled down,* and cried with a loud voice, "Lord, lay not this sin to their charge."‡ It appears also to have been Paul's practice to *kneel down* when he prayed:§ and the Lord Jesus himself, when he had withdrawn from his disciples, *kneeled down,* and prayed.‖ It is true that these instances of kneeling, and many more to which we might refer, apply to the attitude of prayer in general; but so far as they prove kneeling to be the proper attitude for prayer in general, so far they prove it to be most proper for family prayer in particular. This point has already been ably and successfully treated;¶ we shall therefore not enlarge upon it: but it is proper that we should,

IV. Subjoin one or two additional motives for the diligent and uniform practice of family worship. We call them *additional,* because several of the considerations already advanced should operate as motives to influence us to discharge this great duty.

1. Family worship is the means of procuring family blessings. If you desire that God should build your houses, bless your substance, give you success in your business, and dwell in your families, then set up family worship: and if you do, you may expect family protection also; for while your families are lodged under the shadow of the Almighty, "you need not be afraid for the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday." The God of praying families neither slumbers nor sleeps; and he not only preserves them amidst the evils common to others, but sometimes makes a visible distinction between them and others. I recollect to have read of a little town in some part of Europe, consisting of about ninety houses, which was all destroyed by an earthquake, except the half of one house, where the master of it, with his family, were at that time on their knees at family prayer.

Family worship is a means of securing family provision:—your bread shall be given you, and your water shall be sure. God feeds the ravens when they cry to him; and how much more will he feed those families that cry to him, "Lord, give us this day our daily bread?" Family prayer imparts to heads of families a dignity and an authority which they could not maintain without it; and they acquire such obedience, respect, and reverence, as they could not gain by any other means. It is a little image of Christ and the church, to see a man going before his family to the mercy seat, and officiating as the family priest, in offering up on the family altar gifts and sacrifices of praise to God for his mercies, confessions for sins, and supplications for pardon. Such a pa-

* Dan. vi, 10. † Ezra ix, 5. ‡ Acts vii, 60. § Acts xx, 36; xxi, 5. Eph. iii, 14. ‖ Luke xxii, 41. ¶ See Methodist Mag. vol. viii, p. 331.

rent will be loved and reverenced, and such a master honoured and obeyed.

2. Family worship is a most important means of promoting religion, and the interests of nations and churches. If every man would begin with his own family, and reform and plant religion in it, what happy neighbourhoods, churches, and nations, should we have! The devil and sin cannot dwell contentedly where family devotion is kept up: therefore, if you would banish from your neighbourhood cursing, swearing, drunkenness, and sabbath breaking, begin with your own families, and revive the spirit and practice of piety there. Your example will be likely to influence your neighbours; it will excite your children and servants to pray in secret; and when they come to have families of their own, they will be likely to do as you have done;—and thus you will be the instruments of handing religion down to succeeding generations, and entailing blessings upon them, according to the promise of God. If family worship were established and practised in all the families of those who bear the Christian title, vice and immorality would soon hide their gloomy faces, the interests of vital piety would be continually on the advance, and the people would flock to the standard of the cross as doves to their windows, until the dominion of the gospel should extend from sea to sea, and from the rivers to the ends of the earth. Religion, peace, and prosperity, would prevail throughout the five zones of the world: the knowledge of God would fill the whole earth, as the waters cover the sea; and the Redeemer would come down to tabernacle among men.

Moreover, the blessings of family worship will not be circumscribed by the short duration of the present world: they shall extend to the permanent and durable ages of eternity. Then those families who have repented together, prayed together, suffered together, and served God together in this world, shall be glorified together in heaven. Their worship shall be perpetual and without intermission, consisting, not of repentance, prayer, &c, but of praises and adorations to God. Heads of families who sustained and fulfilled the offices of governors, protectors, and intercessors in their families here, shall be crowned with their families above, and be constituted kings and priests to God for ever. Then all the praying families of the earth, in conjunction with the angels, shall constitute but one great family, in which God shall be the Father and Head, Jesus Christ the elder brother, saints the children and heirs, and angels the servants. This heavenly family shall never be invaded by sickness, nor dissolved by death, but shall subsist under the influence of the most endearing relations, and amidst the most inconceivable harmony and blessedness for ever. Amen.

For the Methodist Magazine.

RECOLLECTIONS SOME THIRTY YEARS SINCE.

A JUDGE AS HE SHOULD BE.——NO. III.

Reflections.—How strong, how permanent are the impressions of early youth! When desire is felt for the first time—when the feelings of the young heart are arrested by love, friendship, veneration, majesty, characters are written there never to be effaced while the pulse

of life shall beat. Objects and circumstances in the walks of age may fade from the memory, or be passed unheeded, whilst the gay, the vivid, the solemn scenes of early life remain unchanged.

What are the honours of this world? Like the acclamations of a rabble they shout hosanna! and straightway crucify. What are the riches of this world? A heap of shining dross, that moulders and vanishes in the using. What are the pleasures of this world? Counterfeit delights—a thrill of ecstacy felt for a moment—'tis gone, and leaves an aching void.

Men are bound by natural obligation to perform duties, rather than enjoy pleasures. All are required *to do good*, the neglect or omission of which, if it does not destroy, will very much diminish the happiness that might otherwise be enjoyed. 'To whom much is given, much is required,' is the dictum of eternal truth; and the higher the station, and greater the number of talents bestowed, the greater and more honourable the reward upon the faithful improvement thereof, and more fearful and deeper the condemnation of the faithless and slothful.

It is the duty of every man to contribute his mite to assist in suppressing vice and immorality, breaking up the foundations of sin, and bringing the empire of Satan to an end. It is the duty of all men "to be workers together with God" in establishing truth and righteousness upon imperishable foundations, and bringing about that happy time when wickedness and profanity shall be hooted from society, and all become the meek and humble followers of the Redeemer.

The judges of our courts of law have much power to do good. Enlightened by science, stationed in dignity and honour, and armed with authority, they have power to bestow a just recompense of reward upon all, encouraging and assisting the righteous, and terrifying and punishing the wicked. If they would act the character of *Christian judges*, they would suffer no opportunity to slip in persuading, admonishing, and reproving criminals brought before them, "to cease to do evil, and learn to do well"—to turn from their sinful ways by sincere repentance, that God might have mercy upon them before his mercy should be clean gone for ever. In being instruments in the hands of a merciful and gracious God, of saving one outcast from perdition, how great the happiness, and how brilliant the crown, the JUDGE of all the earth will bestow as the reward of their faith and love! Every good man will devoutly pray that such may be the judges of the American bench!

Narrative continued.—On the day succeeding the trial and conviction of the mariners before mentioned, Judge Patterson had the prisoners brought to the bar, to receive the sentence of the law. The court-house was crowded with spectators. The writer of these recollections was present, and so seated as to have a full view of the assembly. The countenance of the judge, at all times serious, was upon this occasion solemn. He directed the marshal to make proclamation to the crowded assembly "to keep silence while judgment of death was passing upon the prisoners at the bar, under pain of instant imprisonment." There was indeed no necessity for such order, for such was the solemn and almost unearthly voice of the judge, that the people became as statues—the stillness of the grave was there—the people scarcely seemed to breathe. Judgment of death was passed upon the prisoners in the usual solemn form.

After a pause of a few minutes, the judge addressed himself to the prisoners, and observed, that after having pronounced the sentence of the law upon them for their crimes, the duties of the court were concluded. But when he saw before him four of his fellow men whose days were numbered—who had to expiate the broken law by an ignominious death—who were swiftly hastening to the bar of Eternal Justice—and dying unprepared must die for ever—he felt and knew it to be his duty to warn them in the bowels of Christian mercy, to prepare for that dread eternity to which in a few days they must go. The judge then proceeded to show the terrific and damning nature of sin, how it destroys soul and body—lays waste the fairest prospects of life—makes war against the happiness of man—defaces the moral image of God—and sinks the miserable sinner deeper and deeper into guilt, until there was no remedy. He then described, with awful sublimity, the justice of God—how his anger burns after impenitent sinners to the lowest hell—that their unrepented sins, like so many millstones, would sink their wretched souls into remediless horror and despair.

While the Judge in the language of eternity was thus describing sin and its dreadful consequences, the prisoners trembled exceedingly, the people felt and looked as if the fury of Divine Justice was ready to burst upon them in an overwhelming flood.

The judge spoke of Christ crucified for sinners—how he left the bosom of his Father—came into this world, and assumed the form of man; magnified the law of God, and made it honourable; lived a life of obedience to its divine precepts; shed his blood and gave up his life, that sinners might live for ever; arose from the dead as the first fruits of his everlasting gospel, and ascended into heaven to prepare a place for his followers. He spoke to the prisoners of a present salvation, *now to be sought and found*, to morrow might be too late for ever. The judge then concluded in a strain of impassioned and persuasive eloquence (not here to be imitated) to exhort the prisoners to fly to the arms of mercy; that the avenger of blood was in pursuit, and ready to seize and plunge them into irretrievable ruin; he pointed to the cross of Christ, and intreated them by the mercy of God to believe in him and they should be saved.

Tears streamed from the eyes of the judge; the prisoners were melted down; there was not a dry eye in the assembly.

The judge closed this solemn scene with prayer, that God in Christ would convert and prepare the prisoners for death, and that like the dying believing thief upon the cross, they should be with him in paradise!

May God of his infinite mercy give us more such judges!

Natchez, August 23, 1824. H. T.

AN ACCOUNT OF WILLIAM TYNDALE,

And his Biblical labours,

Extracted from the History of the Reformation of the Church of England, by the Rev. Henry Soames, Rector of Shelby, in Essex, England.

"WILLIAM TYNDALE was born on the borders of Wales, and studied in both the English Universities. Before he left the precincts of these learned societies, he became much addicted to biblical

researches, and he had laboured with some success to introduce a similar taste among his fellow students. On his removal from college, he became tutor in a gentleman's family; in which situation he disgusted some of the dignified Clergymen who visited at his patron's house, by his commendations of Luther and Erasmus, and by his alacrity in defending the arguments of these celebrated men. As Tyndale had begun to print as well as argue on this side of the question, he found, after a short time, that he must leave his situation, unless he would make up his mind to face a prosecution for heresy. Being desirous of not incurring this danger unnecessarily, he withdrew from the country, in the hope that his learning would obtain for him a situation in the family of Tunstall, then Bishop of London, a personage justly famed for his accomplishments and liberality. However, when Tyndale arrived in the metropolis, he found that the Prelate, upon whom he had calculated as a new patron, had already so many dependants that he could not find room for another. Fortunately this disappointment was more than compensated to the destitute scholar, by the liberality of Henry Monmouth, an opulent merchant and alderman of London. Monmouth had imbibed the doctrine of Luther, and he generously assigned to Tyndale a pension of ten pounds per annum, for the purpose of enabling him to reside on the continent, and there to pursue his labours for the benefit of England. Being thus provided with a decent maintenance, the pious Englishman first proceeded to Saxony, where he had the satisfaction of conversing with Luther. He afterwards took up his abode at Antwerp, and in that great commercial city, he occupied himself in translating the New Testament. Of this important work 1500 copies were printed at Antwerp, anonymously, in the year 1526. The volume was no sooner published than it found its way into England, where it occasioned no little disgust and uneasiness among the Clergy. It, however, soon became manifest that the circulation of the work could not be wholly prevented; since the commercial intercourse between England and the Netherlands afforded innumerable facilities for its importation, and the people were not easily convinced that God's revealed word was unsuited for the reading of his rational creatures. Under these difficulties, Bishop Tunstall thought that the best way to prevent the obnoxious books from finding an entrance into all parts of the land, would be by destroying every copy of the work that should fall in his way.

"An opportunity of effecting this destruction upon a large scale presented itself to him on one of his diplomatic journeys abroad, in the year 1529. The prelate, being at Antwerp, sent for Austin Packington, an English merchant there, who was a secret favourer of Tyndale. In the course of conversation, Packington was sounded by the Bishop as to the best means of procuring all the copies of the New Testament which remained unsold. Nothing could be more desirable to the meritorious translator than to turn his books into money immediately, since he was very much straitened in his circumstances, and wholly unable to print a corrected edition of his work, while the former impression continued upon his hands. The English merchant, being well

aware of Tyndale's condition and intentions, readily entered into Tunstall's scheme, and said that he could easily procure all the unsold Testaments, if his Lordship would find the money wherewith to pay for them. The Bishop, delighted to hear this, replied in the following words: 'Gentle master Packington, do your diligence and get the books. I will pay you for them with all my heart. They are erroneous and naughty: therefore, I surely intend to destroy them all, by having them burnt at Paul's Cross.' After hearing this, the trader took his leave. He then made the best of his way to Tyndale, whom he thus addressed: 'William, I know thou art a poor man, and hast a heap of New Testaments and books by thee, for the which thou hast both endangered thy friends and beggared thyself. However, I have now gotten thee a merchant, who, with ready money, shall despatch thee of all that thou hast, if thou thinkest it so profitable for thyself.' 'Pray,' said Tyndale, 'who is the merchant?' 'The Bishop of London,' was the answer. 'O, that is because he will burn them,' rejoined Tyndale. 'Yea, marry,' was Packingham's answer. 'Well, be it so,' said the translator: 'I am the gladder; for these two benefits shall come thereby. I shall get money of him for these books to bring myself out of debt, and the whole world shall cry out upon the burning of God's word. As for the overplus that shall remain to me after the settlement of my accounts, it shall make me the more studious to correct the said New Testament, and so newly to imprint the same again. And, I trust, the second will much more like you than ever did the first.' It was not long after this, before the books were delivered to Tunstall, and the price of them to Tyndale; who heartily thanked his mercantile friend for having thus contrived to relieve his present necessities, and to furnish him with the means of bringing out a more perfect edition of his useful work. While he was labouring to effect this, the Bishop arrived in England; where he did not fail to amaze the Londoners by publicly committing to the flames his Antwerp purchase. Few things could be more injurious to the Romish cause than this indecent exhibition. The people were disgusted when they saw the volumes containing God's undoubted word subjected to this ignominious treatment; and the impression which it made upon their minds naturally was, that no man acquainted with Scripture could give credence to the established religion.

"While this opinion was fast gaining ground in England, Tyndale industriously employed his time in his retreat at Antwerp, in preparing a new version of the Testament, such a one as might be a more perfect portrait of the original than that which he had recently published. He was, especially for the age in which he lived, well qualified for the task; since, in addition to the learning then in vogue, he had acquired a knowledge of the Greek language. He was now determined upon the production of such a translation as would defy the objections of any fair and learned critic. He therefore proceeded in his task in a very leisurely manner. As, however, the impatience of the English public for a sight of his translation had been violently excited by the Bishop of London's injudicious conduct, some enterprising Hollanders began to speculate upon the

returns likely to be realized by a new impression of that very work which the English Clergy had been so anxious to decry. Accordingly a Dutch Edition of Tyndale's Testament was printed in the year 1527. Five thousand copies of it were struck off, and, to use the words of an ancient writer, these books came over into England 'thick and threefold.' The Dutchmen were, of course, delighted with the success of their speculation. They undertook two more editions successively, and it appeared that the English market was even yet not overstocked. The Clergy were astounded at the wide dissemination of a book which they so much dreaded. Tunstall appears to have thought that Packington had only furnished him with a portion of the copies on hand. He therefore sent for that merchant, and required him to explain how it happened that, in spite of his purchase, England was deluged with New Testaments. The trader's answer was: 'My Lord, the types yet remain; your Lordship had better buy them up.' But the Bishop had been somewhat enlightened by the event of his proceeding at Antwerp. He smiled, and after merely saying, 'Well, Packington, well,' his visitor was dismissed. Still, however, the men in power were not cured of their folly, indecent as it was, and abortive as they had found it. A strict search was made for those who ventured to import the obnoxious books, and some of the individuals thus engaged were detected. These men were paraded through the streets of London on horseback, with their faces towards the animals' tails, and with a string of English Testaments fastened about their necks. After being thus exhibited to the gaze of the populace, they were conducted to a fire, blazing in some public place, into which they were compelled to throw the hated volumes. Sir Thomas More was now entrusted with the seals, and he thought that some way to prevent the farther importation of Tyndale's books might be devised, if the translator's principal English friend could be discovered. The Chancellor hoped to make this discovery by means of George Constantine, who had been taken into custody upon a charge of heresy, and who was known as an associate of the English refugees in Flanders. To this prisoner More thus addressed himself: 'Constantine, I would have thee be plain with me in one thing that I will ask, and I promise thee I will show thee favour in all other things whereof thou art accused. There is beyond the sea, Tyndale, Joye, and a great many of you. I know they cannot live without help. There be some that help and succour them with money, and thou, being one of them, hadst thy part thereof, and therefore knowest from whence it came. I pray thee, tell me who be they that help them thus?' The following was Constantine's reply: 'My Lord, I will tell you truly: it is the Bishop of London that hath holpen us; for he hath bestowed among us a great deal of money upon New Testaments, to burn them; and that hath been, and yet is, our only succour and comfort.' 'Now, by my truth,' said More, 'I think even the same, for so much I told the Bishop before he went about it.'"—Vol. i, pp. 504—512.)

RELIGIOUS AND MISSIONARY INTELLIGENCE.

ADDRESS OF THE REV. WILLIAM M. WILLETT,

Delivered at the last Anniversary of the Young Men's Missionary Society of New-York.

Resolved,—That the success of our Missionaries, upon the different stations, and especially among the Indian Tribes, call for gratitude to God, and increased exertions in the Missionary cause.

THAT the exertions of the Methodist Missionary Societies have been crowned with no small degree of success, considering their means and the extent of their operations, the Report read this night gives us ample proof. The facts there stated, though but a small part of what might be given, furnish hearty cause for gratitude to the Supreme Ruler and Director of events, while at the same time they are admirably calculated to stimulate us to "increased exertions in the Missionary cause."

The Report gave us a sad and deplorable picture of the original condition of the tribes, their drunkenness, their sottishness, their ignorance and contentions: but through the Gospel the scene has been changed. Mark their conduct, for instance, when they came to receive their yearly instalments from the British government. Instead of riot and broils, they pitched their tent in a retired spot, dwelt together in peace as brethren, and united in devotional exercises.

This single fact, at least, shows us the radical moral effects produced—the change of outward conduct, from a course of low, destructive, vicious habits, to a steady, exemplary daily walk. To what an height of moral and religious elevation does it at once show the Indian may be raised! no longer the melancholy prey of his own disorderly passions—no longer a brute under the garb of an intelligent being—his happiness is increased; (and is not an Indian as susceptible of happiness as we ourselves?) and his mind rises to its own native level. It asserts, it proves, it vindicates, it establishes its intellectual preeminence, thus figuring out its immortal and high destiny. Thus, through the simple means of the preaching of the cross, through your Missionaries, a change is taking place in the sentiments, views, and feelings, and pursuits of the Indians, no less astonishing than beneficial.

Is there not another sight which excites kindred emotions in the bosom of the friend of religion and knowledge? There is. It is that humble roof which rises in the midst of the wilderness. We mean the Missionary school-house. The Report tells us there are sixty scholars in one of the Mission Schools. And when we recollect that unless that humble building had been reared in so wild a spot, and among so rude a people, every one likely of the whole number would have lived and died in utter ignorance, who can tell the benefits which may result from its establishment! Now early initiated into a mode of life different from that of their fathers, cherishing a taste for knowledge, fashioning their principles according to the principles of the Gospel—love for revenge—unity for discord—prayer and praise for the war-whoop and the death yell, the moral and religious result, in connexion with the spread of general knowledge, are likely to prove incalculable.

Does not the mere narrative of such facts warm our hearts with a genuine Christian benevolence, and excite within us a degree of holy ardour? Is it not a spontaneous sentiment, let us arise and help them? Who are they whose hearts are so cold, so skeptical, as to object to the efforts which are now making on the principle, that if they fear God, and work righteousness, according to the light they have, they shall be saved? On the same principle, what need was there of the Holy Ghost separating Saul and Barnabas to preach to the Gentiles? The Indian, whose wig-wam is in the wilderness around us, is as ignorant of the true God and his Son Jesus Christ, as was the Gentile. Indeed, on the same principle, what need was there of the Christian revelation, or in fact of any revelation at all? But such a revelation the moral condition of man required. Such has been given; and the Indian stands in as much need of it as we ever did, or do now at this day. If in a natural sense they need the same sun to warm and enlighten them, so in a spiritual, without this sun, their region is as the shadow of death, and cold, and dreary, and comfortless, are their views of a future state. If, in a natural sense, they need the same showers to refresh their earth, and ripen their grain, so in a spiritual. O, sir, the doctrines of salvation can sustain and comfort them as well as us; and throw a gleam of heavenly sunshine upon their pallid countenances, as the spirit is de-

parting. Could that single Indian chieftain who pitched his tent near the mission house on Grand river, stand in this place, and describe the happy and salutary change produced in his soul through the gospel preached by your humble, zealous, self-denying, indefatigable missionaries, how soon would your hearts melt! I see the warrior:—no longer the glare of revenge in his eye; no longer the face distorted with fierce and malignant and uncontrollable passions. The whole expression is changed. The eye is mild as the dawning of the morning: benevolence is depicted in every lineament of his countenance: his whole demeanour is modest, serious, kind, upright; and his heart is overflowing with love to that Saviour who "loved him and gave himself for him."

With a thousand similar instances to encourage us,—to show the goodness of our cause and the utility of properly conducted missions,—let us, Mr. Chairman, let us, brethren, continue to send the Indian tribes the gospel of God our Saviour. It is with this intention we address you to night. We wish,—warmly, sincerely wish,—to excite within you a feeling of sympathy, and awaken a spirit of liberality towards the wandering tribes of the wilderness. Indeed this is a duty we owe our God; it is a duty we owe ourselves; it is a duty we owe to the Indian tribes; it is a duty we owe our country; it is an imperious duty we owe to the cause of humanity and religion, to send the Indians the gospel, to save the remnant of the fading tribes, and promote their true interests. Let us then, by our liberality this night, show that we are sensible of the nature of our obligations!

ADDRESS BY DR. J. L. PHELPS,

On seconding the motion to adopt and print the Report.

MR. PRESIDENT,—In rising to second the resolution for printing the Report which has been laid before you this evening, I feel impelled by no common emotions, to make a few remarks, in reference especially to that part of it which relates to our late, lamented, and worthy president, the Rev. John Summerfield. And I feel more particularly disposed to improve the present opportunity, inasmuch as it is the last time that this Society, in its official capacity, can, with equal propriety, revert to this subject; a subject, sir, which, it must be confessed, awakens in my mind feelings of the most pungent and personal nature; a subject that comes home to my bosom, and leads me involuntarily to adore that God, who, in his merciful providence, has made that pious, devoted, and good man, whose loss we deplore, and whose many excellencies we would hold in lasting veneration, the instrument in his hands of awakening the conscience, enlightening the understanding, and convincing the judgment of him who addresses you, and, as he would humbly trust, of bringing him from darkness to light, and from the power of Satan unto God. And, sir, it is a coincidence that affords me no little pleasure, to announce to you, that on this platform, erected for the celebration of this anniversary, there is another* of your speakers, and had it not been for bodily indisposition, there would have been still a third,† who, in the good providence of God, trace their conversion to the same instrumentality; both of whom, constrained by the powerful operation of the Holy Ghost, and the zeal they feel for the souls of lost men, have taken upon them the ministry of the word of reconciliation, and gone forth with their lives in their hands, to contend with principalities and powers, and spiritual wickedness in high places, to preach the gospel of the kingdom, and repentance unto Israel. May a double portion of the energies of the Divine Spirit which influenced the soul of our departed Summerfield, like the mantle of a departed Elijah, descend upon them,—that they, like him, may prove themselves workmen that need not to be ashamed, rightly dividing the word of truth, and manifesting in their labours the power of God, and the wisdom of God, in the conversion of precious souls.

But, sir, there are other and higher motives than those of a mere personal nature, that urge me to raise my feeble voice on this occasion, and advocate the printing of the document before you: and the only one that I shall avail myself of the opportunity of presenting to your notice at this time, is that of holding up, as worthy of our imitation, so bright and memorable an example in the annals of this Society, for the promotion of its future operations, and the cause of Christ in the world. And here it would afford me unspeakable satisfaction, were I able, in an adequate manner, to portray to you, sir, and this attentive assembly, the excellencies of the cha-

* Rev. William M. Willett, New-York.

† Rev. Thomas Sergeant, Philadelphia.

racter of John Summerfield. And although I shall shrink from this duty, it affords me some relief, when I consider that this is rendered the less necessary, because of the short time elapsed since, by the influence of his presence, infusing life and vigour into the operations of our Society; by his youth, the unaffected simplicity of his manner, the sweet melody of his voice, the irresistible force of his eloquence, and the sanctity of his demeanour, he has left an impression, incomparably more lasting than could be done by the most laboured attempt of your speaker on this occasion. Sir, when we bring to mind his labour of love and piety among us; that the sanction of his approbation and support was a sure presage of the success of the cause which he espoused; when we consider how much the interests and prosperity of our Society have been promoted by his counsel and his labours, our minds derive no small degree of pleasure in retrospecting the past, as well as encouragement to future perseverance in our exertions in that blessed cause in which he was so pre-eminently crowned with success.—Feeling deeply impressed with these sentiments, although the Society has been called of late to lament the loss of the personal presence of a Summerfield and a Dusenbury; yet, influenced by their example, we would humbly trust, that the same merciful Providence, which has been so propitious to us in times past, will still continue to smile upon our exertions, guide our destinies, and finally, when we have finished our toils on earth, bring us into the haven of everlasting repose, through Jesus Christ our Lord.—With these remarks I most cordially second the resolution under consideration.

THIRD ANNUAL REPORT OF THE ALBANY FEMALE MISSIONARY SOCIETY,

Auxiliary to the Missionary Society of the Methodist Episcopal Church.

THE year having rolled around, and wafted another twelve months from our precarious lives, the managers of this Society are reminded that duty calls upon them to lay before their benevolent patrons a report of their success, and the present situation of the missionary cause, to which they are connected.

Having the year past experienced embarrassments from various sources, and thereby fearing that as a society we should fall by the hand of our enemies, our progress has been somewhat retarded, and our hopes not wholly realized. Upon a review, however, we are grateful for the support which the Society has received; and still trusting, as we have ever done, to the smiles of an all-directing Providence, and confidently believing he can cause small means to answer important ends, we with pleasure submit the report to our friends.

Last year, immediately after the anniversary, we transmitted to the parent society in New-York, $74 02½.

The number of our annual subscribers at present is forty-three. Perhaps some will be surprised at learning our number has decreased during the present year.—Although we have had some additions, many who commenced this labour of love with us, have from different reasons left us alone to "remember the stranger."

The subscriptions which have been received amount to $43 50: Donations, $9 25. Notwithstanding our donations have been few compared with last year, yet we would particularly notice those from our *coloured friends*, and say that the smallest offering given, accompanied with Christian charity, and a desire to extend the Redeemer's kingdom, will be noticed with approbation by the Almighty, the God of missions.

From a collection taken up in the Methodist church, April 23d, at which time the Rev. Mr. Bowen preached a sermon in behalf of the society, the treasurer received $11 78.

The whole amount of money received the past year is $63 51; which will be transmitted as soon as practicable to the parent institution, agreeably to the ninth article in our constitution.

As we have daily before us intelligence upon the subject which we are this evening assembled to promote, little appears necessary for us to add, as an encouragement to perseverance and extra exertions in the missionary cause. Long ere this we have been convinced of its utility and happy consequences. To learn that the once unenlightened Indian is now taught, through the medium of the missionary, the road to true happiness; to view him lisping the praises of Emanuel, and anticipating the day when heaven will be the home of both converted Indians and white men, is sufficient encouragement for activity in this sacred cause. Let us, when enjoying the heart-cheering sound of the gospel, remember those who were born in less favoured climes, and with warm hearts and liberal hands encourage those who are willing to sacrifice ease to do them good.

In behalf of the board of managers,

MARY ANN FARNAM, *Rec. Sec.*

Albany, May 3, 1826.

OBSERVATIONS ON THE MISSION AND STATE OF INDIAN SOCIETY AT UPPER SANDUSKY.

Being requested by the Rev. James M'Mahan to attend a campmeeting on Sandusky circuit, I sat out for that purpose; but on arriving at Upper Sandusky I learned that the plan for a campmeeting had fallen through, and that there would only be a quarterly meeting. However disappointed in my first calculation, the arrangements gave me an opportunity of making some observations on the state of Indian society, and of the mission at Upper Sandusky: and having no wish but to communicate such information as the state of things will justify, and the friends (or even enemies) of Indian missions may justly claim as their due; I shall offer no other apology for the following sheets, which are submitted to your disposal, either to publish or suppress, as your wisdom sees best.

The State of the Church.

The sum total of all the Indians who have joined the church since the commencement of the mission, is 303; 28 of whom have been dropped or expelled, and 17 have died: which leaves 258 members in society. These are divided into ten classes, but it is calculated shortly to organize another among a party of Wyandots who live at a considerable distance from the mission. The classes are led by 13 leaders, who, with 4 exhorters and 5 stewards, form the Indian officiary belonging to the quarterly conference. The missionaries are carefully instructing the members, both official and private, in all the doctrines and discipline of Methodism, in which many of them are becoming considerable proficients. It is said that the state of the church is more encouraging this season, than it has been at any former period since the commencement of the mission. Not only are many happily converted to God, and joining the church; but they are improving in the knowledge of the doctrines and discipline of Christianity. Forty persons have joined as members on trial, since our last annual conference. Among them is Sei-ount-o, a distinguished man, who was the high-priest of the savage party: he being convinced of the truth of Christianity, embraced it, and renounced the delusions of paganism.

I doubt whether the world produces any body of people who are more attentive to the duties of religion than these Indians. Regardless of the distance, the swamps, or rivers, these adopted children regularly attend the place and time of worship. They watch over one another's moral conduct, with a strictness seldom found in our best societies. Every deviation from the path of rectitude is noticed, and they never give up the offender, until he is cured, or by his stubborn and sinful conduct he has forfeited his religious standing among them.

During my stay at the mission, I had an opportunity of witnessing the power of the gospel, on the approach of death, among this people. Sou-negh-tee-auh, an old Indian woman, being sick, brother Finley (who administers to their bodies as well as their souls) was sent for—and feeling disposed, I accompanied him. After travelling some miles, we arrived at the cabin. Upon entering we found the poor woman in the last stage of a putrid sore throat, stretched upon a wretched bed, with all the signs of poverty and distress; and an Indian woman, who waited on her as necessity required, was her only companion. On examination, brother Finley despaired of her life. Procuring an interpreter, he asked her if she loved God, and knew that God loved her? She answered, "Yes." He asked, "Have you peace in your mind?" She said, "Yes; my mind is perfectly at peace—there is no cloud—it is calm—it is all peace." Said he, "Are you afraid to die?" She said, "No; I have no fear of death." "If you do die," said he, "do you believe that the Lord Jesus will take you to himself?" She replied, "I have no doubt of it."—Brother Finley then pointing to me, said, "This is a preacher; do you wish him to pray with you?" She bowed her head, and said "Yes:" and while I addressed a throne of grace, she was distinctly heard engaged with God in prayer. Her disease now appeared every moment to gain upon her strength; it was with the utmost difficulty she could be understood; but her reason remained entire, and she manifested the utmost confidence in God. We retired from the bedside of this dying Indian woman, filled with a sense of the certainty of death, and the goodness of God. Oh, how little do the proud, and gay ones of the earth, know of the enjoyments which mingle with the tears that the Christian sheds over the couch of the dying saint! About an hour afterwards, she left the world, full of the hopes of immortal glory.

State of the School.

There are 67 children on the school list, 34 boys and 33 girls: 14 of the elder boys

are out on the circuits, under the care of the preachers, either living in their families, or in that of some respectable person, where they may acquire a more correct knowledge of the English language. At the mission are two school teachers, a man who teaches the boys, and a woman the girls. The boys and girls are taught in separate school rooms. Connected with literature, the boys are taught the common practice of agriculture; and the girls are trained up in all the branches of housewifery. Many of these children write an excellent hand, and read very well. The girls are quite handy in the kitchen, and other branches of housewifery, as much so as could be expected. Every morning and evening the children assemble in one room for prayer,—where all is solemnity and order. To see these little creatures on their knees, while the missionary is pouring out his petitions to God for their present and eternal welfare, is at once beautiful and instructive. The boys sleep in the school-house, and the girls in the mission-house.

Temporal Economy.

The kitchen and female economy is carried on by four hired girls, (under the direction of the missionary family,) who are employed in making, mending, washing, cooking, &c. The mission family, work hands, and children, all eat at one common table, at which all is order. By this plan there is a great saving in labour and victuals.

There are about 200 acres of land enclosed by a good fence, 100 of which is in pasture, and the other meadow and plough land. There are this season about 43 acres in corn, 15 in wheat, 5 in oats, 2 in early potatoes and garden, 16 in meadow, 10 in orchard, and the balance is unoccupied, except a spacious barn-yard. The farm is carried on by two hired hands, with the aid of the missionary and Indian boys, all of whom are under the immediate inspection and direction of the missionary. The stock belonging to the establishment is in a promising way, and bids fair, in a coming day, by good management, fully to furnish meat, milk, &c, for the establishment.

State of Indian Society.

During the last war circumstances led me, by personal observation, to form some acquaintance with the situation of this people. I visited some of the principal families of the nation. Their habitations were truly miserable retreats from the inclemency of the weather. A few poles tied together and covered with bark; or small logs, forming a little cabin, over which was laid some bark,—about and in which hung parts of the slaughtered game, often in a state more fit for the dunghill than the dwelling of any human creature, —was the best and only habitation I discovered. Nor was agriculture in a better state among them. A few rods of ground enclosed with some poles and brush, formed the principal farms which fell under my observation, one or two cases excepted. But things now assume an appearance of improvement scarcely paralleled in the history of uncivilized men, in any period of the world. There are now many excellent hewed log-houses, with shingle roofs and brick chimneys; on entering which the visiter is often delighted with the cleanliness of the house and furniture. There are many farms of several acres each, handsomely enclosed with excellent rail fence, and well cultivated. The face of things in general wears an appearance of increasing industry, and attention to the business of civilized life. This spirit of improvement is not confined to the Christian party; the whole nation may be said to have caught the fire of emulation in some degree. Many of the females appear, both at home and abroad, with a neatness and cleanliness that would not disgrace either town or country ladies. Many, both of the men and women, have laid by the Indian dress, and assumed that of the whites. I may safely say, the most abject condition now found on the reservation may be compared, in many respects, with the best in 1813, without suffering by the comparison. It remains to inquire for the causes of this rapid movement towards the excellencies of civilization. What the general government may have contributed towards this happy improvement, I am not now prepared to say; but certain it is, that the government of Ohio, nor the inhabitants who surround them as neighbours, have much reason to look for the honour of this blessed work. No; we are indebted, under God, to some poor Methodist missionaries, who, regardless of their personal ease, have braved the difficulties, and brought forth an incontestible evidence to the world, that the gospel of Jesus will overcome, not only the dispositions of the soul, but the most stubborn habits of life. Yes, I say, we are indebted to these men for this reformation; who not only taught the poor bewildered Indians the way to God, but by their example taught them the way to live. To these men, under God, the praise is due: a praise more imperishable than the blood-won battles of Napoleon. A nation may be said to be born in a day: a nation rescued from the most degrading thraldom, by men only armed by the Spirit of

truth and righteousness. These men will soon go to their God; but they will live in the hearts of the good, while Sandusky waters a foot of Indian land. They are, and feel indebted, to the benevolence of many they have never seen, for the timely support afforded them in this great work. But that support is still needed, that the things already wrought may remain and increase, and that the gospel may run and be glorified. Let none feel discouraged, neither hastily conclude the work is all done. There is no cause of despondency, although there is much still to be done. Let ladies, whose virtue is the brightest ornament of their lives, remember how much more lovely the female character would appear, in foregoing the useless ornaments of fashion, to clothe the little naked Indian. Let those gentlemen, whose honour is the pride of the nation, reflect how much more godlike it would be, to give the money now wasted on balls and dinners, to send the means of happiness to the wretched inhabitants of the forest. Let them, in the midst of their revelry, fancy they hear the cry of the Indian child (the land of whose fathers they now possess) to pass through their ears, saying, "Behold my nakedness and helplessness, and have pity on me." With these reflections I submit the subject to the perusal of the candid.

I am, dear brethren, your humble servant, and fellow labourer in the gospel of Jesus Christ,

JAMES GILRUTH.

Delaware, (Ohio,) May 31, 1826.

REVIVAL OF THE WORK OF GOD AT UTICA.

Letter from the Rev. Z. Paddock, to the Editors, dated Utica, June 19, 1826.

I HAVE, for some time past, had it in contemplation, to give you a short account of what God has been graciously doing for us in this place, for the last three or four months. But the duties of my station have been so numerous, and their calls so imperious, that I have, hitherto, been unable to execute my design. And even now, I can only give you a brief outline of this gracious work.

I would commence by saying, that, for a number of years past, religion has been quite low in this village. This remark is especially applicable to the Methodist congregation. There have been, to be sure, occasional additions to the church; and, in general, its members have maintained the form of godliness, attending to the ordinances of religion with promptitude and uniformity. But still, our former remark is strictly true. The spirit—the life—the power of religion, has been low.

From the commencement of the conference year, to the time when God began his gracious work among the people, prospects were, at seasons, quite encouraging. There was observed an unusual fervour of prayer and supplication among the professors of religion. Many seemed to weep over the desolations of Zion, and to cry with the deepest solicitude of soul, "O Lord, revive thy work!" This frame of feeling increased, and became quite general among the members of our society. At length God was entreated. He came down in all the plenitude of gospel grace. He spake, and it was done! He said let there be light, and there was light! That dark and gloomy cloud, which had so long rested upon the place, was soon dispersed; and the sun of righteousness rose upon us with all his enlightening and cheering and healing influence.

The first general move that was observed on the minds of the people, was in the month of March last, at a prayer-meeting held at the meeting-house, in the evening after quarterly meeting. The congregation was notified, at the close of the afternoon exercises, that in the evening an invitation would be given to any who might desire an interest in the prayers of God's people, to come forward to the altar. When, however, this invitation was given, we did not expect that more than three or four persons would come forward, as we had no knowledge of more than that number who were under religious awakening. How great then, was our surprise when we saw more than four times that number, come weeping in all the anguish of a broken spirit, and fall upon their knees at the altar of prayer!

From this time the work went on in a powerful and glorious manner. Convictions and conversions daily multiplied. From forty to sixty persons at a time, bowed at the altar every evening during the subsequent part of the week; and upon one occasion, ten souls professed to find peace in believing. The meetings have, in general, been conducted in the most solemn and orderly manner: in a manner calculated to give no just occasion of offence to friends or foes. The most of the different congregations in our village, have shared in this gracious work. In the Presbyterian church especially, the Lord has wrought wonders. Great union has prevailed among the different deno-

minations:—all have appeared anxious to come up to the help of the Lord against the mighty.

I am not prepared, at present, to say what numbers have experienced a gracious change since this blessed work commenced; but think I cannot exceed the bounds of probability when I say, between *three and four hundred*. Among these were some of the most hardened sinners and daring infidels that I ever knew, converted from the error of their ways. Between seventy and eighty have become members of the Methodist Church. How many have joined with other denominations, I have not the means, at present, of knowing.

About three miles from this place, on the Sauquoit creek, between New-Hartford and Whitesboro, God has also been carrying on a gracious work of reformation among the people. In the course of the last five or six months a society has been raised up, consisting of sixty-five members. Indeed, it may be said, that almost the whole neighbourhood has been converted to God! So glorious a work of religion I scarcely ever knew.

In Frankfort, three or four miles from this place, there is now prevailing a good work of reformation. Many there, have been raised up to testify that God has power on earth to forgive sin. In short, such a season of the outpouring of God's Holy Spirit, has, I believe, never before been experienced in this part of our country.

Respectfully, &c. Z. PADDOCK.

MORE MISSISAUGAS CONVERTED.

Letter from the Rev. William Case, to the Editors, dated Kingston, Upper Canada, June, 1826.

It will be matter of renewed joy to the friends of Zion and of missions, to learn, that another body of pagan Indians, have received the gospel, obtained the promise of the Holy Spirit, and been gathered into the Saviour's fold. On the 31st of May last, twenty-two late converts of the Missisauga Indians were baptized and formed into a society at Bellville, on the Bay Quinty. They appear to possess genuine marks of real penitents and humble believers in our Lord and Saviour. They are placed under the care of two of their principal men, Capt. William Beaver and John Sunday, who act as leaders. Their examples as Christians and their fervent zeal and diligence in labouring for the welfare of their people, have been thus far worthy of their profession, and an honour to the Christian religion.

The very great changes which are daily taking place in this tribe, is matter of astonishment to all. By more than forty of this people, ardent spirits is entirely given up. Evening, morning, and at noon, prayers are heard in the Chippewa, in the wigwams of ten families; whereas five months ago they were all habitual drunkards to a man. Their prayers and exhortations are fluent and powerful, and seem to have a most awakening and effectual influence on the hearts of their Indian brethren.

Concerning the commencement and progress of this gracious work, as well as some very interesting particulars concerning this people, as connected with a late extraordinary campmeeting at Adolphustown, I must refer you to a future letter, which I will forward soon. Till then farewell.

WM. CASE.

NEW-YORK CONFERENCE.

This conference held its last session in the city of New-York, from the 10th to the 19th of May, 1826. There were—

Preachers admitted on trial, 20. Ordained deacons 6; elders 6. Withdrawn 1. Returned supernumerary 9. Superannuated 10. Located 1. Dead 1. Number of church members, 29,186 whites, 378 coloured. Last year. 28,507 whites, 341 coloured. Increase this year, 679 whites, 37 coloured. Travelling preachers 148, last year 131.

The superannuated preachers, widows and orphans, were paid $21 50 on the $100! In recording this fact, so humiliating to the benevolent heart, and so depressing to the spirits of those who are dependant on the conference for their annual supplies, we can hardly suppress the sigh of sorrow for ourselves, our wives and children, or repress the rising of indignation towards those who wish to excite the public commiseration for themselves by representing the Methodist church as overflowing with wealth, and its ministers as living in luxury. But instead of dwelling on these subjects, on which a thousand tender, and as many severe things might be said, we would simply ask, *Why is this class of our fellow labourers allowed to lack so much of their allowance?* Is it because their claim is

unjust? We would not envy, but we would exceedingly pity the man who should dare to utter a sentiment so full of cruelty. What! is it unjust that a class of men who have worn themselves out in the noblest of all services, should be allowed the small pittance of one hundred dollars a year to comfort them in their declining moments? If the patriots of our country, who braved the storm of a seven years' revolutionary struggle, and whose wounds, infirmities and silver locks bespeak their merits and necessities, deserve a pecuniary reward, (and who will dare say they do not?) where is the man who loves the Lord Jesus Christ in sincerity, and who has a thousand times said that one soul outweighs in value a thousand worlds, that will say, the weatherbeaten veteran of Jesus Christ ought not to be provided for by that church which has been benefitted by his pious and ministerial labours? Many members of this church are now, if not in affluent, yet in comfortable circumstances, who but for the labours of these men of God whom they neglect, might not only have been pennyless in the whirlpool of dissipation, but actually in the broad road to damnation! Surely, such cannot enjoy a greater luxury than to administer to the necessities of such deserving men of God. And are widows and orphans less deserving? Has not God declared himself the "Father of the widow and the fatherless?" And are we not commanded to be "merciful, even as our Father who is in heaven is merciful?" It is therefore in this particular, in our care for the widow and the fatherless, that we are called to an imitation of our heavenly Father: and those who neglect to do it, may in vain plead for that perfection of Christian character, which Jesus Christ required in that well known command, "Be ye therefore perfect, even as your Father who is in heaven is perfect."

We are glad however, to acknowledge, and we do it with unfeigned gratitude to God, the receipt of several sums from "Asbury Female Mite Societies," which have been appropriated according to the design of the donors, namely, to the most necessitous, principally widows, belonging to the conference. And we take this opportunity of recommending these societies to the notice of our friends, as being among the most useful of our charitable institutions, well worthy the patronage and support of those who wish to do good to the poor and needy.

We are fully confident that there is no real necessity for this deficiency in our funds at the annual conferences. There is, we apprehend, both an ability and a disposition, among our members and friends, to meet every scriptural and reasonable demand. All that is wanting is a uniform system, founded on the principles of justice and equity, to unite, concentrate, and call the ability into action. Let plain and explicit statements be made, of the actual state of our finances, the wants of the conference, and the amount of claims against it, in every appointment immediately preceding the day on which the conference collection is to be made, and let it be urged on every one as an indispensable duty, to give on that occasion according to his ability. Let there be no exempt case. And let it be understood at the same time, that the conference is bound in honour, in justice and conscience, to meet all demands; but that this obligation cannot otherwise be discharged, than by the united aid and cooperation of our people and friends.—Surely he that can withstand such an appeal, may not think himself wronged, if his Christian character be suspected.

Stations of the Preachers.

Nathan Bangs and *John Emory*, book agents. *Freeborn Garrettson*, conference missionary.

New-York District.—*Laban Clark*, P. E. New-York—*Henry Stead, William Jewett, J. Youngs, N. White, R. Seney, J. Field.* Mariner's Church—*Henry Chase.* New Rochelle—*Peter P. Sandford, Phineas Rice, John M. Smith, E. Hebard*, sup. Stamford—*Elijah Woolsey, Luman Andrus, R. Harris*, sup. Cortlandt—*Henry Hatfield, J. J. Matthias.* Mt. Pleasant—*—Horace Bartlett*, Stephen Remington. Brooklyn—*Thomas Burch*, S. L. Stillman. Jamaica—*Daniel De Vinne*, David Holmes. Suffolk—*N. W. Thomas*, J. W. Le Fevre, C. Foss. Flushing—Richard Seaman. Kingsbridge—S. U. Fisher. Highland mission—*John B. Matthias.*

New-Haven District.—*S. Luckey*, P. E. N Haven—*Heman Bangs.* Hamden—Elias Crawford. Middletown—*Eben. Washburn.* Hartford—*Tobias Spicer.* Weathersfield—*Eli Denison*, Theron Osborn. Burlington—*Joseph M'Reery*, Elbert Osborn. Goshen—*Eli Barnett, John Lowejoy.* Amenia—*John Reynolds.* Poughkeepsie—*Aaron Pearce.* Dutchess—*N. Bigelow*, F. W. Sizer, A. S. Hill. Reading and Bridgeport—*Marvin Richardson, Humphrey Humphries, A. Hunt*, sup., *Oliver Sykes*, sup. Stratford—*Samuel D. Ferguson*, W. V. Buck, *J. Luckey*, sup.

Rhinebeck District.—*Arnold Schofield*, P. E. Rhinebeck—*Timothy Benedict.* Salisbury—*Phineas Cook, Samuel Eighmey.* Granville—*David Miller*, P. C. Oakley, Job Allen. Leyden—Elisha An-

drew, John B. Husted. Petersburgh—*Billy Hibbard.* Pittsfield—*Gershom Pierce, John Nixon, S. Dayton,* sup. Chatham—*Samuel Howe, Cyrus Culver.* Hudson—*Samuel Cochrane.* Albany—*Josiah Bowen.* Hampshire mission—Parmele Chamberlain.

SARATOGA DISTRICT.—*Jno. B. Stratten,* P. E. Montgomery—*Theodosius Clark,* Charles Pomeroy, John Elton. Funday's Bush—*John D. Moriarty.* Saratoga—*Benjamin Griffen, Gilbert Lyon,* C. P. Clark. Pittstown—*Sherman Minor, Nathan Rice.* Schenectady—*George Coles.* Berne—*Datus Ensign,* John Wait. Cambridge—*Daniel Brayton, Henry Eames, A. M'Kane,* sup. Sandy Hill and Glens Falls—*Seymour Landon.* Warren—*Jacob Beeman,* Joseph Eames. Watervliet—Robert Travis, J. W. Denniston. Troy—*Stephen Martindale.*

Eben Smith, without station.

James M. Smith, without station.

CHAMPLAIN DISTRICT.—*Buel Goodsell,* P. E. Ticonderoga—Orris Pier, A. Bushnell. Peru—*James Covel, Phineas Doane.* Chazy—*Roszel Kelly,* Orvil Kimpton, J. *Quinlan,* sup. Grand Isle—*Samuel Covel.* St. Albans—*Salmon Stebbins, Orrin Pier.* Sheldon—*Elijah Crane,* Lewis R. Lockwood. Stowe—*Ibri Cannon.* Burlington—Joshua Poor. Charlotte—*Noah Levings,* Cyrus Meeker. Middlebury—*John Clark.* Leicester—*Cyrus Prindle.* Pittsford—*William Todd.* Whitehall—*J. C. Green,* W. P. Lake, Lorin Clark. Bridport—*Hiram Meeker.*

HUDSON RIVER DISTRICT.—*Daniel Ostrander,* P. E. Coeymans—*Coles Carpenter, Jesse Hunt.* Durham—*Moses Amadon,* Alex'r Calder. Jefferson—*Friend W. Smith,* David Poor, *John Finnegan.* Delaware—*Cyrus Silliman,* Philo Ferris, *J. Bangs,* sup. Kingston—*Daniel L Wright,* Ira Ferris. Sullivan—Bezaleel Howe, Alexander Hulin. Bloomingburgh—Jarvis Z. Nichols. New Windsor—*Jacob Hall,* Quartus Stewart, Z. Lyon, sup. Newburgh—*Thomas Mason.* New Paltz—*Bradley Sillick.*

NEW ENGLAND CONFERENCE.

THIS conference held its last session at Wilbraham, Massachusetts, June 7, 1826. There were—Preachers admitted on trial 23. Ordained deacons 10; elders 20.—Returned located 1. Supernumerary 9. Superannuated 1. Dead 2. Number of church members, 16,675 whites, 250 col'd. Last year, 15,802 whites, 253 col'd. Increase, 373 whites: decrease, 3 col'd.—Travelling preachers this year, 143. Last year, 123. Increase 20.

Stations of the Preachers.

Wilbur Fisk, Principal of the Wesleyan Academy. *George Pickering,* Conference Missionary.

BOSTON DISTRICT.—*Daniel Dorchester,* P. E. Boston—*Timothy Merritt, Joseph A. Merrill, Solomon Sias,* sup.; John Foster. South Boston—Benjamin Jones. Dorchester—Nathan W. Scott, J. Hutchinson. Weymouth and Scituate—*Samuel Norris,* Stephen Puffer. Easton and Stoughton—*Phineas Peck,* sup. New-Bedford and Fairhaven—*Jacob Sanborn,* La Roy Sunderland. Middleborough—*Isaac Sloddard.* Sandwich—*Frederick Upham.* Falmouth—Jotham Haven. Martha's Vineyard—*John Adams,* Caleb Lamb. Nantucket—*Daniel Fillmore, Jotham Horton.* Barnstable—*Hezekiah Thatcher,* C. G. Chase. Chatham—Robert Goold. Eastham—*Benjamin Keith.* Wellfleet—*Lewis Bates,* Leonard Wakefield. Provincetown—*Leonard Bennett.* Marshfield and Pembroke—Ephraim K. Avery, W. R. Stone. Duxbury—*Isaac Bowney.*

NEW-LONDON DISTRICT. *Edward Hyde,* P. E. New-London—*Newell S. Spaulding.* Norwich—*Elias Marble,* Caleb D. Rogers. Tolland—*Erastus Otis, Daniel L. Fletcher.* Manchester—*Aaron Lummis,* Hector Brownson. Hebron—*Amasa Taylor, Joel W. M'Kee.* Warwick—*Benjamin Hazelton,* Onesiphorus Robbins. Providence—*Asa Kent,* sup. Milford—Reuben Ransom, *Elijah Willard.* Pomfret—*Heman Perry, Milton French,* sup. Ashford—Warren Wilbur. Bristol—*Edward T. Taylor.* Newport—*Enoch Mudge.* Somerset—*Charles Virgin,* Nathan E. Spaulding. Mansfield—*Benjamin F. Lambord,* William Barstow. Rhode-Island and Compton—*David Culver,* Asahel Otis. Elisha Frink, without a station.

LYNN DISTRICT.—*John Lindsey,* P. E. Lynn Common—*John F. Adams.* Lynn Wood End—*Epaphras Kibby.* Marblehead and Salem—Henry Mayo. Ipswich and Gloucester—*Nathan Paine,* Aaron Waitt. Newbury—*Bartholomew Otheman.* Saugers and Malden—Aaron Josselyn, Charlestown—*Orange Scott.* Cambridge—*Ebenezer Blake.* Needham—*Joel Steele,* Jared Perkins, Leonard B. Griffen. Ashburnham—*John E. Risley,* Hiram Waldon. Winchester—*George W. Fairbank, John W. Case.* Brookfield—Ira W. Bidwell. Springfield—*Daniel Webb.* Wilbraham—*Isaac Jennison.*

VERMONT DISTRICT.—*John W. Hardy*, P. E. Barnard—*Joseph Kellum*, George Putnam. Brookfield—*David Leslie*, Geo. Sutherland. Moretown—Isaac Barker, Lemuel Harlow. Rochester—Benjamin Paine. Weathersfield—*Charles D. Cahoon*, Benj. C. Eastman. Athens and Weston—Justin Spaulding, *Thomas W. Tucker*, sup. Unity—*Leonard Frost*. Sutton—Enoch Bradley. Deering—*Joseph Allen*, James G. Smith. Canaan and Lebanon—*Caleb Dustin, Eleazer Steele*. Norwich—*Elijah Spear*, sup.

NEW-HAMPSHIRE DISTRICT.—*Benj. R. Hoyt*, P. E. Portsmouth—*Shipley W. Willson*. Dover and Somersworth—John N. Maffitt, Giles Campbell. Rochester—*Charles Baker*. Gilmanton—Moses Merrill. Milton and Shapleigh—*William M'Coy*, Nathaniel Norris. Tuftonborough—*Ezekiel W. Stickney*. Sandwich—*S. Kelley*, George Storrs. Plymouth and Bristol—Amasa Buck, Moses Sanderson. Pembroke—*James B. H. Norris*, Matthew Newhall. Poplin—*Squire B. Haskell*, P. Sabin. Salem—*Herschel Foster*, Sereno Fisk. Kingston—James Binney. Sailsbury—*Zenas Adams*. Epping—*Orlando Hinds*, sup. *John Brodhead*, sup. E. Plummer.

DANVILLE DISTRICT.—*John Lord*, P. E. Lyndon—*John G. Dow*, Nathaniel W. Aspenwall. Derby—Amaza H. Houghton, Elihu Scott. Hardwick—*A. D. Sargeant*, Royal Gage, Darius Barker. Danville—*Joseph B. White*, Chauncey Richardson. Barre—*Abraham D. Merrill*, James Templeton, sup. Chelsea—*Thomas C. Pierce*, Hez. S. Ramsdell. Newbury—Paul C. Richmond. Haverhill and Orford—Ebenezer Ireson, Nathan Howe. Landaff—*Haskell Wheelock*. Lancaster—*Roswell Putnam*, David Stickney. Monadnack—Chester W. Levings.

Elliott B. Fletcher and James Harrington, transferred to the Maine Conference.

The next Conference will be held at Lisbon, N. H. June 6, 1827.

GENESEE CONFERENCE.

THE last session of this conference was held in Palmyra, New-York state, June 7, 1826. A campmeeting was held at the same time, in a most beautiful and picturesque grove, near the village, which was numerously attended. On the Sabbath it was supposed that there were not less than ten thousand people on the ground, most of whom were attentive and solemn, and much good was apparently done.

At ten o'clock on Sabbath morning a sermon was delivered by the venerable Bishop M'Kendree, on the words formerly addressed by St. Paul to Timothy, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth;" but which were now addressed by the bishop, with patriarchal dignity and tenderness, to the young men who were about to be consecrated to the sacred office of deacons and elders in the church of God. After the sermon, seven were ordained to the office of deacons by bishop M'Kendree, and then sixteen to the office of elders by bishop Hedding, assisted by several elders who were present. These exercises were solemn and impressive, and seemed highly gratifying to the numerous audience who were assembled in this beautiful grove, to many of whom this rite was doubtless a novel sight.

On Monday morning, the anniversary of the Genesee Conference Missionary Society was held in the same place. This was a highly interesting season; and the people evinced their gratification by contributing liberally to the funds of the institution, one person giving a silver watch.

At this conference there were—

Preachers admitted on trial 13. Ordained deacons 7; elders 16. Returned located 4. Supernumerary 5. Superannuated 10. Members in society, 27,056 whites, 110 col'd. Last year, 26,836 whites, 104 col'd. Increase this year, 220 whites, 6 col'd. Number of preachers this year, 129.

Stations of the Preachers.

ONTARIO DISTRICT.—*Abner Chase*, P. E. Lyons—*Renaldo M. Everts, Israel Chamberlin*. Ontario—*Richard Wright, William Jones*. Geneva and Canandaigua—*Seth Mattison, William J. Kent*. Crooked Lake—*Dennison Smith, Nathan B. Dodson*. Ulysses—*James Kelsey, Sylvester Cary, Gideon Lanning*, sup. Catharine—*James Hall*. Seneca—*James Gilmore*. Penn Yan—*John B. Alverson*, sup.

ONEIDA DISTRICT.—*Dan Barns*, P. E. Westmoreland—*George Harmon, Elias Bowen*, Eli W. R. Allen. Camden—*Jonathan Worthing*, Henry Holstead. Williamstown—David Corey. Steuben—*Joseph Baker, Chandley Lambert*. Utica—*Zechariah Paddock*. New-York Mills and Whitesborough—*Charles Giles*. Paris—*Ephraim Hall*. Litchfield—John Roper. Otsego—*Jesse Pomeroy, Henry Peck, Isaac Stone*. Sharon—Eleazar Whipple, Henry Ercanbrack. Herkimer—J. H. Wallace.

CHENANGO DISTRICT.—*Geo. Gary*, P. E.

Nath'l Porter, principal of the Seminary of the Genesee Conference at Cazenovia.—Auburn—*Manly Tooker.* Scipio—*James P. Ashworth, Samuel Bebins.* Victory—*James B. Roach, James Hazen.* Cayuga—*Palmer Roberts, John Kimberlin.* Homer—*George W. Densmore.* Courtlandt—*Roswell Parker.* Lebanon—*William Cameron,* Anson Tuller. Chenango—*Isaac Grant,* James Atwell. Pompey—*Ira Fairbank, Caleb Kendall.* Cazenovia—*Fitch Reed.* Fabius—*John Sayer.* Manlius—*Zenas Jones, Orin Doolittle, Morg. Sherman.* Delphi—William M. Willett.

BLACK RIVER DISTRICT.—*Goodwin Stoddard,* P. E. Oswego—*Alex'r Irvine.* Salmon River—*Enoch Barns.* Sandy Creek—Benjamin Dighton, *Seth Young.* Black River—*Isaac Puffer, John Ercanbrack.* Indian River—Jona. M. Brooks, Elisha Wheeler. St. Lawrence—*James Brown.* Ogdensburg—*William W. Rundell.* Malone—to be supplied. Potsdam—*Benjamin G. Paddock,* Hiram May. Le Ray and Watertown—*Nathaniel Salsbury,* Gardner Baker. Cape Vincent—*Timothy Goodwin.*

SUSQUEHANNAH DISTRICT.—*Horace Agard,* P. E. Wyoming—*George Peck,* Philo Barbary. Canaan—*Sophronius Stocking,* Joseph Castle, Joseph Pearsall. Bainbridge—Mark Preston, Benja. Shipman. Broome—*Gaylord Judd,* George Evans. Ithaca—*Benja. Sabin.* Caroline—*Ralph Laning,* Herota P. Barns. Owego—*Josiah Keyes.* Spencer—*Hiram G. Warner,* William D. Overfield. Wyalusing—*John Griffing,* David A. Shepard. Tioga—*Joshua Rogers,* Joseph Towner. Bridgewater—*Philetus Parkus,* John Wilson, jr.

GENESEE DISTRICT.—*Micah Seager,* P. E. Nunda—J. Cosart. Prattsburg—Ebenezer Fairchild, *Cyrus Story.* Bath—*John Arnold,* Menzar Doud. Newtown—*Edmond O'Fling,* sup. Troupsburgh—*Asa Orcott, Peter F. Baker,* sup. Geneseo—*Parker Buel, Robert Parker.* Bloomfield—*James Hemmingway, Asa Cummings,* Henry F. Row. Rochester—*John Dempster.*

BUFFALO DISTRICT.—*Loring Grant,* P. E. Lewiston—*Andrew Prindle.* Buffalo and Black Rock—*Glezen Fillmore.* Sweden—*Elijah Boardman.* Perry—*Chester V. Adgate, John Parker.* Rushford—*Daniel Shepardson,* Mifflin Harker. Clarence—*Joseph Atwood.* Boston—John Wiley, Wilbur Hoag. Aurora—*Ira Brownson,* Philo Woodworth. Elba—*Calvin N. Flint.* Batavia—*Benajah Williams, Asa Abel, Jonathan Heustis.* Ridgeway—*John Copeland,* Ephraim Herrick.

Joseph Gardner, without a station.

OBITUARY.

DEATH OF JOHN ADAMS AND OF THOMAS JEFFERSON.

THE annals of history do not furnish an event parallel to this. Though the historic page abounds with the records of statesmen, heroes, and philosophers, and faithfully announces their deeds and their death, yet where do we find it any where recording the departure in one day, nearly in the same hour, of two such distinguished individuals as JOHN ADAMS and THOMAS JEFFERSON; whose acts had been so blended together in the ever memorable struggle of the American revolution, as almost to make them the acts of one individual; who had successively risen to the first offices in the gift of their country,—then withdrawing to the peaceful shades of domestic life, living in a dignified retirement, revered and beloved by their countrymen, and respected by foreigners, until their silvered heads proclaimed that time with them could be but little longer; and then, as if summoned away by the same voice at once, sinking into the arms of death in that very day on which, fifty years since, they signed the instrument which gave birth to a nation—a nation of freemen! This, not only has no parallel in history, but it cannot occur again, at least in our beloved country. With but little variation, it may be said of them, as it was said of Saul and Jonathan, *They were lovely and pleasant in their lives, and in their death they were not divided.*

From the various notices in the newspapers, we have selected the following items respecting the life and death of Mr. Adams:

From the Boston Patriot.

DEATH OF JOHN ADAMS.

"On Tuesday last closed the half century since the patriots and sages of this country proclaimed its independence, and with its parting rays the spirit of the elder ADAMS ascended to heaven. The bold and energetic spirit which inspired the councils of America with the determination to become independent has ascended on high, and that eloquent tongue which urged its declaration on the fourth of July, 1776, on the fourth of July, 1826, was palsied in death. Thus has terminated, and gloriously terminated, the virtuous and

patriotic life of John Adams—blessed by his country, honoured by the world, and immortal as history. Amidst the bosom of his family, the patriarch of the revolution has closed his mortal career, viewing, as a patriarch of old, before his closing eyes, the expanding glories of his country, the fruits of his exertions and the blessings purchased by him for posterity. The ideas which occupy our minds in contemplating his character and the period allotted by heaven for gathering him to his fathers, fill our hearts with such feelings as disable us from searching in books for the record of the many memorable incidents of his life, and we can only present such facts as are present to our memory. His virtues and services will employ the most eloquent tongues in the nation, and his history be written by its ablest historian. His life and history are the history of liberty and the rights of man, triumphing over oppression, and founding a lasting empire on the broad foundation of the people's will, and the happiness of the governed.

"President Adams was educated at Cambridge, and to the profession of the law. So eminent was his standing in that profession, that at an early age he was appointed chief justice of the state, but he declined this office. Amid the force of excitement produced by the Boston massacre, he dared to undertake the defence of the British troops. His success in this trial was complete. It evinced his talents and his strong sense of justice and official duty. A less intrepid spirit would not have dared to stem the current of popular indignation by engaging in such a cause. But it is not in his professional life but his political, that we are to trace his glorious career. He soon sacrificed his profession and every thing to the liberties of his fellow citizens and the independence of his country. In 1770 he was elected a representative from Boston, and in 1774 a member of the council, but was negatived by gov. Gage, from the part he took in politics. From 1770 and previous, and until 1776, he was constantly engaged, and took a leading part in all the measures which were adopted to defend the colonies from the unjust attacks of the British parliament. He was one of the earliest that contemplated the independence of the country, and her separation from the mother country. No man in the congress of 1776 did so much as he did to procure the declaration of independence. It is believed that the motion was made by a member from Virginia at his suggestion, that he seconded the motion and sustained it by most powerful and resistless argument. By his influence also, Mr. Jefferson was placed at the head of the committee who framed the declaration. His reason for procuring the motion to come from Virginia, and of placing one of her delegation at the head of the committee, was to engage the hearty co-operation of that great state in the work of independence. By the committee who were appointed on the subject of a separation from the mother country, Mr. Jefferson and Mr. Adams were appointed a subcommittee to frame a declaration of independence. The draft reported, was that of Mr. Jefferson, and he has deservedly received great credit for it. But those who consider how much easier it is to draft a report than to procure its passage and adoption, and who reflect that Mr. Jefferson never spoke in public, and that John Adams was the bold and daring spirit of the congress of 1776, and the eloquent advocate of its boldest measures, cannot fail to award him the highest honour which the adoption of that declaration could confer. From the declaration of independence, until the peace, Mr. Adams was employed in the same glorious cause. While Washington at the head of our armies was fighting the battles of liberty, and defending our country from the ravages of the enemy, Adams was employed in a service less brilliant, but scarcely less important. Through the whole war, he was exerting his talents at the various courts of Europe, to obtain loans and alliances, and every succor to sustain our armies and the cause of liberty and our independence. Nor did his labours cease until he had accomplished every object for which he was sent abroad, nor until he had sealed our independence by a treaty of peace, which he signed, with Great Britain.

"Immediately after the treaty of peace, he was appointed ambassador to Great Britain:—on the adoption of the constitution he was elected first vice president of the United States. During the whole period of the presidency of Washington, Mr. Adams was vice president. He was as uniformly consulted by Washington as though he had been a member of his cabinet, on all important questions. On the death of Washington Mr. Adams was elected his successor.

"During the administration of Mr. Adams, party spirit raged without restraint. Too independent to wear the trammels of either party, he was warmly supported by neither. Too open for concealment, and perfectly void of guile and intrigue, he practised no arts to secure himself in power. At the expiration of the first term,

Mr. Jefferson, the candidate of the republican party, and his successful competitor, received four votes more than Mr. Adams. Mr. Adams then retired to private life at his seat in Quincy.

"When the foreign aspect of our country became clouded, and difficulties overshadowed it, he came forth the warmest advocate of the rights of the country, and of those measures of the administration calculated to sustain them. His letter in defence of our seamen against foreign impressment, is one of the ablest and most irresistible arguments in the English language. So satisfied were those who had been politically opposed to him, of his merits and services, that he was selected by the republicans of Massachusetts, as their candidate for governor, on the death of gov. Sullivan—but he declined again entering into public life. He was one of the electors, and president of the electoral college, when Mr. Monroe was elected president of the U. States. Having been the principal draftsman of the constitution of this state, when the convention was called to amend it in 1820, he was unanimously elected their president. On his declining this honour, unanimous resolutions were passed by this great body of five hundred, selected from all parties, expressive of their exalted sense of his merits and public services.

"The private character of president Adams was perfectly pure, unsullied and unstained. There was no Christian or moral duty which he did not fulfil; the kindest of husbands and the best of fathers. To the excellent precepts and education which he gave his children, the nation are undoubtedly indebted for having at this time at their head his eldest son."

From the Essex Register.

"President Adams was serene and tranquil to the last. Conscious of having performed his duty, and of a life well spent and devoted to his country, the blasts of calumny which assailed his declining years never ruffled the serenity of his mind.—He regarded them as little as the troubled elements, for he knew that like them they would soon subside, and that then, every thing would be like his own bosom, peace and sunshine. To say that he had weak points and foibles, is but to say that he was a man. But his defects were those of a bold and daring spirit, an open, generous and confiding heart. He knew no guile and he feared none. Having no selfish purposes to answer, he practised no arts to effect them. At the age of ninety, at the completion of a half century from the commencement of that revolution he had been so instrumental in effecting, he sunk by gradual decay into the arms of death. He lived to see his country's liberties placed on a firm and immovable basis, and the light of liberty which she diffused enlightening the whole earth. On the jubilee of independence, his declining faculties were roused by the rejoicings in the metropolis. He inquired the cause of the salutes, and was told it was the fourth of July. He answered, 'it is a great and glorious day.' He never spake more.—Thus his last thoughts and his latest words were like those of his whole life, thoughts and words which evinced a soul replete with love of country and interest in her welfare."

From the Boston Centinel.

INTERMENT OF MR. ADAMS.

"Agreeably to arrangements made, the remains of the hon. John Adams were entombed on Friday afternoon at Quincy, with every token of veneration, respect and affection.

"An immense body of citizens assembled from various parts of the state. Several carriages were from Salem and more remote towns.

"A corps of artillery, stationed on Mt. Wallaston, fired minute guns, during the whole time of the funeral services, and several similar tokens of respect were heard in the adjoining towns; the bells of which were tolled, and the flags on various gunhouses, &c, were hoisted half-staff.

"The relatives of the deceased, the societies, and others, assembled at the late president's mansion.

"The citizens of Quincy met in the town hall, organized, and moved in a body to the vicinity of the mansion house, when, about 4 o'clock, the funeral procession was formed, under the direction of several marshals, composed of gentlemen of Quincy.

ORDER OF PROCESSION.

Marshal.
Citizens of Quincy.
Undertaker.

Pall bearers.		Pall bearers.
Judge Davis.	CORPSE.	Hon. Mr. Greenleaf.
President Kirkland.		Judge Story.
Governor Lincoln.		Lt. Gov. Winthrop.

Male relatives.
Members of honourable council.
Senators.
Speaker and members of the house of representatives.
Secretary and treasurer.
Hon. Messrs. Lloyd, Silsbee, Webster, Crowninshield, Bailey and Everett.
Mayor, aldermen and common council of Boston.
City auditor, clerk and marshal.
Professors
and other officers of the University.
Members of the Cincinnati.
Clergy of a large number of towns.
United States navy and army officers.

Militia officers.
United States civil officers.
Strangers.
Citizens of the towns in the vicinity of Quincy.
Twelve mourning coaches, with female relatives, closed the procession.

"The procession was of great length. When the front arrived at the meeting-house, the citizens of Quincy opened ranks, while the corpse, the relatives, and others, entered the church, the pulpit and galleries of which were dressed in mourning. The house was thronged.

"The services commenced and closed with anthems. The Rev. Mr. Whitney, pastor of the society, addressed the throne of grace in prayer, and delivered an impressive sermon, in which he gave a summary of the eminent services, distinguished talents, amiable life, and Christian virtues of his venerated parishioner.

"The body was then borne to the burial ground and deposited in the family tomb."

Information respecting Mr. JEFFERSON, though certainly not less distinguished as a statesman, and philosopher, and having no less a claim on his countrymen for his eminent services, has not been as yet so full and particular as has been furnished concerning Mr. ADAMS. From the several notices which have appeared in the public prints, we are enabled to present our readers with the following facts in relation to this patriotic advocate and defender of his country's rights:

From the Richmond Family Visiter.

"THOMAS JEFFERSON breathed his last at Monticello, his residence in Albemarle, on Tuesday the 4th July, about 1 o'clock P. M., in the 84th year of his age. He was born in that county, and but a short distance from the place of his death, on the 2d of April 1743. He received his collegiate education at William and Mary, of which he received the highest honours; and studied the profession of law under George Wythe, Esq., late chancellor of Virginia. He served the public with but short intervals, from the period of his majority, as justice of the peace, member of the legislature and of the continental congress, governor of Virginia, minister to Europe, secretary of the United States, vice president and president of the same, and finally as visitor and rector of the University of Virginia,—in all 61 years, most of which in distant states or foreign countries."

Extract of a letter from Charlottesville, July 4: "Mr. Jefferson was sensible of the approach of death. He was evidently gratified at living to see the 4th of July, which it is said he expressed intelligibly, though having lost the power of speech. He died without pain, the spark of life seeming rather to go out of itself by lack of fuel, than to be blown out. The declaration of independence was reading in Charlottesville at the minute of his dissolution, and no doubt at many other places."

Another letter, same date: "Mr. Jefferson departed this life to day at 1 o'clock. How singular a coincidence of circumstances! The same day has witnessed the dawn of his glory, and the termination of his glorious career. During his illness he constantly expressed a wish to live to see another 4th of July; and though he has been speechless ever since yesterday evening, he intimated by signs great satisfaction at being permitted to do so. He was perfectly resigned to the will of Providence, and declared that he wished to die in peace with all the world."

We have only to say in conclusion, that it would have been highly gratifying to us, as no doubt also to the whole Christian community, to have heard from these two eminent individuals, so justly famed for their many praiseworthy qualities as the fathers of their country,—the splendour of which, instead of being diminished, will only be increased by the tongue of slander and the sneer of calumny,—a more decided testimony in favour of that gospel which "brought life and immortality to light." That Socrates and others, whom we denominate heathens, should, on the approach of death, comfort themselves and their friends with the hope of immortality, while these, who were surrounded with rays of light so far transcending, in certainty, in brilliancy, and in permanency, those feeble tapers which so faintly shone on the path of the others, should not utter a syllable respecting their future hopes and prospects, sheds a melancholy gloom over the bright anticipations which we should otherwise enjoy, while contemplating the venerated individuals of whom we are speaking. But we gladly check our reflections on this subject, under the full belief and knowledge, that they have gone before that omnipotent Being whose sole prerogative it is to judge the heart, and who will not only do *right*, but "whose *mercy* is as great as his *power*, neither of which knows measure nor end;" trusting that the same mercy which we most earnestly beg for ourselves, was granted to them in their expiring moments.

MEMOIR OF MISS EREA ARNOLD,

Daughter of the Rev. Smith Arnold, of Beekman, Dutchess County, N. Y.

Written by her sister.

My dear sister was born in the town of Litchfield, state of New-York, August 21, 1799. Her parents were among the first that espoused the cause of Methodism in that place. Her father had no sooner tasted the riches of Jesus' love, than he felt an anxious desire for the salvation of others, and did not fail at every opportunity to warn sinners to flee from the wrath to come. Feeling that a dispensation of the gospel was committed to him, he did not hesitate to leave his family, but cheerfully went forward, committing them into the hands of that God whose gospel he felt he was called to preach. The care of the children therefore devolved on their mother, who faithfully instructed them in the way of life and salvation, and daily had them in remembrance at the throne of grace. She soon saw that her labour was not in vain, for Erea early manifested an inclination to walk in the path of righteousness. When at the age of three and four years, she would beg her mother to teach her her prayers, which she was never tired of repeating. About the age of five or six, being then able to read, she took much delight in sitting by her mother when alone, and reading to her the Bible and other good books suitable to her age. She was often found beside her parent in secret prayer, and listened with much apparent pleasure to the religious conversation which she frequently had an opportunity of hearing.

In 1808 being about nine years of age, Erea, together with her father, then stationed on Chatham circuit, and the rest of the family, attended a campmeeting at Pittsfield, Massachusetts. Young as she was, she felt that she was a sinner; and went to this campmeeting, as she afterwards said, with a full determination to seek the salvation of her soul. The second day of the meeting while she and two other girls of her age, were walking in the grove by themselves, Erea suddenly stopped and said, "what do we, here? This is not spending our time aright: I came here to seek religion." "So did I," replied one of her associates, "let us go into the prayermeeting, perhaps the Lord will bless us." They went accordingly, and requested some pious females of their acquaintance to pray for them. Erea then knelt down, and whilst the children of the Lord addressed the throne of grace in her behalf, her Saviour suddenly spoke peace to her soul, and she rejoiced with joy unspeakable and full of glory. An infant child, thus speaking forth the praises of God, and telling the wonders of his love, attracted the attention of all around. Some praised the Lord and said, "out of the mouths of babes hast thou perfected praise." Others wept; whilst some said the child had been previously instructed, and acted her part well. But whatever were the opinions of the gay and the irreligious, she ever manifested by her walk and conversation that the work was genuine, and that the fear of the Lord was deeply engraven on her heart.

From Chatham her father removed to Amenia. Here, going to school and associating with thoughtless girls of her own age, she in some measure lost that comfort and consolation which she at first enjoyed. But the fear of God was ever before her eyes: and if she was at any time told that she had sinned against Him, it gave her the greatest trouble. The next year her father removed to Hillsdale. Erea was still kept at school. Happily one of her schoolmates feared the Lord: they soon became acquainted, and frequently conversed on the subject of religion. In the full another was added to their number, which was a cause of much joy and rejoicing among them; and yet there was a degree of reserve on the subject of religion which hindered them from being profitable to each other. Her sister observing this, requested them to retire with her into a private room, the school being kept in a dwelling house, which they accordingly did, and there poured out their hearts to the Lord. When they left the room, she told them to retire every day to this apartment, and there renew their strength by calling on the name of the Lord. They were ready to obey, rejoiced that the way was opened, and did not fail being punctual to the time and place, and soon found the profit of so doing, for the Lord shone in upon them with the light of his glorious countenance, and whilst folded in each other's arms, they wept for joy, and the fulness of their hearts broke forth in new songs of praise. But they soon felt that they were too confined, and agreed to withdraw to a neighbouring grove, where they continued to meet daily for social prayer, until the weather became too cold for them to continue their devotional exercises in the open air.

On her deathbed, my dear sister frequently spoke with warmth and animation, of the comfort which she here enjoyed. "It was then," said she, "that the Lord caused my cup to run over, and constrained me to shout aloud redeeming grace and dying love." "I never met," said she, "with my young companions but we sought a place of retirement, where we might unobserved speak of the goodness of God and call upon his name. We had only to ask, and such blessings were showered upon us as there was scarcely room to contain. My peace daily flowed like a river, and I rejoiced with joy unspeakable."

The following winter another was added to their little band, which was new cause of joy, or to use her own words, "we went on our way rejoicing; some said that we were too young to know any thing of the realities of religion, but for one I can truly say that my enjoyments were great, and more perhaps than when I became older, for then company and the fascinating charms of a wicked world, took up too much of my attention; yet I always have had seasons in which the Lord has manifested himself to me in a peculiar and glorious manner."

On the 1st of January 1824, my beloved sister was attacked by a violent fever, from the effects of which she never recovered; but lingered along with an almost incredible degree of suffering and patient resignation, until the summer of 1825, when she exchanged the pains and miseries of a transient world, for a crown of unfading glory in heaven.

I was hastily summoned home July 21, to witness the last moments of my dear sister. I found her weak indeed in body, but strong in the Lord, and rejoicing in the hope of a better inheritance. She had previously desired that every preparation should be made for her funeral, and when informed every thing was in readiness desired to see her grave clothes. She examined them with the utmost composure, observing that it was a satisfaction to her to see every thing prepared. This was about two months before her death, and from this time she daily ripened for glory; she said if any thing attached her to earth, it was the strong desire her friends manifested for her to live. Possessing naturally an affectionate disposition, loving much and being much beloved, the parting scene was more painful than it otherwise might have been: but grace conquered, and the dying love of Jesus enabled her to shout victory over all. On Sabbath the 24th, many persons came to see her; she spoke much of the love of Jesus. On the evening of the same day I said to her, "Erea, when you were little you used to sing,

'I'm going to join the tribes above,'

can you sing the same song still?" "O yes," she exclaimed, "glory, glory, glory; yes, glory hallelujah." To brother Horton who stood at her bedside she said, "I feel just as I did when the Lord converted my soul, glory, hallelujah!" Observing her brothers standing at the foot of the bed, she warned them to flee from the wrath to come, and then regularly warned all the unconverted that were in the room? then said, "O how I wish there were more here that I might tell them of the love of Jesus." Observing my brother and myself to weep much, she said, "don't weep, don't weep, I'm going to my Jesus." From this time until 7 o'clock next morning, she spoke but little, when suddenly opening her eyes, she said, "Julia is that you? how happy I am. What a glorious time I have had, but I am quite deaf." On her sister's saying, "*that* was a sign of her approaching end," she again shouted the high praises of God. "I once thought," said she, "I never could give up my friends, they lay so near my heart, but I now give them all up for my Jesus. I am ready to go, farewell father and mother, that dear mother that took me by her side, and taught me the way to heaven. But why do you weep? do not weep unless you weep for joy, for I am going to my Saviour."

This was the last conversation she had with any of us; she gradually became insensible to all things of an earthly nature, and at half past eleven o'clock, P. M., on the 25th of July, 1825, frail nature sinking in the arms of death, the happy spirit made its triumphant exit, and sweetly "languished into life."

Her funeral was attended the next day at 2 o'clock. A numerous and devout congregation attended, to whom brother Nicholas White of Dutchess circuit addressed the words of the apostle, Rev. xiv, 13, "*Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.*"

Thus lived—thus died, Erea Arnold. A pattern of filial affection, and of early piety. A trophy of divine grace, and one of the blessed fruits of campmeeting. She began her Christian race in childhood; with almost undeviating step she pursued her course "through the slippery paths of youth," and to the honour of divine grace endured faithful unto the end. May her warning voice be regarded by those dear

relatives and friends who survive her. May the lustre of her bright example attract many to follow her in the paths of piety, and may the remembrance of her happy and triumphant death, be a source of consolation to her bereaved friends till they join her in the church above.

Beekman, Dutchess Co. N. Y. April 20, 1826.

DEATH OF MRS. ELIZABETH CHOATE.

AMONG the number of indubitable evidences in favour of Christianity, the triumphant death of its professors is not the least. And it certainly is a matter of no small consolation to the followers of Christ, to hear of their brethren in the kingdom and patience of Jesus, leaving a testimony of the religion they profess, and the firmness of that foundation upon which their hopes are built.

ELIZABETH CHOATE, the subject of this memoir, was the wife of SAMUEL CHOATE, Esq. of the county of Monroe, Michigan Territory. She was among the firstfruits of the labours of our ministerial brethren, on the Thames circuit, in the province of Upper Canada, where she became a subject of converting grace in the year 1809. From thence the family removed to the state of Ohio, in time of the late war; and thence to the place abovementioned in 1815. Though there were but few religious privileges here, she retained her integrity, setting an example of piety before her family and neighbours. The fruit of her prayers and tears may be seen, first, in the conversion of her companion, and then her children; three of whom are the subjects of converting grace, and members of the church of Christ.

In the year 1822 at a quarterly meeting held in the town of Monroe, she experienced the sanctifying grace of God, by which she was enabled to "*rejoice evermore, pray without ceasing, and in every thing give thanks.*"

Her last sickness commenced on the 15th of January last, and terminated the 2d of April. Her sufferings, which sometimes were very excruciating, she bore with the greatest patience and resignation. While under the afflicting hand of Divine Providence, I visited her several times: and when asked the state of her mind, she would frequently say, "there is not a single cloud intervening between heaven and my soul." In the first part of her affliction she sometimes appeared desirous to get well, for the purpose of raising her children, some of whom were small; but she soon resigned them into the hand of the Lord, knowing that he was able and willing to take care of them. At other times she expressed a desire to be gone to her heavenly rest—but would then pray earnestly for patience to suffer all the will of the Lord. On my way round the circuit about three weeks before her death, I visited her the last time. Conversing with her on the subject of death, she raised her arm, and with a smile of heavenly resignation said, "Brother, this looks like the church-yard, does it not?" From that time her bodily strength failed, but her confidence in the Lord appeared to increase; and "while the outward man was decaying, the inward man was renewed day by day." In the last moments of her life, she gave the clearest evidence of her acceptance with God. After several struggles, (each of which was supposed to be her last,) she sunk away apparently in the arms of death, and continued in this situation for about forty minutes; she then revived, and opening her eyes, with an audible voice and a degree of wonder she said, "Is it possible I am here yet?" and then repeatedly exclaimed, "O Lord, how long!" Turning to her companion, she asked and obtained permission to give one of the small children to a sister sitting by her;—when she gave it up in the most solemn manner, saying, "Here sister, I give you this child in the name of the Lord: take it and raise it in the fear of GOD." The answer was, "I will endeavour to do so, God being my helper."—She then named another small child, and said to her elder daughter, "This I give to you as your own child:" adding the most solemn exhortation to live for God, and bring up the child in his fear. Naming a third child, she said, "I give her into the hands of the Lord:—now my work is done." Then addressing her sister sitting by, she said, "Now I'll take another start for the kingdom;" when closing her eyes, she slept in Jesus, without a struggle or a groan.

To this I add, that since the 15th of September, 1825, eleven members of the Methodist Episcopal Church in Detroit circuit have departed this life, ten of whom gave the most satisfactory evidence of their acceptance with the Lord. "Precious in the sight of the Lord is the death of his saints."

Your servant in the gospel of Christ,

JOHN A. BAUGHMAN.

Monroe, May 1, 1826.

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DIVINITY.

THE CARNAL MIND: A SERMON.

BY THE REV. DR. THOS. F. SARGENT, OF PHILADELPHIA.

(Concluded from page 289.)

3. THE last thing that we shall notice of this carnal mind, is the insubordinate character ascribed to it in the text: "It is not subject to the law of God, neither indeed can be." The meaning is, that in its nature it is not subject to the law, nor can it be subjected by the law—we mean the moral law: and we might also add, that the law never was intended to subject it. For as a principle of evil, put it under what regimen you please, its character and tendency will be the same; it never can be changed into goodness, or made holy. No discipline that we can impose on it can make it pleasing to God. It must therefore be destroyed. A war of extermination must be waged against it, and it must be driven out as an obtruder, which has usurped the place of the image of God in the heart.

It may be asked, if this be the fact, wherefore serveth the law? Paul answers this question, in saying "the law entered that the offence might abound." He does not mean, that the law was to minister to the increase of sin, or give encouragement to it; for then the law would be the minister of sin: but he means that the law should define it, and show its nature and extent, and give us the knowledge of it; for he says, "he had not known lust, if the law had not said thou shalt not covet." The law also shows to the sinner how evil abounds in his heart; for without the commandment which is "exceeding broad," he would never know that the imaginations of the thoughts of the heart are only evil continually. But this discovery which the law makes to him, prepares him with the more cheerfulness to hail the deliverance proclaimed to him, in the *grace* which *more abounds* in the gospel. The law is "a schoolmaster to bring us to Christ." It indeed instructs us, but it is only to know how vile we are; it makes us no better. But if it only teach us the alphabet of our corruption, we should rejoice; for this will show us our need of that Saviour who can do for us what the law cannot, "in that it is weak through the flesh." We have said also that the law never was intended to subject this evil principle. The law, as such, imparts no power to the heart by which this rebellious nature may be destroyed; for in all its injunctions, and its commands addressed to us, it proceeds on the supposition that the power to obey it must be derived from some other source: and

therefore it is said, that "the righteousness of the law is fulfilled in those who walk not after the flesh, but after the Spirit." If man possessed a pure nature, and perfectly kept the law from his youth up, then it would not condemn him, and he would not need pardon: but the law neither makes provision for the pardon of his actual sins, or the removal of his original corruption. It announces itself in this awful and inflexible language—"Cursed is every one that continueth not in all things written in the book of the law to do them." If we have violated this law but in one instance, the curse hangs over us. And who has not done so? But if man could obtain pardon by the deeds of the law, or if the law transfused into his nature a power by which the destruction of the carnal mind could be effected, it would render nugatory the whole scheme of justification by faith, or pardon by grace. But says Paul, "it [that is, pardon] is of faith, that it might be by grace, to the end the promise might be sure to all the seed, not to that only which is of [or under] the law, but to that also which is of the faith of Abraham, who is the father of us all." So far, then, is the law from rendering salvation probable, much less sure, the apostle makes it turn entirely on a principle of grace, that it may be sure: any other principle would make pardon a debt that God owed us, and not a favour graciously bestowed on us for the sake of Jesus Christ.

It appears then, from the foregoing view, that the apostle mentions this circumstance of the hostility of the carnal mind, especially to show one of the prominent features in its character. That is, that it is not subject to the law, and cannot be subjected by it; that it is hatred to the law, for the same reason that it is to God. The law is holy, just, and good; and for this reason, and this only, the carnal mind is enmity against it. And as we have stated in another part, this enmity is not produced by our violations of the law in the first instance, but is the cause of our transgressions of it.

We shall close this part of our subject by obviating an objection that is frequently urged against it.

It has often been said, that it would be unjust on the part of God to permit man to come into the world with a nature that certainly leads him astray. But what says matter of fact? Does he not possess this nature? and does it not lead him astray? Is God therefore unjust? We think not. It appears to us that the whole difficulty vanishes by considering Adam, as he really was, the great covenant, or federal head of all mankind, who at the time of his apostasy were seminally included in him. When, therefore, Adam, the head, fell, all his posterity, then seminally included in him, also fell. Now it is most evident, if in that state he propagated at all, he could only propagate his own likeness. For this law is stamped on the whole creation of

God, that like must produce its like, and effects resemble their causes, to the end of the world, unless God by a miracle shall change this universal law. If Adam be viewed in this state, there appears only to have been left the choice of one of two evils; 1. Either to cut off the transgressor and all his posterity in him, and thus prevent his propagating his sinful likeness together with his species; or, 2. Permit him to propagate under these circumstances, and make provision for himself and his offspring in Christ Jesus, and adapt this provision both to the infant and adult state of his children, and grant him another trial under a different covenant.

We suppose no one would hesitate one moment to decide, which is the least of the two evils; and which, on the whole, would bring the most glory to God. To have adopted the first, and cut off the guilty pair, would have involved them both in endless ruin, and prevented for ever the existence of their offspring. What good could have resulted from all this process, we confess we cannot see. It is true, there would even in this case have been a display of justice; but what mercy would have been in it? But for whose benefit would this exercise of justice have been made, or how could it have glorified God more than the second alternative? It could not have been for the benefit of the heavenly host, who still retained their rectitude; for if they needed to see an act of justice to confirm them in their obedience, they had it already, in the angels who kept not their first estate. Nor could it have been for their own benefit, as their punishment, according to the above supposition, must have been eternal. Neither could it have resulted in the same glory to God that we find in the scheme of human redemption. Nor could it have been for the benefit of other human beings, as none such would have existed.

But in the *second* alternative justice and mercy are both displayed, and that too for the benefit of man, for the wonder and adoration of angels, and the eternal honour of God. But justice falls on the victim substituted in our stead; and mercy not only finds this victim, but through it opens a door of hope to all mankind.

> "Here the whole Deity is known,
> Nor dares a creature guess
> Which of the glories brightest shone,
> The justice or the grace."

Were the guilty spared? this was an act of mercy; God gave them another trial, under the covenant of grace, which immediately succeeded the covenant of works: which does not say, *do and live*, but *believe and be saved*. Do Adam's offspring bring into the world with them an impure nature, derived from their federal head? But God has provided that the guilt of Adam's sin

shall not be so imputed to them for this unavoidable impurity of their nature, that the children shall eternally die for the iniquity of the father. "For *the soul that sinneth* (in his own proper person, and he only) shall die." "For as by the disobedience of one, judgment came upon all men to condemnation, so also by the righteousness of one, the free gift came upon all men to justification of life." Do we enter into life with a strong tendency to sin? God has provided an opposing power, in the light that lightens every man that cometh into the world, and in that manifestation of the Spirit that is given to every man to profit withal. Do all men under the influence of the carnal mind, in adult age, actually sin against God? Repentance and remission of sin, in the name of Jesus Christ, is proclaimed to them, and also the promise of God to circumcise the heart, and cleanse it from all unrighteousness, so that where sin abounded, grace hath much more abounded.—Grace then abounds even to the destruction of this original propensity to evil; if it does not, then it is not true that it hath much more abounded than sin. In a word, all things considered, notwithstanding so much has been said of our sad condition by nature, I would ask, who would not prefer his own state under the covenant of grace, to the condition of Adam under the covenant of works? for under that covenant one transgression doomed him to death, without any remedy, (aside from the atonement;) but under the covenant of grace, though a thousand sins be committed, repentance is granted to us. This provision is happily adapted to the condition of infants as well as adults; for by the great scheme of redemption an act of indemnity has passed the court of heaven in their favour; for Jesus Christ has announced in their behalf, and for the consolation of all parents, "of such is the kingdom of heaven."

II. We invite your attention to *the remedy of the carnal mind.*

As this principle is opposed to God, is enmity against him, and hostile to the happiness of man, it cannot be pleasing to God. And as the law cannot subject it,—nor can it be subdued by any thing man can do of himself,—it follows as a necessary consequence, that God has provided means for the accomplishment of this object. It also is essential for us to know, not only what this remedy is, but how we may avail ourselves of its benefits. We have already stated it as our opinion, that God designs the entire and complete destruction of the carnal mind: for God certainly intends that we should be subject to the moral law; that we should make this law the rule of our conduct; and that it should not be made void by *faith*, or any other consideration, but that it should be established. This is the law that Jesus Christ came not to destroy but to fulfil, and the whole of it is comprised in loving God with all the heart, and our neighbour

as ourselves. Now these two precepts can never be fulfilled by us in the spirit and design of them, as a rule of conduct and of duty, while the mind is enmity against God, and while it is unsubjected. It follows, therefore, that if God wills that these precepts should be obeyed by us, he must have made provision to put the heart in a condition to fulfil them. If it be said, Jesus Christ has perfectly fulfilled them, we answer, we admit it; but if it be farther declared, that he fulfilled the law to exempt us from its duties, we answer, this is *antonomianism*, and this makes void the law by faith, and that too a dead faith, faith without works. We suppose not only that Jesus Christ has fulfilled the law to give us an example of obedience, but also that by the death of the cross he procured for us the wonderful agency of the Holy Spirit, to destroy the enmity of our nature, and enable us to walk in his commandments and ordinances blameless; and, that the righteousness of the law, all the righteousness which it demands may be fulfilled in us, who walk not after the flesh, but after the Spirit. It was for this purpose that "Jesus Christ was manifested in the flesh to *destroy* the works of the devil:" and "if we confess our sins, he is *faithful* and *just* to forgive us our sins, and to cleanse us from all *unrighteousness*."

To carry this great design into effect, God has granted his Holy Spirit in all ages of the world: for his operation on the human mind is not peculiar to the dispensation of the gospel,—although this dispensation enjoys its greater manifestations.

The Spirit, in his operation on the human mind, appears, according to the Scriptures, to produce his effects in the following order. He illuminates the mind; He produces in it godly sorrow for sin; and He changes its corrupt nature, or destroys in the heart the power and being of sin.

1. That the Spirit of God enlightens the understanding, is admitted by all Christians who lay the least claim to orthodoxy; and that the operation of the Spirit is coeval with the covenant of grace, is equally admitted by them. It is also a conceded point, that the covenant of grace dawned on the world at the moment God announced the promise in the garden of Eden, "that the seed of the woman shall bruise the serpent's head." No sooner was this promise given, than the Spirit began his great work of illumination. It shone on the antediluvian world, for God said, "My Spirit shall not always strive with man." It was by the same Spirit that Noah preached to the spirits in prison. The Spirit of Christ was in the prophets, and by it they spoke beforehand of the sufferings of Christ, and the glory that should follow. Jesus Christ especially promised that the Spirit should "convince the world of sin, of righteousness, and of judgment;" and that he should also be a comforter, and

a guide, and should guide into all truth. It is by the light of this Holy Spirit that men discover their deviations from the law, and how evil and bitter a thing sin is: without this ministration, the law would remain a dead letter.

2. The conviction of our personal guilt, and our undone and ruined estate by nature,—which can only be discovered to us by a light that God sheds on the mind,—gives rise to the godly sorrow that worketh repentance unto life, that needs not to be repented of. Such repentance had no place in the breast of Adam, aside from the promise of a Saviour, and the operation of the Spirit; nor could it have in ours. But who, without a sense of this sorrow, would ever go to the "fountain opened in the house of David for sin and uncleanness"? Such a penitent remembers that all his sins have been committed against God, and that he has been the object of his enmity and his hostility; and "against thee only have I sinned," will be his lamentation and his acknowledgment. He has insulted God and his law, slighted the mercy of the gospel, trampled on the blood of the covenant, and had it been in his power, with his puny and impotent arm would have dethroned God, and subverted his whole moral government. He now feels all this as a load on his awakened conscience, which extorts the anxious inquiry, "what must I do to be saved?" If the preceding chapter does not describe the state of a penitent, either as having been exemplified in the experience of Paul, or as personated by him, we are at a loss to understand it. Hear its language: "For I know that in me, (that is, in my flesh) dwelleth no good thing; for to will is present with me, but how to perform that which is good, I find not." He saw and felt the evil, but had not yet obtained power over it. Again; "I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death?" Can this be the language of a believer in Christ Jesus? His misery, expressed in the terms "*wretched man*," and "*body of death*, or mass of corruption, certainly imports a state of guilt and condemnation. If this be not the fact, we can neither see the fitness, nor feel the force of the words, with which the eighth chapter is opened:—"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin of death." He is *now* delivered from the state, and the wretchedness, and body of death, of which he had been complaining—and a new state is possessed in Christ Jesus—and there is therefore now no condemnation.

3. We ask, is not the happy deliverance just noticed effected

by the Spirit? So says nearly the whole of this chapter, and so affirm many other portions of Scripture. Take the following: "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." "That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Texts already noticed. "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwelleth in you." "Now if any man have not the Spirit of Christ, he is none of his." "For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father: the Spirit itself beareth witness with our spirit that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ."

It is also elsewhere declared, that it is "not by works of righteousness that we are saved, but by the washing of regeneration, and the renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Saviour." The Spirit as the great agent in man's new creation, and salvation—worketh with energy, and worketh effectually to the casting down of every high imagination, and thought that exalteth itself; and bringeth all into subjection to the obedience of faith. To dwell in us, and walk in us; to take away the heart of stone, and give us a heart of flesh, is another promise full of consolation, and well calculated to inspire our faith. Let us not say, "How can these things be?" for be assured, "so is every one that is born of the Spirit." To be created anew, or to have the renewing of the Holy Ghost, is also to have the fruits of the Spirit—love, joy, peace, longsuffering, gentleness, and goodness.

Do you ask how this Spirit is to be obtained? we answer, "Ask and ye shall receive;" "for if ye, being evil, know how to give good gifts unto *your children*, how much more shall your heavenly Father give his Holy Spirit to them who ask him?" Try the faithfulness of God to his promise, and bring your offering into his store-house and prove him therewith, and *see* if he will not pour out blessings until there be not room to contain them: for he will pour his Spirit upon thy seed, and his blessing upon thine offspring. He will sprinkle clean water upon you, and from all your idols will he cleanse you. For every one that asketh, receiveth; and he that seeketh, findeth. But ask in *faith*, and let your faith rest on the great atonement. For whatsoever ye ask in prayer, believing, ye shall receive. Ye *shall* receive it, for the mouth of God hath spoken it.

BIOGRAPHY.

MEMOIR OF THE REV. JOSEPH GALLUCHAT.

To the Editors of the Methodist Magazine.

Brethren,—Although some account is given of the late Rev. Joseph Galluchat, in a funeral sermon preached by the Rev. William Capers, yet I expected to have seen, ere this, a farther account published in the Magazine, by the author or some other hand. From the silence of all, I am induced to offer the following, as a small tribute to the memory of departed worth.

July, 1826. Lewis Myers.

Joseph Galluchat was born in St. Domingo, Sept. 1788. At the commencement of the revolution at that place, his mother, sisters, and himself, left there, and fled to Charleston, S. Carolina, where he received his education. His parents were members of the Roman Catholic church, and his early prepossessions were in favour of that communion. For several years he lived with a respectable merchant in the city, and was engaged in mercantile business. In his youth he appeared fashionable and gay, and thoughtless with regard to eternal things. In the 19th year of his age, he married Miss Virginia Lawson, of Santee, S. C. In the fall of 1808 he attended a campmeeting; and under the ministry of the Rev. Wm. Capers, was brought to a knowledge of himself, as a sinner, and of Jesus the Saviour of sinners. When under conviction, he did not trifle with his case, but immediately fled to the Physician of souls, and obtained peace with God. The evidence of pardon appeared to him full, and he rejoiced in God with confidence: this he retained, with little interruption, till God took him to himself.

What God had enabled him thus to enjoy, he heartily desired that others might share: and God evidently called him to the ministry. He received license as a local preacher in the Methodist Episcopal Church, in the 22d year of his age. He was ordained elder in the South Carolina annual conference held at Camden in 1818. When he married, he lived in the country; but some time after he returned to Charleston, and for several years taught a Lancastrian school: but, his health declining, the school was discontinued. Afterwards, he was for five years book-keeper in the U. S. Branch Bank in Charleston. In the mean time he evinced a thirst for knowledge, and became conversant with various branches of useful learning. He spoke the French language fluently, had some knowledge of the Latin, and he studied the science of medicine. Had his health permitted, he might have entered into an extensive practice. While he was thus evidencing his zeal for knowledge, the fire which God had kindled on the altar of his heart was rising in its strength, and the flame was felt in his family and in the church.

To obtain a more thorough knowledge of the Scriptures, he acquired a considerable knowledge of the Greek and Hebrew languages. Out of his treasure he brought things new and old. He was a practical divine. His pulpit instructions were always evangelical, instructive, and impressive. During the eleven years of his ministry in Charleston, his congregations were always large, and testified a high esteem of his talents; and he laboured to be useful to all. Though naturally aspiring, grace had obtained such complete conquest of his heart, that he could emphatically say with the apostle, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." And if he was taught to ask with Solomon, "Who is able to stand before envy?" God gave him the answer, and his heart understood it. In a letter to a friend on a trying occasion, to whom he was wont to unbosom his thoughts, after describing some of his conflicts he adds, "I believe I have escaped the snare of the fowler; at any rate, I can raise my ebenezer; blessed be the Lord for all his mercies: deliverance and salvation belong unto him." He was always at the service of the church, according to his abilities: and while his enlarged heart bid God-speed to every ambassador of Christ, of every name, he felt *where* and by *what instruments* he was called. He frequently viewed the scene of 1808 with transports of joy and gratitude. The plainness and simplicity of manners, accompanied by the piety and zeal of the ministers and members of *that day*, bordering on primitive Methodist times, accorded fully with his views and sentiments,—and he could unhesitatingly say, "*I am as ye are;*" and he *never changed*. He was generous and charitable. In him the poor, the widow, the orphan, the sick and the dying found a friend, always ready to minister to their mental and bodily comfort according to his ability. I knew him personally upwards of six years,—I write with confidence. Numbers will rise and call him blessed in that day when the earth and sea shall give up their dead.

For several years his ardent soul looked towards a scene of labour beyond his local sphere; he had a great desire to enter as a travelling minister into the vineyard of the Lord: but here he found various and formidable obstacles. His bodily affliction was not among the smallest. Friends knowing his situation, feared to encourage him in the undertaking—he hesitated. At length his desire to die in the itinerant field predominated, and he was admitted at the conference held in Charleston, 1824, and stationed in that city. The sequel proved that the sword was too sharp for the sheath. He however entered his work with his usual ardour. Soon after, he thus writes to a friend: "I felt an imperious necessity for something extraordinary to be done. The plan I adopted was, to go from house to house, talk

plainly and lovingly, and pray with each. I soon found the burden too heavy. I would stop a week, get better, begin again, and again sink;—until, with other duties, I've sunk, to all appearance and feelings to rise no more. I still endeavour to say, and in some degree to feel, good is the will of God—let it be done."—The consumption marched with rapid strides, so that he had to desist and retire. The sermon before alluded to, thus describes the closing scene: "For a long sad time we marked his declining health; and many an anxious prayer was sent after Jesus for him. Every expedient of human skill was tried in vain; and at last it was in vain that he was urged away to St. Augustine. He still grew weaker and more emaciated."—"Our beloved Galluchat was full of comfort. 'I visited him every day,' says the minister of St. Augustine, 'until three days before he died, and then until he died I never left him. He gave me much instruction. He was always full of confidence in Christ, and suffered the most extreme pain with truly Christian patience, rejoicing in the God of his salvation.' Another witness states, that the sympathy of his friends, and particularly the sorrow of his wife, at seeing him in pain, seemed to grieve him; and he would frequently say, with the most tender entreaty, 'Be content to let me suffer; it is good for me.' When he came to die, he exhorted the minister who had been so becomingly attentive, to be bold and faithful in his Master's cause. He entreated his wife to resign him up to his God; reminding her how long a time had been permitted her to prepare, and comforting her with these words, 'God will be a husband to you, and a father to my children.' To his two children (the third died a short time before him) he said little; but having caused them to kneel by his bedside, he offered up a most touching prayer for them;—and this done, his last effort, in the very act of dying, was a broken utterance of praise to God." Thus he died on the 8th day of April, 1825, in the 37th year of his age; and at his request was brought to Santee, S. C., and interred in the family burying-ground.—He is one of those men in whose Christian life and triumphant death I have the utmost confidence. Reader, soon will we also be called off—let us be ready.

For the Methodist Magazine.

MEMOIR OF MRS. CATHARINE SUCKLEY,

Late consort of Mr. George Suckley of New-York.

Mrs. Catharine Suckley was born in Rhinebeck, New-York, September 18, 1768. Her father, John Rutsen, Esq., died suddenly, and left two children, Catharine and Sarah. They grew up in much love, and were, as Mr. Schuyler once expressed, like twin berries moulded on one stem.

Mrs. Suckley was made a subject of Divine grace at the age of twenty-one, and became a pattern of cheerful piety to her dying day. My intimacy with her commenced at an early period of her conversion. We had long before been acquainted, and were connected: this event opened to us a union of spirit, which was a source of happiness to us both.

In the high bloom of beauty, admired and beloved, and followed, she became sensible of the importance of religion: and at once sought and found the pearl of great price. This she held dearer than all created things: this occupied her whole soul: and her gratitude to God for snatching her from the caresses of the world, was often repeated and expressed in her writings. She was remarkable for a very vivid imagination, and a sensibility which heightened all her enjoyments, and made her society, I had almost said, fascinating. Her talents for conversation could be exceeded by no one—she was always new. Like her sister, she could see no faults in her friends or associates; every asperity was overlooked, every blemish was hidden in the mantle of love. Pure benevolence glowed in her words, and sparkled in her smile. Her mind appeared always in a frame of prayer. Her charity extended to all. In the early part of her religious race, she was sorely tempted by the enemy, respecting that church in which afterwards she so often exulted in having become a member.

Her love for souls was ardent and sincere, and none could leave her company without sharing in her prayers, and being followed with her good wishes. Her heart was formed of the tenderest materials, and could indeed melt at others' woes—could enter deeply into the feelings of every sufferer—and consolation hung upon her tongue. Speaking of her mother's death, she thus vents her feeling heart:

"Still the remembrance of my dear, dear mother, surrounds my heart; and she of whom I loved to think is gone. She that so often smiled upon me, and conveyed happiness to my soul, is gone from my eyes for ever. I wished to have soothed the evening of her life, by tender assiduities; and thought to have embraced a period of peace, and victory, of comfort, and satisfaction:—but the destination of my heavenly Father was not so; he has taken her from the storms of this life, to the haven of undisturbed repose: and in this view I have cause of praise, and am greatly and constantly comforted. But the bereavement has made an aching void. There is none on whom I can fix that affection I felt towards her: 't is not in nature: for there is a peculiar quality of affection between child and mother. A mother! endearing sound. My mother! I trust to meet her, clothed in white. I feel thankful to my heavenly Father, for having been so long at Rhinebeck last summer. It softens the severity of my affliction."

The dealings of God towards her, in many things, were very

remarkable; but they who devote themselves to his service, as she eminently did, may hope in the guidance of his Spirit.—"The secret of the Lord is with the righteous." Her intercourse with God was such, that she brought all her concerns, spiritual and temporal, to the mercy seat, and could then wait without any anxiety the issue of his will. And the answers to her prayers were so frequent, that she stood strong in faith, giving glory to God. Her marriage was in a remarkable way brought into effect by him whose parental care watched over her for good. The objections she entertained to wedded life were strong and constant, and yet so unequivocally was the will of God made known to her, that all scruples were overcome, and in 1798 she became a wife,—and in process of time the mother of seven children. Two she has already received to her maternal arms, to part no more for ever; five remain, I trust, to tread in her footsteps, and to inherit those precepts and prayers, that have gone up as memorials to heaven in their behalf. I have before me part of a letter written to an absent child the winter before her death:

"I hope, my dear child, that God is with you for good. Do you seek to know whether you love him? Do you pray to him? Do you feel it a duty and privilege to reflect upon his goodness? Are these reflections so lively as to bring forth love and thankfulness? Exercises of this kind bring forth better things, and precede a state of solid happiness. O! be careful, my S., to commune with your own heart, and to obtain that peace of mind that strengthens and draws the soul to God.

"The Lord, my dear child, is a great God; yet his greatness is magnified in his care over the feeblest of his creatures; and the treasures of his wisdom are the inheritance of those who love him. 'T is true, indeed, my love is not proportioned to the depth of obligation; nor can the glow of the highest love bear suitable proportion: but I bless the Lord again and again, that he gave me grace early to seek his love, and that love, with increase, is daily with me. Shall I say in this love I love my S.? In this love, too, she has been long recommended to God. In this love I trust I may hope too, she will be my own S. through a long eternity."

Happy the children who have called her mother. They will, I trust, be admitted with her into that blessed number who have washed their robes, and made them white in the blood of the Lamb. How much of future safety depends on education and example. O, what a sweet savour is a holy life! How pleasing the anticipation of a joyful meeting in the courts of heaven!—O, parents, what a responsibility is yours! "Train up a child in the way he should go." This is enjoined upon you by the great God of heaven. Is an inheritance among the blessed the first wish of your heart for them? then point them to the narrow way; tell them the world is full of snares, and their only safety

is in a union with the blessed Jesus by a living faith;—teach them to shun, as you have solemnly promised, the pomps and vanities of a wicked world: and then, when death demands the discharge of your earthly ties, you will meet the terrible king in the joyful hope of being soon reunited to your dear charge, to be forever with the Lord.

Of negligence in this respect my beloved friend had nothing to charge herself, as her six children well know. How often has she called them to prayer, from their earliest infancy; and how eloquently did she invoke blessings on their heads, and give them up into his hand who formed them for his own glory.—But now she prays no more—her work is done—it remains with them to accomplish the first wish of her heart.

A letter from a mutual friend thus announces her departure:

"The die is cast; the spirit has returned to God who gave it, and the dear dust will to morrow be conveyed to the house appointed for all living: and methinks a purer spirit never inhabited a mansion of clay, since the transgression of our first parents. With a solemn delight I love to dwell on the various excellencies of this dear departed saint. I think on my own loss; I reflect that I shall no more behold the tender, the cheerful smile, with which she ever met my embrace: that I shall no more pour into her affectionate and sympathizing bosom my joys, and my complaints,—and my heart is melted with sorrow. But oh! to behold the children of her love, the bereaved flock, with groans of anguish, bursting hearts, and tears streaming from their eyes, the maternal bosom no longer to rest their wearied heads upon, her hand no longer points them to sources of consolation,—which abundantly flowed in upon her departing spirit."

Another letter, from a daughter, gives a description in feeling language of the closing scene, never to be forgotten:

"My dear aunt,—Had I followed the impulse of my feelings at the moment of receiving your letter, I then might have given you satistion and pleasure. I was prevented—and now I cannot—but must defer much till we meet in the spring. Memory will prove faithful; for it is her delight to record each look, and every scene, connected with my beloved mother; to dwell on the loveliness and purity of her character, and her bright anticipations of another world.—For some days before her death, her change was perceptible;—we were all more sensible of it than papa. To me she constantly dwelt upon it, and often said, 'Waiting patiently, waiting patiently the Lord's own time. Think of me as an angel in heaven. I pray to be permitted to administer to you invisibly, my children.'—Her peace continued to flow like a river; her mind unclouded to the last.

"On the morning of her death she sent for us all to come to her; said she belonged no longer to her children, but to God. C. and I each took her hands; my eyes were filled with tears. She raised her finger; 'Oh, M.! I did not expect this of you: you pierce my soul—you'll break my heart if you do so.' Her look I can never for-

get. I felt that I must leave her for ever, or dry every tear; for she watched us with a penetrating glance, and often said, 'Oh M.! I cannot forget that chill you gave me. Your cheerfulness has supported you so far; let it support you to the end. Honour God in my death: let not one tear be shed.' Have every thing smooth and quiet about me when I am going to depart. Send for Dr. ——; I wish him to be here.' He came at the last moment, closed her eyes in eternal repose, held her hand, and saw her last breath. When papa came to her, she raised her head to kiss him, and said, 'read that hymn, 'Jesus is a constant friend.' In her last moments, he was on his knees at the foot of her bed, repeating these word, 'Lord Jesus, receive her spirit; Lord Jesus, receive her spirit.' The third time, his voice faultered—she was gone; and that instant he broke forth in prayer.

"I believe that her prayers for our support on this occasion had often ascended, and were now answered. Oh, that they may all be answered! that our last days may be like hers. She constantly talked of you—how many kind friends the Lord had given her. She never received any good through life, but she felt that it came immediately from the hand of Heaven. Her religion flowed from gratitude, never from fear: she loved him because he first loved her. Parting with her children, she said, had no pang; every thing that was painful was taken from her—perfect resignation, and perfect happiness—all to hope, and nothing to fear.

"I feel a wound in my heart that cannot close; momentary pangs, which, if they were more than momentary, I could not endure. I dream of her at night; indeed she is the guardian of my spirit. If I do this, or that, I immediately think, How would she have done? or how wish me to do?"

Cherished and loved by all who knew her, how sensibly must her loss be felt by one, who for years had known her worth, and shared her most intimate regard. The blow which has severed us has been long dreaded. It has fallen with weight, and will be felt while memory holds her seat. But time is hastening; a reunion will take place in that kingdom whose bliss she so often anticipated. Her end, like her life, was peaceful and bright, with foretastes of heavenly rest; not a doubt or fear was permitted to assail the ebbing spring. Calmly she sunk into her bed of rest, while her buoyant spirit rose to join the praises of the sky, and own her kindred; there she meets a mother, and a sister, in the fields of paradise; perhaps waiting around her pillow, to show the way to glory. Ah, who can paint the bliss of such a *convoy* to the skies! What a meeting! How sweetly do they celebrate that blood, which raised their spirits to a happiness so pure, so lasting! How much will they have to communicate; how much to enjoy. Eternity! important, blissful sound! Who would forego a happy eternity for any thing this sublunary world could promise or bestow?

In copying my dear friend's journal, or rather daily walk with

God, I have been at a loss what to leave, or which to prefer, where all was excellent, and expressive of a heart simply given up, and fervently engaged for entire devotion. This she attained in a very uncommon degree. She lived religion, and felt sensibly the importance of the human soul;—and eternity will disclose for how many she has importuned with effect. Being dead, she yet speaketh; and they who *read* will know if her friends have rated her merits too high.

Rhinebeck, June 24, 1826. C. G.

MISCELLANEOUS.

For the Methodist Magazine.

RECOLLECTIONS SOME THIRTY YEARS SINCE.

A JUDGE AS HE SHOULD BE.——NO. IV.

Historic Sketches.—Newbern was the seat of the colonial government of North Carolina. During the administration of Wm. Tryon, the king's governor, a splendid palace was built for him, and a church-house for parson James Reed, an episcopal minister under the jurisdiction of the Church of England. To this church-house the citizens repaired every Sunday forenoon, to hear the parson *say* prayers, and *read* sermons, and then—went home again. Parson Reed continued the incumbent until he departed this life about the close of the revolutionary war, and left the church-house vacant, excepting occasional service from a travelling minister, and the *saying* of prayers, and burying the dead, by Jarvis Buxton, the clerk and sexton.—Beside this church-house there was not another place of worship in the town.

In the year 1787 an episcopal minister of the old (before the war) stamp, was *sent for* from New-York to supply the church-house, and take charge of an academy. This reverend old gentleman was very different from the evangelical ministers of the American Episcopal Church; for he literally "became all things to all men," and could be present at dinner parties, tea parties, card parties, dancing parties, and wine parties, without being the least dissatisfied or ashamed. "Like priest, like people," was here verified, and the pastor and his flock suited each other exactly: and from such religion took her departure, she being an unwelcome guest to a jolly priest and a merry people. After a few years the priest and his congregation quarrelled, and separated;—the old gentleman returned to New-York in 1790, and left the people destitute.

During those days a Scotch seceder, and a vagrant Universalian, would occasionally entertain and stultify the people: *the one* by disclosing in *braid Scots* the secret counsels and decrees of God respecting unconditional election and reprobation;—and *the other* by making known to the people a wonderful discovery he had made of a plain and well-beaten road that led from the back-door of hell to heaven; where all, who died in their sins, went to hell and were purified by fire and brimstone.

would travel, after suffering a long and dolorous imprisonment.

In those days evening service on the sabbath, and prayermeetings were unknown; and to the recollection of the writer of these papers, not one person, man or woman, in the town, had the courage to profess converting grace and the forgiveness of sins, although it afterwards appeared that there were many who bowed not the knee to Baal, and when asked, could give a reason for the hope that was within them.

At distant periods Quaker preachers and Presbyterian ministers from the up-country would visit Newbern and preach the gospel. In the year 1790 the church-house in Newbern was occupied by a learned and pious minister, under the jurisdiction of the American Episcopal Church, when religion began to revive. About this time bishop Asbury and his Methodist preachers (those pioneers of the gospel) broke into Newbern, and turned their little world upside down. The citizens wondered who they might be; some said one thing, and some said another—formalists opposed—fools mocked—the sons of Belial swore—deists scoffed—and Satan arrayed all his hellish forces against them; but God set at nought their counsels. Some began to see—some to hear—and some to feel the power of God unto salvation.

Narrative continued.—The solemn charge and exhortation of judge Patterson to the prisoners aforesaid, gave an impulse to the religious feelings of the people, new and unexpected. Many went to the court-house to hear the judge sentence four men to the gallows, and returned with sentence of death in their own hearts;—they went with hard hearts and tearless eyes, and returned softened and weeping; they went unbelievers, and came back trembling at the word of God. Here the devil was outwitted;—here he received a backhanded stroke that bruised his infernal head; for how could the devil *know*, as cunning as he is, or even *dream* that a *judge* would be the instrument in Almighty hands of plucking sinners from his hellish clutches?—Indeed, 't was very strange! But so it was, the blow to the devil's kingdom was heavier as it was unforeseen. The people felt, and the prisoners were truly awakened to a sense of their eternal welfare, and began to pray in good earnest. A work began that all the powers of earth and hell could never stop.

Upon this occasion the few Episcopalians and Methodists in Newbern who possessed the life of religion, were vehemently stirred up to labour for the salvation of the prisoners. The keeper of the prison was humane, and afforded to the Christians every facility in their visits to the prisoners. The Scriptures were read—exhortations made—and prayers were offered up for them night and morning. For several days their labours appeared in vain. Such an awful sense of guilt, and weight of sin, pressed down the prisoners, that they seemed upon the brink of utter despair;—the heavens were as brass and the earth iron: look which way they would, death and destruction appeared before them in their most terrific forms.

The Christians continued to labour for those outcasts; and altho' every thing appeared against their salvation, yet they had a glimmering hope in the boundless mercy of God. Their labour was not in vain. First one, and then another, and another, obtained the witness

of converting grace. One poor Frenchman seemed doomed to eternal death—he believed that his sins were unpardonable, and that his day of grace was passed by for ever—his agony was the greater as his fellow murderers had obtained mercy—he believed himself cut off from heaven. His fellow prisoners began to pray for him. Having obtained the pardoning grace of God themselves, they exhorted him not to despair, as they, who were as great sinners as it was possible for him to be, had obtained the favour of God through the blood of Christ, so might he. A bright beam of hope from the sun of righteousness sprung up in his dark soul, and at midnight preceding his execution, the bands of despair were bursted, and his long captive soul set at liberty. Their dungeon became a little Bethel, and amid the clanking of chains and fetters, the high praises of God were heard.

Natchez, August 27, 1824. H. T.

THE BIBLE.

We mentioned some time since the great demand for the Bible among the Roman Catholics in Peru, derived from information communicated by Mr. James Thompson to the Secretary of the British and Foreign Bible Society, and published in the monthly extracts. From the same source, we derive farther particulars of Mr. T's journey from Riobamba to Quito. In the afternoon of the 1st of November, Mr. Thompson arrived at Ambato, a town containing about 5,000 inhabitants. *Family Visiter.*

In this place, I found myself comfortably lodged in the house of the governor. Upon the arrival of the New Testaments, I showed them to the governor, and told him of my intention of advertising them for sale, and inquired in what shop or store I could conveniently sell them. He answered me by saying, that his own house was at my service, for that purpose. I accordingly stated in the advertisement, that the New Testaments were on sale at the house of the governor, and that the sale would continue but one day. It afforded me much satisfaction to see the interest evinced in this matter by the governor and his lady, both of whom took great pleasure in showing the New Testaments to those who came to buy; and when I had to go out to pay or return a visit, they kindly supplied my place until my return.—The whole number sold, amounted to 47 copies;—a small number indeed, yet great as a beginning and as an encouragement. I may mention also, that the rector and several clergymen bought copies, and that I heard of no opposition.

In one of my letters from Guayaquil, I told you that the 200 Bibles you had ordered me had not arrived in Lima when I left that place, to my no small regret. I have, however, regretted that delay a thousand fold, in the course of my journey. I mentioned to you, at the same time, that I had bought one Bible in Lima, to carry with me by way of a specimen, and to excite an interest to purchase, when a supply should arrive. All my expectations in regard to this have been fully realized. The many offers I have had to purchase this Bible have filled me with pleasure and with pain—pleasure to see so great a desire for the word of God, and pain in not being able

to satisfy that desire. Of many instances of this kind, none was so pleasing on the one hand, nor so painful on the other, as that which occurred in the house of the rector of Ambato. He had been to visit me; and I went to his house, to return his kindness. After receiving much attention from him, he, in a very earnest manner, urged me to sell him the Bible. I stated to him, upon this occasion, what I had been called on to state upon so many other occasions; namely, that the Bible I had was a kind of common property; that my object in carrying it with me, was, to show it to all; and to encourage all who wished for it, by informing them that a number of copies were coming, and that their desires would be realized in the possession of this precious volume. He, however, renewed his request, besought me to let him have it, and urged his claim in the name of all his flock, for whose use, he said, he particularly wished it. My difficulty here was great; yet I considered my reasons for not parting with this volume still greater, and was thus obliged most unwillingly to withhold what, under other circumstances, I would most gladly have bestowed. He said, among other things to induce me to yield to his request, that I should be able to find a copy in Quito; for he had learned that some had been sold there some time ago; as was actually the case, for 40 copies of the 500 sold in Lima were brought hither. I told him, that there were some doubts as to my obtaining a copy in Quito; but that I would make inquiry when I should arrive there; and, in the event of finding one, I would send him my own copy, at the price at which I purchased the other. Upon these terms we came to an agreement: and he begged that I would not hesitate to charge whatever price I thought proper, as he would willingly pay it.

Mr. T. left Ambota on the fourth, and in consequence of an accident was compelled to stop for the night at a little town called Tacunga, about twenty miles from Ambota. Here he was invited to spend the night in the convent with a friar, who had accompanied him during the latter part of his day's journey.

I found the town larger than I expected; and, as I was to pass the night there, I was anxious to seize the opportunity of offering the word of God to them, although I had not much confidence as to the success I should meet with. In carrying this purpose into effect I found myself rather embarrassed. I was lodged in a convent; and knew not what disposition the friars might have to the distribution of the Scriptures, especially to their being sold in the convent. I wished myself lodged elsewhere, and indeed any where else; but could not with any decency remove, as my friends loaded me with kindness. Had I known upon my entering the town, that I was to have a sale of the New Testaments there, I would not have gone to the convent, more especially as I had a letter of introduction to the governor, and to another gentleman in the place. After some hesitation, I resolved to make an attempt where I was. I went, pensively, to the case in which the New Testaments were; took out one, and proceeded directly to the prior, to show it to him; praying all the while, as I went, that the God of heaven would dispose his heart, and the hearts of the rest, to befriend the circulation of his

Holy Word. My prayer was heard. The prior was much pleased with the New Testament, and bought it. He showed it to one of the rest, and recommended it; while I did not fail to put in a word to the same effect, pointing out the advantage of the Scriptures to all, and how much more immediately it concerned them, as ministers of religion, to possess it, and to recommend it to others. "Yes," said one of them, "it is the very book which concerns us, and we would gladly encourage others to receive it." I then told him that I had a number of copies, and that I wished to expose them for sale in the town. I showed the prior the advertisement, and said I should be glad to have the sale in the convent, if it were agreeable to him. "By all means," said he; and immediately he filled up the blanks in the notices, with his own hand; and sent a person to fix them up. The advertisements were scarcely up, when one and another came tripping in, to purchase a New Testament. In a little time the buyers thickened; while all the friars stood around, enjoying the sight, warmly recommending the Sacred Volume to all who came, and assisting me in the sale when occasion required. The result was, that in two hours and a half, that is, till night came on, I sold 104 copies, which were more than I had sold in Guaranda, Rio Bamba, and Ambato, taken together, although I remained two days in each of those places.—You see by this time, I dare say, why superior arrangements called me to stop at this place, contrary to my own intention.

Among others whom the sound of our horn brought together, came the vicar of the town. On learning who he was, I made my obeisance, and entered into conversation with him, upon the advantages of the word of God, and the duty of making it known to all; and, to my great joy, I found in him also a friend to this object.

At an early period of our sale, I brought out the Bible of which I have spoken above, and for the purpose there mentioned. It had the desired effect: it arrested the attention, and could have been sold many a time. I told all who wished to purchase it, that there would arrive in a few months a number of copies, and all would be supplied. None being able to obtain it, a little circle resolved to improve the occasion, to learn what it contained; while one in the middle kept reading aloud for a considerable time. There was another attraction, namely, the "Brief View" of the Bible Society; this also drew attention, and was eagerly read. Their approbation of the object of the Society, and their wonder at the effects already produced by it, alternately drew forth corresponding expressions. You need not be told, that I relished the scene before me, and enjoyed a high entertainment. I could not refrain from silent thanksgiving to God, as I brought out another and another parcel of N. Testaments; to which I joined a fervent prayer, that on this occasion the word of God might be sown in good ground.

RECENT DISCOVERIES IN AFRICA.

From the "Narrative of Travels and Discoveries in Northern and Central Africa," published by Major Denham and Captain Clapperton.

Bornou, a kingdom of Central Africa, is comprehended, in its present state, between the fifteenth and tenth parallel northern lati-

tude, and twelfth and eighteenth of east longitude. It is bounded on the north by part of Kanem and the desert; on the east, by the lake Tchad, which covers several thousand miles of country, and contains many inhabited islands; on the south-east, by the kingdom of Loggun and the river Shary, which divides Bornou from the kingdom of Begharmi, and loses itself in the waters of the Tchad; on the south by Mandara, an independent kingdom, situated at the foot of an extensive range of primitive mountains; and on the west by Soudan. The heat is excessive, but not uniform, from March to the end of June, being the period when the sun has most power. At this season, about two hours after noon, the thermometer will rise sometimes to 105, and 107; and suffocating and scorching winds from the south and south-east prevail. The nights are dreadfully oppressive; the thermometer not falling much below one hundred degrees, until a few hours before daylight; when eighty-six or eighty-eight denotes comparative freshness. Towards the middle of May, Bornou is visited by violent tempests of thunder, lightning, and rain. Yet in such a dry state is the earth at this time, and so quickly is the water absorbed, that the inhabitants scarcely feel the inconvenience of the season. Considerable damage is done to the cattle and the people by the lightning. They now prepare the ground for their corn; and it is all in the earth before the end of June, when the lakes and rivers begin to overflow; and from the extreme flatness of the country, tracts of many miles are quickly converted into large lakes of water. Nearly constant rains now deluge the land, with cloudy, damp, sultry weather. The winds are hot and violent, and generally from the east and south.

In October the winter season commences; the rains are less frequent, and the harvest near the towns is got in; the air is milder, and more fresh, the weather serene; breezes blow from the north-west, and with a clearer atmosphere. Towards December, and in the beginning of January, Bornou is colder than from its situation might be expected. The thermometer will, at no part of the day, mount higher than seventy-four or seventy-five; and in the morning it descends to fifty-eight and sixty.

It is these cold fresh winds from the north and northwest that restore health and strength to the inhabitants, who suffer during the damp weather from dreadful attacks of fever and ague, which carry off great numbers every year. The inhabitants are numerous;—the principal towns or cities are thirteen. Ten different languages, or dialects of the same language, are spoken in the empire. The Shouaas have brought with them the Arabic, which they speak nearly pure. They are divided into tribes, and bear still the names of some of the most formidable of the Bedouin hordes of Egypt. They are a deceitful, arrogant, and cunning race; great charm writers; and by pretending to a natural gift of prophecy, they find an easy entrance into the houses of the black inhabitants of the towns, where their pilfering propensities often show themselves. The strong resemblance they bear, both in features and habits, to some of our gipsy tribes, is particularly striking. It is said that Bornou can muster fifteen thousand Shousaas in the field mounted. They are the greatest breeders of cattle in

the country, and annually supply Soudan with two or three thousand horses. The Bornou people, or Kanowry, as they are called, have large unmeaning faces, with flat negro noses, and mouths of great dimensions, with good teeth, and high foreheads. They are peaceable, quiet, and civil: they salute each other with courteousness and warmth; and there is a remarkable good-natured heaviness about them, which is interesting. They are no warriors, but revengeful; and the best of them are given to commit petty larcenies, on every opportunity that offers. They are extremely timid; so much so, that on an Arab once speaking harshly to one of them, he came the next day to ask if he wished to kill him.

As their country produces little beside grain, mostly from a want of industry among the people, they are nearly without foreign trade.

In their manner of living, they are simple in the extreme. Flour made into paste, sweetened with honey, and fat poured over it, is a dish for a sultan. The use of bread is not known; therefore but little wheat is grown. Indeed it is found only in the houses of the great.—Barley is also scarce; a little is sown between the wheat, and is used, when bruised, to take off the brackish taste of the water.

The grain most in use among the people of all classes, and upon which also animals are fed, is a species of millet called *gussub*.—This grain is produced in great quantities, and with scarcely any trouble. The poorer people will eat it raw, or parched in the sun, and be satisfied without any other nourishment for several days together. Bruised and steeped in water, it forms the travelling stock of all pilgrims and soldiers. When cleared of the husk, pounded, and made into a light paste, in which a little *meloheia* (the *eboo ochra* of Guinea) and melted fat is mixed, it forms a favourite dish, and is called *kaddell*. *Kasheia* is the seed of a grass, which grows wild and in abundance near the water. It is parched in the sun, broken, and cleared of the husk. When boiled, it is eaten as rice, or made into flour; but this is a luxury.

Four kinds of beans are raised in great quantities, called *mussaqua*, *marya*, *kleemy* and *kimmay*, all known by the name of gafooly, and are eaten by the slaves and poorer people. A paste made from these and fish was the only eatable we could find in the towns near the river. Salt they scarcely know the use of. Rice might have been cultivated in Bornou, before it became the scene of such constant warfare as has for the last fifteen years defaced the country. It is now brought from Soudan, in the neighbourhood of Muffatai:—in Bornou it is scarce, and of an inferior quality. Indian corn, cotton, and indigo, are the most valuable productions of the soil. The two latter grow wild, close to the Tchad and overflowed grounds. The senna plant is also found wild, and in abundance. The indigo is of a superior quality, and forms a dye which is used in colouring the tobe (the only dress the people wear) dark blue, which probably is not excelled in quality in any part of the world. The only implement of husbandry they possess is an ill-shaped hoe, made from the iron found in the Mandara mountains; and the labours of their wretched agriculture devolve, almost entirely, on women. Most of their grain is reaped within two or three months of its being scattered on the earth; (for it can hardly be

called sowing;) and probably there is no spot of land between the tropics, not absolutely desert, so destitute of either fruit or vegetable, as the kingdom of Bornou. Mangoes are only found growing in the neighbourhood of Mandara, and to the west; and with the exception of two or three lemon, or rather lime trees, and as many fig trees, in the garden of the sheikh at Kouka, raised on a spot of ground watched by himself, the care and culture of which give employment to about fifty negroes, not a fruit of any description can be found in the whole kingdom. Date trees there are none south of Woodie, four days north of Kouka, where they are sickly, and produce but an indifferent fruit. Onions are to be procured near the great towns only, but no other vegetable. The people indeed have nothing beyond the bare necessaries of life; and are rich only in slaves, bullocks, and horses. Their dress consists of one, two, or three tobes, or large shirts, according to the means of the wearer: a cap of dark blue is worn on the head by persons of rank. Others, indeed generally all, go bareheaded; the head being kept constantly free from hair.—They carry an immense club, three or four feet in length, with a round head to it, which they put to the ground at every step, and walk with great solemnity, followed by two or three slaves: they have what we should call a rolling gait. Red caps are brought by the Tripoli and Mesurata merchants; but they are only purchased by sultans and their immediate attendants. They are mussulmans, and very particular in performing their prayers and ablutions five times a day. They are less tolerant than the Arabs; and I have known a Bornouese refuse to eat with an Arab, because he had not *sully'd* (washed and prayed) at the preceding appointed hour.

They seldom take more than from two to three wives at a time; even the rich; and divorce them as oft as they please, by paying their dower. The poorer class are contented with one. The women are particularly cleanly, but not good-looking: they have large mouths, very thick lips, and high foreheads. Their manner of dressing the hair is also less becoming than that of any other negro nation I have seen: it is brought over the top of the head in three thick rolls; one large one in the centre, and two smaller on each side, just over the ears, joining in front on the forehead in a point, and plastered thickly with indigo and bees' wax. Behind the point it is wiry, very finely plaited, and turned up like a drake's tail. The *Scarin*, or tatoos, which are common to all negro nations in these latitudes, and by which their country is instantly known, are here particularly unbecoming. The Bornouese have twenty cuts or lines on each side of the face, which are drawn from the corners of the mouth, towards the angles of the lower jaw and the cheek bone; and it is quite distressing to witness the torture poor little children undergo who are thus marked, enduring not only the heat, but the attacks of millions of flies. They have also one cut on the forehead in the centre, six on each arm, six on each leg and thigh, four on each breast, and nine on each side, just above the hips. They are however the most humble of females, never approaching their husbands except on their knees, or speaking to any of the male sex, otherwise than with the head and face covered, and kneeling.

Adultery is not common; but the punishment is very severe.—The guilty individuals are bound hand and foot, cast on the ground, and their brains dashed out by the club of the injured husband and his male relatives.

In Barbary, females not unfrequently become mothers at the age of twelve, or even eleven years. In Bornou such a circumstance is unknown. Girls here rarely marry until they are fourteen or fifteen; often not so young.

The domestic animals are dogs, sheep, goats, cows, and herds of oxen, beyond all calculation. The Shounaas on the banks of the Tchad have probably 20,000 near their different villages; while the shores of their great river Shary could furnish double that number. They also breed multitudes of horses, with which they furnish the Soudan market, where this animal is very inferior.

The domestic fowl is common, and is the cheapest animal food that can be purchased: a dollar will purchase forty. They are small, but well flavoured.

The bees are so numerous, as in some places to obstruct the passage of travellers. The honey is but partially collected. That buzzing noisy insect, the locust, is also a frequent visiter. Clouds of them appear in the air; and the natives, by screams and various noises, endeavour to prevent their descending to the earth. In the district where they pitch, every particle of vegetation is quickly devoured. The natives eat them with avidity, both roasted and boiled, and formed into balls as a paste.

The game is abundant, and consists of antelopes, gazelles, hares, an animal about the size of a red deer, with annulated horns, called *koorigum*, partridges very large, small grouse, wild ducks, geese, snipes, and the ostrich, the flesh of which is much esteemed.—Pelicans, spoonbills, the Balearic crane, in great numbers, with a variety of other large birds of the crane species, are also found in the marshes. The woods abound with the guinea fowl.

The wild animals are, the lion, which in the wet season approaches to the walls of the towns, panthers, and a species of tiger-cat, are in great numbers in the neighbourhood of Mandara; the leopard, the hyena, the jackal, the civet-cat, the fox, hosts of monkeys, black, gray, and brown; and the elephant, the latter so numerous as to be seen near the Tchad, in herds of from fifty to four hundred. This noble animal they hunt, and kill for the sake of his flesh, as well as the ivory of his tusk. The buffalo, the flesh of which is a delicacy, has a high game flavour. The crocodile and the hippopotamus are also numerous; and the flesh of both is eaten. That of the crocodile is extremely fine: it has a green firm fat, resembling the turtle, and the callipee has the colour, firmness, and flavour, of the finest veal. The giraffe is seen and killed by the buffalo hunters in the woods and marshy grounds near the Tchad. Reptiles are numerous; they consist of scorpions, centipedes, and disgusting large toads, serpents of several kinds, and a snake said to be harmless, of the congo kind, sometimes measuring fourteen and sixteen feet in length.

The beasts of burden, used by the inhabitants, are the bullock and the ass. A very fine breed of the latter is found in the Mandara valleys. Strangers and chiefs, in the service of the shiekh or sultan, alone possess camels. The bullock is the bearer of all the grain, and

other articles, to and from the markets. A small saddle of plaited rushes is laid on him, when sacks made of goats' skins, and filled with corn, are lashed on his broad and able back. A leather thong is passed through the cartilage of his nose, and serves as a bridle, while on the top of the load is mounted the owner, his wife, or his slave. Sometimes the daughter or the wife of a rich shouaa will be mounted on her particular bullock, and precede the loaded animals; extravagantly adorned with amber, silver rings, coral, and all sorts of finery, her hair streaming with fat, a black rim of *kohol*, at least an inch wide, round each of her eyes, and I may say, arrayed for conquest at the crowded market. Carpets and tobes are then spread on her clumsy palfrey: she sits *jambe deçà*, *jambe delà*, and with considerable grace guides her animal by his nose. Notwithstanding the peaceableness of his nature, her vanity still enables her to torture him into something like caperings and curvetings.

The price of a good bullock is from three dollars to three dollars and a half.

The Bornou laws are arbitrary, and the punishment summary.—Murder is punished by death: the culprit, on conviction, is handed over to the relations of the deceased, who revenge his death with their clubs; repeated thefts, by the loss of a hand, or by burying the young Spartan, if he be a beginner, with only his head above ground, well buttered or honeyed, and so exposing him for twelve or eighteen hours to the torture of a burning sun, and innumerable flies and mosquitoes, who all feast on him undisturbed. These punishments are, however, often commuted for others of a more lenient kind. Even the judge himself has a strong fellow feeling for a culprit of this description. When a man refuses to pay his debts, and has the means, on a creditor pushing his claims, the cadi takes possession of the debtor's property, pays the demand, and takes a handsome per centage for his trouble. It is necessary, however, that the debtor should give his consent; but this is not long withheld, as he is pinioned and laid on his back until it it is given; for all which trouble and restiveness, he pays handsomely to the cadi; and they seldom find a man that gets into a scrape of this kind twice. On the other hand, should a man be in debt, and unable to pay, on clearly proving his poverty, he is at liberty. The judge then says, "God send you the means;" the bystanders say, "Amen;" and the insolvent has full liberty to trade where he pleases. But if, at any future time, his creditors catch him with even two tobes on, or a red cap, on taking him before the cadi, all superfluous habiliments are stripped off, and given towards payment of his debts.

The towns generally are large, and well built; they have walls, thirty-five and forty feet in height, and nearly twenty feet in thickness. They have four entrances, with three gates to each, made of solid planks eight or ten inches thick, and fastened together with heavy clumps of iron. The houses consist of several court-yards, between four walls, with apartments leading out of them for slaves;—then a passage, and an inner court, leading to the habitations of the different wives, who have each a square place to themselves, enclosed by walls, and a handsome thatched hut. From thence also you ascend a wide staircase of five

or six steps, leading to the apartments of the owner, which consist of two buildings like towers or turrets, with a terrace of communication between them looking into the street, with a castellated window. The walls are made of reddish clay, as smooth as stucco, and the roofs most tastefully arched on the inside with branches, and thatched on the out with a grass known in Barbary by the name of *lidthur*. The horns of the gazelle and the antelope serve as a substitute for nails or pegs. These are fixed in different parts of the walls, and on them hang the quivers, bows, spears, and shields, of the chief. A man of consequence will sometimes have four of these terraces and eight turrets, forming the faces of his mansion or domain, with all the apartments of his women, within the space below.—Horses and other animals are usually allowed an enclosure near one of the court yards forming the entrance. Dwellings, however, of this description are not common. Those generally used by the inhabitants are of four kinds: *Cossie*, which is a hut built entirely of straw; *Bongo*, a hut with circular mud walls, thatched with straw; *N' Geim kolumby*, and *Fatto-sugdeeby*, huts of coarse mats, made from the grass which grows near the lake. Our dwellings were called *Bongos*, and were about eight feet in diameter inside, about the shape of a haystack, and with a hole at the bottom, about two feet and a half high, which we used to creep in and out at. Air, or light holes, we were obliged to dispense with; as they admitted both flies and mosquitoes, which were worse than darkness.

Their utensils are few, and consist of earthen pots, which they make beautifully for cooking, and wooden bowls for dishes. Water, which is their only beverage, is drunk from a large calabash, which grows wild near the rivers, after being cooled in earthen jars. They sleep on mats covered with the skins of animals. Leather cushions of various colours, and fancifully ornamented, are brought from Soudan, and are used as pillows by persons of superior rank; who also have a small Turkey carpet, on which they sit or sleep, and the price of which is a young female slave.

The amusements of the people consist in meeting together in the evening, either in the court-yard of one of the houses of the great, or under the shades formed with mats, which are in the open places of the town, where prayers are said at the different appointed hours by the Iman or Priest. Here they talk, and sometimes play a game resembling chess, with beans, and twelve holes made in the sand.—The Arabs have a game similar to this, which they play with camels' dung in the desert, but the Bornouese are far more skilful.

Like the birds, their day finishes when the sun goes down; but very few, even of the great people, indulge in the luxury of a lamp, which is made of iron, and filled with bullocks' fat. They have no oil. A few jars are brought by the Tripoli merchants from the valleys of the Gharian, as presents only.—Soap is also an article they are greatly in want of. An oily juice, which exudes from the stem of a thorny tree, called *kadahnia*, or *mikadahniah*, resembling a gum, enables the people of Soudan to make a coarse soap, by mixing it with bullocks' fat and trona. It is something like soft soap, and has a pleasant smell. This is brought in small wooden boxes, holding less

than half a pound, which sell for seven rottala each, two thirds of a dollar. From this tree is also procured a nut, from which a purer oil is extracted, which they burn in Soudan, and is also used by the women, to anoint their heads and bodies. This tree is not found in Bornou.

The skin of their sheep is covered with long hair; wool, therefore, they have none. Brass and copper are brought in small quantities from Barbary. A large copper kettle will sell for a slave. The brass is wrought into leglets, and worn by the women.

A small brass basin, tinned, is a present for a sultan, and is used to drink out of. Four or five dollars, or a Soudan tobe, will scarcely purchase one. Gold is neither found in the country, nor is it brought into it. The Tuaricks are almost the only merchants visiting Soudan, who trade in that metal, which they carry to Barbary and Egypt. It is said that the sheikh has a store, which is brought him directly from Soudan.

Iron is procured from the Mandara mountains; but is not brought in large quantities, and it is coarse. The best iron comes from Soudan, worked up in that country into good pots and kettles. The money of Bornou is the manufacture of the country. Strips of cotton, about three inches wide, and a yard in length, are called gubbuk; and three, four, and five of these, according to their texture, go to a rottala. Ten rottala are now equal to a dollar. (To be continued.)

From the Wesleyan Methodist Magazine.

REMARKS ON HEBREWS X, 38.

"The just shall live by faith: but if *any man* draw back, my soul shall have no pleasure in him."

The words "*any man*," here supplied by our translators, are wholly unnecessary, and appear to have been introduced merely to save the doctrine of the indefectibility of the saints. A person whose mind was not previously biassed in favour of any particular doctrine, would never think of giving such a turn to the passage, but would translate the words according to their simple and undeniable import: *The just shall live by faith; but if he draw back, my soul hath no pleasure in him.* The verbs ζησεται and υποστειληται have the same nominative; viz. ὁ δικαιος, being separated only by the two conjunctions, και εαν; so that to seek for another nominative to ὑποστειληται is not only unnecessary, but contrary to analogy and general practice. This passage, therefore, evidently represents it as a possible case for the just man, who lives by faith, to draw back; so that God shall have no pleasure in him.

But the advocates of absolute perseverance endeavour to break the force of this and similar texts, by saying, "It is only a supposition; it does not state positively that any just man who has been living by faith, really does or can draw back; but merely says, *If* he draw back, my soul hath no pleasure in him." This way of obviating the difficulty, however, attaches the charge of folly and absurdity to the oracles of the only wise God. It represents God as supposing a case which is absolutely impossible; as warning men against an evil which is altogether imaginary; and as expressing his displeasure against a line of con-

duct, which no human being can possibly pursue. Can any sober person really believe, that God would speak in such language?

Human governments find it necessary to enact a variety of laws, in order to prevent the commission of crimes, and to punish those, who, in spite of such warnings, will transgress. And it may be laid down as a universal rule, that whatever actions are thus prohibited and declared worthy of punishment, such actions are not only considered possible, but have actually been performed already, and are likely to be performed again. Search the records of history; examine the legislative enactments of all, who ever had authority in their hands; and not a single instance can be found of a law prohibiting a thing which is totally impracticable, or of punishments denounced against those who should accomplish an impossibility.

If the British legislature were to pass a law, denouncing severe punishment upon any one who should pluck the sun out of the firmament, or who should push one of the planets out of its orbit, or who should separate Europe from the Eastern Continent and unite it with America; such a law would carry extreme absurdity on the very face of it, and would strikingly exhibit the weakness and folly of those by whom it was enacted.—Yet such a law would not be a whit more absurd, than is the declaration in the above cited passage, on the supposition that it is impossible for a saint finally and irrecoverably to lose the grace of God.

To reason, therefore, from analogy in this case,—which Scripture itself teaches us to do,—we may lay it down as a universal rule, that every supposition in the word of God relative to the actions and conduct of men, every prohibition of any action or conduct, and every denunciation of punishment to be connected with any action or conduct, proves that such actions are possible; that such conduct may exist. There is a reference, in all such cases, to something which has occurred, and which is likely to occur again. Hence the supposition in Hebrews x, 38, proves incontrovertibly that a just man, who lives by faith, may draw back, even as it is expressed in the next verse, "unto perdition:" and this single passage, properly considered, is enough to overturn altogether the doctrine of the absolute and infallible perseverance of the saints.

Most, if not all, of the modern European versions have, like our own, the unnecessary and improper addition of the words *any man* in this verse. In this case they have either copied the error one from another, or else have all agreed in following the Latin version of Theodore Beza, in preference to the Greek original.

W. P. B.

Penzance, April, 1826.

THE SIMPLICITY OF MOHAMMEDAN LAW.

To the Editor of the Wesleyan Methodist Magazine.

April 10th, 1826.

THE inclosed decision on a point of Mohammedan law, I have taken from the original: I may furnish you with a more curious specimen at some future time.

Yours truly, ADAM CLARKE.

The following question was proposed to Mohummud Moorâd, one of the law officers of the principal court for the administration of justice to the natives, under the Madras government.

"The decision of those on whom be the mercy of God.*

"*Quest.* Is the mother of a child,† after the death of the master, the property of his heirs or not?

"*Ans.* No: she is in this case free; and the heirs of the master have no authority over her:—according to the Hedaya Book, Willah,‡ where it is contained: 'If the master die, the mothers of his children become free.'"—*Mohummud Moorâd.*

RELIGIOUS AND MISSIONARY INTELLIGENCE.

ANNIVERSARY OF THE FEMALE MISSIONARY SOCIETY OF NEW-YORK,

Auxiliary to the Missionary Society of the Methodist Episcopal Church.

On Monday evening, 24th of July, this Society held its seventh anniversary in John-street Church. According to previous arrangement, the Rev. Jas. B. Finley, with two of the converted chiefs of the Wyandot tribe, Between-the-Logs and Menoncue, with Brown the interpreter, were present. The Report was read by the Rev. Mr. Chase; after which a resolution to accept and print it was made, by the Rev. Samuel Doughty, of the Philadelphia Conference, seconded by the Rev. Professor Durbin, of the Augusta College, in Kentucky.

On moving the resolution, Mr. Doughty addressed the meeting as follows:

"Mr. President: The cause of missions presents the strongest claims to our regard. It comes clothed with the highest authority, and involving the deepest interests of man. But of the various classes of mankind, to whom the missionary is sent, none is more interesting than that long-neglected race whose cause we this evening espouse. Who, indeed, has not heard of Indian valour, and felt an interest in Indian adventure? Where is the child that listens not with deepest interest to the story of the wild-red-man? His story has amused and instructed older and more experienced minds, and will one day employ the ablest pens of history and fiction.

"The Indian is, literally, a *wild man.* Impenetrable forests are his cities. The broad blue sky, often darkened with the scowling tempest, is the extended roof of all his habitations. The hard, cold earth, covered with a few scanty furs, is his bed, on which he sleeps more soundly than pampered princes on their downy couches. Water from the bubbling spring and rapid current satisfies his thirst; the deer and bear and buffalo, pierced by his well-aimed arrows, administer to his hunger. All without and around him is wild and dark; the faithful reflection of all that is within.

"We will not deny that in the Indian's soul resides something that we may admire. He is often generous even to magnanimity; and faithful even to a scruple. Sometimes the lambent flame of sensibility shines dimly through his dark and rugged dispositions;—while the kindness and fidelity of the lover, the amiableness of the husband, and the tenderness of the parent, hide themselves among the rank and dominant affections of his savage nature. His sagacity is proverbial. Occasionally he possesses great acuteness; an elevation of thought that surprises; an eloquence, bold, impetuous, and resistlessly commanding. Accustomed from his birth to scenes of activity, enterprise, and hardship, he has obtained a fearful perfection in these indispensible acquirements. His fleetness flags not in the chase; its labour exhausts not his strength; danger rouses his courage and increases his intrepidity. He will dance with exultation around the fires of death that consume his tortured victims; or he will triumphantly sing his own death-song in the midst of kindling flames, as though he felt them not.

"But still, after every allowance of all that may be considered great or noble about the Indian's character, he is but a poor wild man. His intellect is cramped within a narrow range, beyond which his forest opportunities cannot expand it;

* The ancient Mohammedan doctors; those referred to in the Hedaya, or Commentary on the Mosliman Laws.

† Meaning a female slave who has had a child by her master.

‡ Willah, determinations concerning property. I find the same decision in the Hedaya, under the title Ittak; Manumission of Slaves: Cap. I, *in fine.* The opinion in the above case was confirmed; it admitted of no litigation.

and there, like a plant that shoots up in the shade, it sickens; or it prematurely dies, just as the burning taper goes out for want of air. The blandishments of civil life smooth not the asperities of his rugged nature. The cheering light of science dawns not upon his mind to dissipate its darkness, and train his feeble thought into high and virtuous action.—While the midnight gloom that rests upon his soul, involving all his paths, no ray from heaven dispels. From the invaluable blessings which we so richly possess, he is entirely excluded, by nature, by almost inveterate habits, and by prejudice. The vices of civil life, unattended by its angel virtues, have followed the traders' steps, and found their way to his dwellings, scattering moral pestilence and death throughout his forests.

"But though rude and wild, the Indian is still a man. He has a soul—an immortal soul; a soul as valuable as the white man's. For it 'the man of sorrows' groaned and died. On the palms of his bleeding hands, in letters of redeeming love, the poor Indian's name is written; and heaven will re-echo loudly with responsive notes of gladness, over his repentance. But this immortal soul is a *pile of ruins!* There Satan has erected his throne, and hell established her dominions: there in quiet security, like the coiled serpent in his den, the arch fiend reposes, smiling at the desolation which surrounds him.

"How shall this 'brand' be 'snatched from the burning'? how pluck the prey out of the mouth of the devourer?—The Indian cares not for the future: his thought settles not upon the grave, nor visits its dark and dreary chambers: of that eternity in which the soul's great interest lies, he knows nothing, and harbours not a care. Leave him to himself, and he will die as he has lived—shrouded in midnight darkness. And shall he perish,—while help is at his door? Shall the "accusing angel" "leave a record in heaven" that "no man careth for" the Indian's "soul"? Oh, no. We will arise and go to his help. It shall be ours to raise him from the stupour into which he has fallen. We will remember what our own case was. The deep sleep of spiritual death had locked up our senses, and we were hurrying with rapid strides down the "broad road that leadeth to destruction." If the thought of death presented itself, we banished it as an intruder upon our peace. If our eyes rested upon the grave, we shuddered as we thought of its deadly solitude, and dismal gloom; and if, under the influence of the moment, the current of our thought was hurried out upon the vast ocean of eternity, our soul was alarmed as if we had foundered upon a rock. But alas! these occasional bursts of light, like the fitful lightning's flash, passed off, and left our darkness deeper. The world threw its alluring charms around us, and whispering peace, inspired us with delusive hopes. In this condition we might have lived, and died, and perished, had not the "gospel of Christ" aroused us from our awful slumbers, and awakened us to spiritual life. Let us then act from gratitude, and send to the Indian that gospel which a merciful Heaven has sent to us. Let it go, big with the fulness of its blessings, and breathe into his soul the breath of eternal life. We presume too much, when we think his salvation secure without the instrumentality of the gospel. And our presumption is equally great when we entrust his conversion to miracles. By miracles the gospel was first established in the world:—but now, the dissemination of its truth is committed to the instrumentality of man. *Means*, not miracles, are wanting. The power of the gospel is itself miraculous;—send that power into our forest wilds, and it will reclaim their inhabitants. Furnish but the *means* of sending it there, and we can trust Heaven to send his blessing after it.

"The Indian seems to be providentially cast upon our care. Our own forests enbosom him, and they skirt our very farms and villages. Are we interested in the salvation of the heathen of Asia, of Africa, and of the Islands, and have we no concern for the Indian that is running wild and perishing at our doors? Is his salvation less important—is there less merit in rescuing him from destruction, because oceans roll not their towering waves between us? Is he not as much our brother? is not his misery as great? are not his claims strong and more imperious? Let a sense of justice quicken and direct our movements. The Indian is the rightful owner of the soil on which we tread, now covered with our wide-spread habitations. Once his dark forests waved over this land, his wandering step measured their dimensions, and he proudly called them his own. But the white man came: the thundcr of his cannon drove the Indian deeper and deeper into the recesses of the wilderness. Might, alas! triumphed over right; and the conqueror's title to the red man's land was written with the red man's blood.—And where is the Indian now? Is he, like the degraded African, mingled with the conquering whites? does he bear the galling yoke of the oppressor upon his indignant shoulder? Oh no. America is freedom's

favourite land; and the Indian is America's first-born son: his liberty, though wild and lawless, could not be enslaved. True, he was overpowered by superior force, but his lofty spirit was not subdued. He stood like the oak of his own forests: —the storm that swept over him could not bend him. His vigorous branches waved their proud defiance, lashing the blast till they were broken; and uprooted from his fastenings, he fell terrible in death! A few of his people remain, the scattered fragments of a broken nation, to tell what they have been. We have driven them deep into their forests; let us follow them—not to destroy, but to save: not with the hatchet of war, but with the "gospel of peace."—We have wrested from them their country; let us direct them to a better. We have filled their souls with sadness and death; now let us pour the "oil of joy" into their bleeding wounds, and gladden them with the cheering prospects of heaven.

"But in order to be saved, the Indian must "call upon the Lord." "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?" And how shall we send them without you furnish us with the means?

"And who will go on this errand of mercy? He that will engage in this work must have a heart filled with the love of God and of man: for, leaving his dearest friends and his much loved home, he must direct his steps, not to the habitations of the rich, or the wise, or the honourable; nor to populous cities, where praise may inflame his eloquence and zeal, and the caressing hand of thousands smooth his way and make him welcome:—but to the wilderness;—to deep and dark interminable forests, to hunt, like his Lord and Master, the poor lost sheep: to labour, to suffer, to be exposed to pain and peril, to bear a thousand difficulties, that he may bring Christ to the poor Indian's soul. It is to support such men in their benevolent labours, that we make our appeal to your charity, to your sense of justice, to your Christian feelings. It is to accomplish this work of mercy and salvation, that we advocate the Indian's cause. And shall we plead in vain? Oh no.—We know your charity will flow in generous streams; your hearts and hands will both be opened widely. You will take these poor outcast, destitute children of nature, into your benevolent arms, and foster them with Christian care. Oh no, no! it shall never be told that a Christian assembly, such as this, could close their eyes upon the Indian's wrongs, and shut their ears against the Indian's prayer. Never, never shall it be said that heaven cast him—that he cast himself—upon our mercy, and we spurned him from us: that he intreated, but we offered him no hand of guidance to happiness and heaven.——Oh! if we would not meet the Indian's angry spirit at the judgment bar, and hear his awful accusation, "*My soul has perished through the white man's neglect:*" if we would not see the Judge's countenance turned upon us stern and dark—nor hear his fearful mandate, "Take the *unprofitable servant*, bind him hand and foot, and cast him into outer darkness!" let us be merciful!—Yes, be merciful, and you shall have the red man's prayers. When in the shades of his forests, he shall bend his knees to the *Great Spirit* whom your benevolence will have taught him to know and to love, gratitude to his benefactors will give a deeper fervour to his devotions;—your names shall tremble on his grateful lips, and his ministering spirit shall waft them to heaven for Jehovah's blessing!"

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We regret that we are not able to give the speech of professor Durbin, who seconded the resolution. He observed, however, in substance, that the missionary cause combined in its immense range, as means of accomplishing the great and benevolent purposes of redemption, the Bible Societies, Tract Societies, and Sunday Schools, as well as Missionary Societies. These all were so many streams issuing from the great fountain of mercy, flowing in different directions, watering and fertilizing Immanuel's land.

He then adverted to the condition of our Indian tribes. He observed that perhaps a few in the assembly could witness from their own experience, the heart-rending scenes which have been witnessed in aforetimes on our western frontiers, by the savage ferocity of the natives and the hatred of the whites. As for himself, he was born on the frontiers—from his mother's breast he had imbibed a mortal hatred towards the Indians—and the bones of some of his ancestors were mouldering in the same tomb with the hostile savage. Under the influence of this prejudice against the Indian character, he grew up; and even after the gospel had been introduced among them, and he had heard of its blessed effects on their hearts and lives, he remained incredulous. So he remained until he attended a meeting where *Menoncue* and *Between-the-Logs*, with about seventy of their brethren, were

present. At this time his brother Finley, the missionary, delivered a discourse to the Indians. He then placed himself so as to observe, with the eye of a critic, the countenance of the Indians, and especially that of Menoncue, thinking this to be the surest index of the heart. The discourse went to show, 1. The nature and end of crime, and 2. The nature and end of pure religion. Under the first head, while the speaker was describing the nature and end of crime, the brow of this chief seemed to contract itself into an awful frown, and resembled the face of nature when shadowed by a thick cloud coming between the earth and sun, and was expressive of the deepest horror and detestation : but when the speaker struck on the note of redeeming love, described the joys of religion, and spoke of the bright anticipations of future glory, it was like the sudden bursting of the sun's rays on the earth, his countenance was instantly lighted up with the smile of gladness, while the falling tear, and involuntary acclamation of joyous hope, proclaimed his sincerity and deep devotion to God.

The effect on the whole assembly, and particularly on "myself," said Mr. Durbin, "was instantaneous, electrifying, and most satisfactory. My prejudices against the Indian character fled like the mists before the rising sun, and my incredulity respecting the possibility of bringing these people under the influence of Christianity, gave way for the most unhesitating faith, and my educational hatred was exchanged for the most cordial love and Christian affection. We flew into each other's arms, and embraced one another as brethren beloved in Christ."

Could we transfuse into our columns the pathos, the *divine unction*, with which this address was delivered, and describe the exhilarating effect it produced on the audience, we might then demonstrate the excellency and utility of missionary anniversaries; and likewise convince those who may be prejudiced against them, that their prejudices are unfounded, and of course unjustifiable.

We cannot pretend to give even an outline of the interesting address of brother Finley He narrated, in an animated manner, the progress of the work of reformation among these long neglected people, the difficulties which had been encountered and overcome, and the glorious achievements of redeeming grace and love. One circumstance, however, is worthy of record. Some of the Indian boys, who had been at the mission school, were sent to live in white Christian families, for the purpose of learning them more perfectly the English language, and the habits of civilized life.

One of these was entrusted to a merchant, himself religious, but having several clerks who were not so. On leaving the boy, Mr. Finley charged him to watch and pray, otherwise those thoughtless clerks would lead him astray from the paths of piety. It so happened that they all slept in the same room. The Indian boy, on going to bed, as had been usual with him, before lying down, kneeled by the side of his bed for private prayer. A few evenings after he had been there, on entering his room, he found these young clerks indulging themselves in very improper conversation, and they soon directed their shafts of ridicule at him. Instead of being daunted by this insulting conduct, he turned fearlessly towards them, reproved them for their rude conduct, and, among other things, told them that there was not a boy among the Wyandot Indians that was as wicked as they were. He then kneeled down in their presence, and most fervently prayed to God, in the name of Jesus Christ, to have mercy on their souls. The effect was irresistible—and it resulted in the awakening and conversion of the whole of them—so that the merchant observed afterwards, that the Indian boy had been the means of reforming all his clerks.

Mr. Finley having concluded his address, Between-the-Logs rose, and in a very interesting, solemn and impressive manner, accompanying almost every word with an appropriate, natural and easy gesture of some part of his body, addressed the assembly through the interpreter, Mr. Brown, at considerable length. As we took no notes of his speech at the time, we avail ourselves of the labours of the editors of the Commercial Advertiser, for the substance of what Between-the-Logs delivered; only observing, that as far as we could judge from his gesticulations, he must have deeply felt what he said, and that his speech was made up of highly wrought figures, in the true primitive and oriental style.

"We regret much," says the paper alluded to, "not being able to hear all that the interpreter said—he exerted himself much to be heard and understood, but the deep guttural sound of the Indian dialect drowned many of his English words. The purport of what he said, so far as we understood, was as follows :

Brothers—We have come from the country of the great lakes, to tell you what God has done for us.

Brothers—Many winters ago we were in great ignorance. We knew there was a Great Spirit, who made the waters and

the land, and we wished to worship him, but we knew not how. And we wanted to get religion. Then we heard of a priest they called a Roman, among our white brethren.

Brothers—I went with my young men to see the Roman, and learn how to worship the Great Spirit. We found him on the Lord's day, and went to church.—[Here Between-the-Logs went into a particular description of the rites and ceremonies of the Catholic service, together with a description of the dress of the priest, and those who assisted at the altar. But notwithstanding the explanations which they attempted to make, it all appeared to be idle mummery, and it gave no satisfaction to his mind.]

Brothers—From the church the Roman took us to his house, where a great feast was spread, and at the head of the table were some bottles of strong waters, which have been the destruction of the red men. He drank some himself, and he gave some to me and my people. But my mind was not satisfied: we wanted religion, and could not get it here. My young men, too, would buy the strong waters, and it made them wicked.

Brothers—Then we returned to our hunting ground, but still we were not satisfied, and we wanted to get religion, that the Great Spirit might not be angry. We then heard of a prophet, and I and some of my young men went from the Maumee to Buffalo, to see him. But still I got no religion.

Brothers—Then young men thought they would be prophets too, and we had a dozen of them. And they prophesied and told us of witches. And when any of our warriors, our women, or our little ones, were sick, they would say they were bewitched. They told who the witches were, and some of them were killed, and the earth drank their blood. But I was not satisfied, I did not think this was the way to worship, and I feared the Great Spirit would be angry.

Brothers—Then came the war, and we took up the tomahawk, and the great waters were stained with blood.

Brothers—After the peace, we returned to our hunting grounds, and again thought of religion. And there was a conjurer came among us, who told us we must worship by feastings and drinking, and then we should get religion. So we sent out our young men, and they brought in the deer, and we spread our blankets, kindled our fires, and made great feasts. The conjurer said we must have liquor, and he always sat down by the jug.

Brothers—The feastings did not bring us religion—our people drank and quarrelled, and sometimes their knives were made red with blood. Then there came a man who was a coloured man, and they said he was a preacher, and would give us religion. He came to our feasts, sat at table with us, and some of our people liked him, because he liked the feasts, and so they thought they must be in the right way. We gave him food, and skins to sleep on, and he visited our cabins, and talked and read to our women and children.

Brothers—By and by he would take out a book which was called the good book, at our feasts, and would read, and sing, and we thought it very strange. Then he told us we must give up our feasts, and drink no more liquors—for that was not the way to get religion, and the Great Spirit would not smile upon his red children. Our young men were angry, and wished to drive him away; but when they would raise their arms against him, to thrust him out, he would take out the good book and read, and sometimes he would smile upon them and sing, and sometimes close his eyes and pray. And they had no power over him, and could not raise their hands against him.

Brothers—A white man then came among us and talked to us from the good book. He told us that the white and the red men were all great sinners, and how the Great God came down and died to save us. I listened to him—I believed—and was happy. My heart now felt light, and I began to feel that I had found religion.

Brothers—I tell you the truth, as this good missionary [pointing to the Rev. Mr. Finley] will say, if you ask him. From that time a great change has taken place among us. Before, our tempers were bad, we were cross and unsocial, and quarrelsome. Now, all is peace and good-will: when we meet we do not pass each other unsocially, but shake hands, and ask how you do, and how is your family, and what is the state of your soul. Before, we knew not what relationship was; our women were neglected, and our children grew up without government. Now, we know our relations, and cherish and love them.—Before, we shaved and painted our heads, and put jewels in our ears and noses, and all the silver we could get was put in clasps on our arms. Now, we have thrown them all away. Before, we had seen white men's ruffles, and we had ruffles too, which came almost to our feet. Now, we have cast them away, and dress as you see us here.

Brothers—I speak the truth—and if you will come among us you will see how

great things the Lord has done for us. You will see our people orderly, our cabins neat, our women and children clothed, and you will see them singing hymns, or on their knees praying to God.

Brothers—Listen a little longer—we have come here to speak the truth, to this great city which we have often heard of, but never expected to see. We thank you for sending us the good missionaries, and the good book; for giving us clothing, and teaching us religion, and making us happy; and may the Great God look down and bless you.

Brothers—All our people have not got religion yet; and there are some bad young men; but we hope the Good Spirit will yet guide them in the right way.—Some of the white people on our borders slander us, and say that we are as wicked and drunken and quarrelsome as ever.—But do not believe them. We tell you the truth, and if you will come among us you will see how great things the Lord hath done for us.

Brothers—Again we thank you for the care you have taken for us. We go to our country towards the setting sun, and may never hear your voices nor see you more. Farewell!

Menoncue then rose and spoke for a few moments in a very graceful, and we should suppose forcible and eloquent manner. But the interpreter appeared a good deal fatigued, and, as we thought, gave us but a very inadequate idea of the force and power of his language.

Brothers—My brother has said in his talk all that I intended to say.

Brothers—Our land was in darkness, and I was a very bad man—worse than I can tell you. But the good missionaries came among us and told us to pray to God. I prayed to God, and he gave me a new heart.

Brothers—My words shall be few. We have come a great way to return you our thanks for the good you have done us and our people. We rejoice to see our brethren of the great city.

Brothers—Our people were few, but since the good missionaries have taught us to refrain from our vices, we are increasing in numbers. The Great God will look down upon your exertions with eyes of mercy.

Brothers—The good missionaries among us are welcome. Some of our people are yet ignorant of the Great God, and his Son who died for us; and we wish you to keep our good brother among us.

Brothers—Your religious privileges are very great. You will not neglect them, nor forget the wants of our people. We beg your prayers for our happiness in this world and the next.

Brothers—We return to our homes in the wilderness, and shall never see you more. But let us all pray that the red men and the white, may meet in happiness in the world to come!

Brothers—I told you my words should be few. I have done.

The voice of Menoncue was rich and full, his gestures graceful, and his manner impassioned. The language too, was smooth and flowing, and had it been understood by the audience before undergoing the diluting process of the interpreter, we have no doubt that it would have been considered a fine specimen of aboriginal eloquence.

After the addresses, the three Indians united in singing a hymn in their own language. This part of the exercises awakened a crowd of interesting reflections, which we think will not soon be forgotten—and many a silent tear evinced the overflowings of a heart of sensibility. To listen to these children of the forest, attuning their voices to the praises of their Saviour, who redeemed from their barbarous and unhallowed practices, to the worship and service of their Creator, was peculiarly affecting. Menoncue finished the exercises by a prayer in his own language.—He appeared very devout and energetic in his petitions, and spoke with a fluency of which we had scarcely supposed their language capable. It seemed to us as though that language was first used to convey devout aspirations. We could not understand his words, but we recognised and participated in his feelings, and felt that the Searcher of hearts understood his petition, and with his parental eye viewed us all as the children of one family."

We can only say in conclusion, that a more rich intellectual and spiritual feast, we scarcely ever enjoyed. At another place where Between-the-Logs spoke, among other things he observed that they, the chiefs, had not heard a sermon since they left home. When there, he said, they had been in the habit of being preached to; but now we hear nothing which we can understand; the preachers preach to the people, but say nothing to us, for we cannot understand what they say; and, said he, I wonder if the people to whom you preach understand you, for I see no effect produced! He was answered, that in one meeting he had attended he must have seen some effect. To this he nodded an assent. He was then told that we did not consider a loud noise a *certain* indication of deep piety, although pious people might shout and praise God aloud; and

that at some of our meetings the people were much animated, and lively in their devotions.

That this visit of these "firstfruits" of what we hope may be a rich harvest of souls from the wilds, has had, and will continue to have, a most salutary influence on the Christian community, we cannot entertain a doubt. Indeed, some who attended this meeting more than half skeptics in respect to the propriety of aboriginal missions, have expressed their entire assent to the enterprise, and their full conviction of its utility and final success.

The amount of money received on the occasion was $160 00.——In addition to this, many valuable donations of wearing apparel were made by benevolent individuals, which will be sent on to the mission family. On the whole, our brethren from the mission have left us under the most favourable impressions;—and they are followed with the kind feelings, we believe, and hearty prayers of all the pious who witnessed their conduct, for the ultimate accomplishment of the great work of evangelization going forward among them.

MAINE CONFERENCE.

This conference held its last session in Buxport, state of Maine, July 6, 1826.—On the 7th, the anniversary of the Maine Conference Missionary Society was celebrated; and the Report gives an encouraging account of the state of feeling in regard to the cause of missions in general. The mission within the bounds of that conference has been prospered. Four societies have been formed, including in the whole fifty members; and it is expected that it will soon be comprehended among the regular circuits.

This society was formed at the first session of the conference after being set off from the New England Conference.—It could not therefore be expected, especially considering the smallness of its numbers, that its funds would be ample. It has, however, paid into the general treasury $51 82: and from the following resolution, which was adopted by the meeting, we may hope for an enlargement of its borders, and an increase of its pecuniary resources—namely: "That the preachers be urged to form branch societies, wherever they can, auxiliary to the Maine Conference Missionary Society."

At this conference there were preachers received on trial, 13; ordained deacons, 5—elders, 3; returned located, 3; supernumerary, 2; superannuated, 2.—Numbers in society this year, 7300; last year, 6968. Increase this year, 340.

Stations of the Preachers.

Portland District.—*David Kilburn*, P. E. Kennebunk—*Phineas Crandell.*—Portland—*Ephraim Wiley.* Scarboro'—Richard E. Schermerhorn. Gorham—Jonas Weston. Buxton—Green G. Moore. Baldwin—Silas Frink, Richworth J. Ayr. Gray—*John Briggs.* Poland—*Benjamin Burnham.* Waterford—David Copeland. Bethel—*Ebenezer F. Newell.* Strong—*Elisha Streeter*, Nathaniel P. Devereux. Livermore—*John Atwell.* Reedfield—Aaron Sanderson, *Philip Ayn.* Winthrop—*Stephen Lovell.* Durham—*True Page*, James Harrington.

Kennebeck District.—*Eliezer Wells*, P. E. Bath—*Sullivan Bray.* Hallowell—*Wilder B. Mack*, Moses Hill. Fairfield—*David Hutchinson.* Industry—*Henry True*, Elliott B. Fletcher. Norridgewock—Greenleaf Greely. Exeter—Wm. S. Douglas. Unity—*Daniel Wentworth*, Benjamin Bryant. Vassalborough—*Benjamin Jones*, James Warren. Pittstown—*Peter Burges, Caleb Fogg.* Bristol—Ezekiel Robinson. Georgetown—*Gorham Greely.* Prescattequas—*Oliver Beale*, missionary.

Penobscot District.—*Joshua Hall*, P. E. Hamden—*Thomas Smith*, John Whitney. Bangor—*Ezra Kellogg.* Orrington—*Job Pratt, Joshua Nye*, sup. Belfast—William H. Norris. Thomastown—*Philip Munger*, Rufus C. Bailey. Union—*David Stimson.* Vinalhaven—*John Lewis.* Penobscot—*James Jaques.* Columbia—David Richards. Dennysville—*Hemen Nickerson.* St. Croix—Josiah Eaton, Jesse Stone.

ANNUAL MEETING OF THE WESLEYAN METHODIST MISSIONARY SOCIETY.

The general meeting of the society was held on Monday, May 1st, at the City-Road Chapel, at 11 o'clock, A. M.

The attendance at the meeting was pressing beyond all former example, and on no occasion was a more lively interest produced by the addresses of the different speakers. The collections at the different services amounted to 1037*l.*

The president of the conference opened

the meeting with prayer; when Joseph Butterworth, Esq., M. P., one of the general treasurers of the society, took the chair.

The chairman observed, that when he looked around on the vast assembly then met, and considered the high purpose for which they were assembled, that of assisting to extend the blessings of Christianity throughout the whole world, his mind was filled with sacred awe. To enter into the spirit of this great enterprise was a matter of the highest moment, and he trusted that their minds would be preserved in a tone of harmony with their subject. They should have presented to them scenes which would create sorrowful emotions, and those which call for joy and congratulation: they never before had on this occasion to weep over the loss (he was going to say the untimely deaths) of a considerable number of our missionaries; but we knew that the Judge of all must do right; and that as not a sparrow can fall to the ground without his knowledge and permission, so we were quite sure that five missionaries and their families could not be buried in the ocean without the notice and the special permission of Almighty God. If he chose to take them to heaven through a watery grave, rather than by a fiery chariot, his will be done. Our business was to profit by this melancholy event, and he trusted that so afflictive a circumstance would not be without profit to each of us. We might also hope, that this distressing occurrence would excite feelings of consideration in the West Indies not felt before, and that the negroes and others who had attended the ministry of these excellent men, now gone to their reward, would reflect upon their past instructions, and perhaps God might thus bring good out of evil, by stirring them up to attend with greater diligence to the ministers who may be sent in their places. He trusted that the destitute society in Antigua would not long be left without a pastor, and that a number of young men would volunteer their services to fill up the ranks of those who have fallen in so sacred a warfare; and thus perhaps God may increase the general number. With regard to the missions of the society in general, they would hear from the report about to be read, that they were in considerable prosperity. God was adding to his church such as shall be saved; he was opening a wide and an effectual door in the heathen world. We had cause to rejoice, that amidst distresses and afflictions in the country, the love of the people of God to this cause was not waxing cold: the funds had very considerably increased; in the last year the amount has exceeded that of any preceding year by 7000*l.*, and this was a token of great good; it showed that the moral feelings of the country were alive to the interests of humanity, and that God was bringing light out of darkness, and good out of evil. The nation had seen that riches take to themselves wings and fly away, and this should teach us, in particular, as Christians, to make good use of them, and not to employ them in a way we should have reason to regret. They had reason to rejoice, that a disposition to support this and other kindred societies was still more fully manifesting itself in the W. Indies, and during the last year very considerable sums had been subscribed by the societies and congregations there for the general fund, and by many respectable persons, towards the erection of new chapels, for the use of the missionaries; and especially a very spacious one at Bassaterre, in the island of St. Christopher's, to the erection of which the inhabitants had subscribed upwards of 3000*l.* They would also be gratified to hear that some of the inhabitants of Barbadoes had manifested a spirit of regret for the outrages committed in that island against the mission. On the 13th of December a numerous meeting of the inhabitants of that island took place for other purposes, and they took that opportunity of making a declaration of their abhorrence of those riotous proceedings. This was signed by a considerable number of planters, by clergymen, members of council, and by some members of the house of assembly. He had received a letter from the earl of Roden, regretting that he would not be in town, and was therefore unable to attend the meeting, but in which his lordship expresses his wishes for the prosperity of the society. Sir George Rose also would have been present with them, but that he was called to take the chair at the anniversary of the Female Penitentiary, in the absence of Mr. Wilberforce.

The report having been read, the first resolution—"*That the report now read be received, and printed under the direction of the general committee,*" was moved by major-general Neville, who said, "After the recent reading of the report, and what has fallen from the chair, I feel it unnecessary to dilate upon the specific subject of this resolution, and am disposed to seek shelter under it, by way of offering a few words on that question which has brought us together,—the important question of missionary operations. None but those who value their own souls can sufficiently and correctly estimate the value of others; they alone can argue from the price that

was paid, and the sacrifice offered, to redeem them; and to such persons, and only to them, there is a constraining motive to exert themselves in this great undertaking. Every page of Scripture points out to them, that they are to do unto others as they would that others should do unto them; and they are reminded, that whosoever seeth his brother have need, and shutteth up his bowels of compassion, cannot have the love of God dwelling in him. Nor are we in that book left in ignorance as to who is our brother, or who is our neighbour; but he who meditates on that short but emphatic sentence, God is love, will discover that, and feel that no particular rule can add any weight to it. Short it is, but comprehensive, and if acted upon in all its bearings, like the hem of our blessed Saviour's garment, it will scatter blessings all around it. When I look at the vast assembly before me, I am desirous of regarding it as a phalanx of Christians, imbued with the Spirit of Christ, not ashamed of his gospel in this sinful generation, but determined by their lips and lives, by their conduct and conversation, to evidence that they have been with Jesus. While I look upon this multitude, so many awful reflections arise in my mind, that I dare not trust myself.—Souls are before me, who will have to give account at the great bar of the deeds done in the body; and well ought we all to take heed that we are always found at our post. Under such impressions, I dare not indulge in any thing like the language of adulation or compliment upon such an occasion; but I do venture to say, for I consider it to be an unvarnished truth, that the blessing of God does rest upon the endeavours of the Wesleyan Missionary Society. When I saw, sir, in the last report which you had the kindness to send me, the simplicity of its object, the wisdom of the instructions transmitted to your missionaries,—when I read, moreover, of the various stations which you have abroad, and the many schools that encompass these stations, and when to all this I added the active operations of your society at home in all its branches, I could not help exclaiming, How goodly are thy tents, O Jacob, and thy tabernacles, O Israel! But if you are thus favoured by Heaven, rejoice with trembling. If the blessing of the Lord has and thus does, rest upon your labours, let every lip and every heart arise in gratitude to Him, who has selected you as instruments for the accomplishment of this gracious work; and while you give all the glory to God, let the blessing return into your own bosoms: the blessing of that peace which passeth all understanding; that joy, which the world can neither give nor take away."

The Rev. Dr. Stewart, of Liverpool, seconded the resolution, and said,

"I never rise upon these occasions but with fear and trembling, and perhaps never more so than on the present occasion, arising first from the magnitude of the object you have in view, and from the inability of him who would attempt to advocate so important a cause,—a cause of greater importance than ever occupied the attention of angels or of men, and compared with which, all those extensive objects of attention which have engaged men, and called forth so much public regard, sink into insignificance. But if I shall serve no other purpose in this assembly, I shall at least, I hope, serve to show, that the Christian family, however it may differ in some respects, is but one family in heaven and on earth. I have long been a friend to the exertions of different religious communities; they may labour in different portions of the vineyard, but they appear by this only to be excited to more active labours, and there is more likelihood of their improving the vineyard of the Lord, at a more early period than would otherwise take place. Monopoly in religion is calculated to produce an arbitrary and inefficient state of things. I regard variety of operation as one of the greatest securities which the public can have with regard to the right application of those funds which they may be pleased to lay on the missionary altar; missionaries from different religious communities, going forth to the same labours, and with that cordiality and Christian affection to which I have referred, are guardians on one another's conduct,—the most effectual guardians you can place on men in a savage country, where there are so many excitements to do wrong, so much danger of sinking from the dignified standard of Christianity into the rudeness of the savage; and they are also a mutual encouragement to each other in the same cause. The most striking illustration we can have of the approbation of God in this work, is the blessing which has attended missionary labours. It is perfectly overwhelming to me to think of the effects which have attended the exertions even of this missionary society. I am inclined to consider the days in which we live as the most important and eventful that ever took place since that sun enlightened the globe. I am disposed to think, that the apostles' days, great and glorious and extraordinary as they were, were not like this period; and we must be blind if we do not see the stamp of the glorious Ma-

jesty of heaven on the cause of missions. If any ask, what benefits have resulted from missionary exertions? I would not merely look back to the state of our heathen ancestors, when this country was peopled with painted savages, and knew nothing of the domestic comforts of life; but though I would not cast any reflection on any community, I may be permitted to remark, that the East India Company has possessed their extensive portion of the British dominions for many years, and I ask any man what improvement they ever perceived in them till the missionary societies were formed, and the gospel began to be actively diffused there? I trust that improvement which has since so manifestly taken place, will be still more extensive and permanent. Look at what has been done in India in the course of a few years among a people who had determined, and had it written in their holy books, that no females should be taught to read; that they should be kept in ignorance; that they may keep them in subjection, the degraded slaves of despotic masters.—This was a deep stamp of degradation; but even these people are yielding to Christian information, rising in the scale of Christian excellence, and in a few years they will show the world around them what an improvement shall be produced when the family contract is formed on Christian principle; when parental feelings are formed and nursed under Christian care; when the husband loves his wife as himself, and their children rise up and bless them. Numerous schools are rising up, and the moralizing and elevating effects of Christianity are already strongly demonstrated. Missionaries have turned languages which were never visible into written language; they have published the Holy Scriptures in every place; they have erected schools in which those Scriptures are read. These things are scarcely less a miracle than the gift of tongues, and they are substitutes for that gift. I would ask if any person formerly connected with India ever anticipated that caste would be broken, and the mortal blow struck at that diabolic institution; yet this has been done by the influence of Christianity alone in many places, without the aid of the powerful machinery of state. Again I would ask, what improvement the Romans made in this country during the 400 years they had it in their possession? Rome, the mistress of the world,—Rome, the mistress of refinement and science, praised by poets and historians,—did she change the state of the inhabitants, did she meliorate the character of the people to any degree? No; she made it a field from which to gather slaves; and for the remainder, she did, and could do, nothing. Look now at the effect produced by a few Christian ministers only, when they plant themselves in a barbarous country. How are the intellects of the natives awakened, what sensible speeches and sermons have been made by the poor black-faced Hottentots, what Scriptural knowledge do they possess, and what Scriptural experience do they enjoy! I speak not simply of this and the improvement that Christianity brings to language and literature and education, but I desire you to look at their fields, to attend to their cottages, to contemplate their dress; they are now sober and in their right mind, they are now clothed and appear with decency and comfort; they now cultivate their garden and their field, the corn stretches itself along the valleys, the flocks and the herds crown the mountain-brow, and that place which was formerly the abode of the desperado and the assassin, has now, by the agency, not of the great and the enterprising of the earth, not of the philosopher and the statesman, no, but of the humble missionary, been transformed into cultivation, and beauty, and security. You have sent your missionaries with their sandals, their scrip and bag, and they have advanced in safety, Heaven shedding its protection over them, and they have ingratiated themselves with the people, and produced all those benefits. But there is more than this; religion does improve our comforts, it improves a country, improves the social domestic relations, puts blessings in our power, and protects us in the enjoyment of them, which nothing else can do; but its great and important recommendation is, that it makes men wise unto eternal life. Under this high destiny does it regard man; and it is therefore horrifying to think that a portion of the human family, of the same blood with ourselves, and the heirs of the same hopes, should ever have been, or now be, regarded as mere beasts of the field, and spoken of in the slang of the cattle market. But we all know that we are bound to another country, that we are pressing fast home to another state of destination, that there is an endless duration for man. This is the time to prepare for another world; it is the gospel of peace that brings the remedy to lost man, and in this way are we to expect the blessing. But how forcibly does this apply to the case before us!—"How then shall they believe on him of whom they have not heard, and how shall they hear without a preacher, and how shall they preach except they be sent?" The advocates of slavery refer us to the

state of society in ancient times, and wish to support their argument by that; but did Abraham treat his slaves like beasts? Did he not circumcise them, and thus initiate them into the Abrahamic covenant? God himself tells us, that he knew that Abraham would command his children and his house after him to keep the way of the Lord. Let our Christian planters go and do likewise. The last direction our Saviour left to his disciples was, "All power is given unto me in heaven and in earth; go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost;" and I hope the Christian church will still feel more impressively this parting lesson of the Saviour of man. I hope we shall copy his illustrious example, who came to visit this world as God manifest in the flesh, and who, we may safely conclude, took the most effectual means to benefit his creatures. He went about *doing good*, and *preaching the gospel of the kingdom*. The sufferings of this world, the calamities of the present life, will come and return and increase, and all the remedy you can prescribe will be but for a week or a month or a year, and you will leave the sufferers poor still; but the way effectually to improve men is to make them Christians: this will promote all the comforts of which we have been speaking, and those evils to which our attention is so much directed will then be removed. You strike at the root of every evil when you send the gospel of the kingdom to a people."

(To be concluded in our next.)

OBITUARY.

Spartanburgh, S. C., May 18, 1826.

Messrs. Editors—The subject of the following short memoir having numerous friends and relatives in some of the western, as well as the southern states, you would contribute in no small degree to the satisfaction of many, by publishing in the Magazine this account of her life and death.

BENJAMIN WOFFORD.

MEMOIR OF MRS. MARTHA WOFFORD,

Late consort of Joseph Wofford, sen.

MARTHA LUALLEN was born in the state of Pennsylvania, in the year 1752, of religious parents, who were of the Quaker order. Her father, Hugh Luallen, removed to South Carolina when she was young. Here she had all the advantages in obtaining an education, which the condition of the country afforded at that early period. Neither did her parents neglect at the same time to impress on her tender mind such sentiments as were calculated to raise her thoughts to things above, and ever after influence her walk in life. But, far from trusting to precept alone, they enforced them by a godly example.

At various seasons she was solemnly impressed with the necessity of walking after God. The plainness and simplicity which generally characterise the sect to which her mother was attached, were always manifest in the daughter. When only about twelve years of age, she delighted in reading the Holy Scriptures. She read them attentively, and with prayer. She wept at the name of Jesus, because he had suffered and done so much for her. About this time she had the opportunity of occasionally hearing the Baptists preach, and although she frequently experienced considerable alarm at their meetings, and had the example of her elder sister, who had united herself to that body, she refused to join them. The reason she assigned for not availing herself of the privileges then offering, was, that she at least had heard and read of other denominations; therefore, she did not feel warranted in embracing the tenets of the Baptists, until she had seen and conversed with others. This was more especially the case, as every part of the creed of that church was not in accordance with her views. How a girl at this early stage of life should be capable, or take the pains of drawing lines of distinction between two or more denominations, and tenaciously hold to her own opinions, may, indeed, appear somewhat strange, but is no less true.

In the month of June, 1768, she was married to Mr. Joseph Wofford, of Spartanburgh, S. C.—Living in a country which was but thinly inhabited, pressed with the cares of a rising family early in life, together with the approach of that eventful period, the American revolution, and the consequent absence of her husband, who was an officer in an expedition against the enemy, were incidents, which almost entirely deprived her of the opportunity of hearing the gospel preached, or enjoying the means of grace. Thus she was often brought to mourn her departed privileges.

In 1786 the Rev. John Mason and Thomas Davis were sent as Methodist missionaries to Broad River circuit, in South Carolina. Eighteen years had now elapsed since her marriage, in which time it appears she had made but little progress in the way to heaven. Their coming, however, was to her a source of much joy. Their preaching she thought a true exposition of her own opinions; therefore, without hesitation she offered the hand of fellowship. A close inquiry brought her to discover that she had been resting on false hopes, and that for the long space of time before, she had remained calm in the midst of danger. A knowledge of her true condition gave fresh vigour to her exertions. The nearest station for preaching was several miles distant, notwithstanding which she almost invariably attended the word. Classmeetings she highly valued, and was always careful not to permit domestic concerns to keep her from them. While it had the effect of drawing her closer to God, in the use of all the public and private means of grace, her deportment towards her friends and acquaintances constrained them to acknowledge the reality of the religion of Jesus. Though very young at the time, the day is fresh in the recollection of the writer of this memoir, when his mother, at a private house for Methodist preaching, dedicated him to God by baptism.

She was a woman whose faith in God was so great, as generally to give a direction even to the common occurrences of domestic life. Although many difficulties pressed upon her, cheerfulness and contentment were prominent features in all her transactions with others. She was instant in prayer; and the hour of her private devotions was never neglected. After the conversion of our mother, which took place in the year above mentioned, how often have we heard her lifting her voice to God, in behalf of her husband and children. Until the year 1802, she travelled alone to Zion. Her children, though brought up in the nurture and admonition of the Lord, had hitherto resisted the drawings of the Good Spirit: her companion, too, until this period, strove against divine impressions. However, in the last mentioned year, under the preaching of the Rev. George Daugharty and Lewis Myers, she had the happiness of seeing her husband and most of her children converted to God, and members of the Methodist Episcopal Church. She had long besought the Lord that he would prepare her children to glorify his holy name, and especially, if consistent with the Divine will, to thrust one of them out as a labourer in his vineyard. The Lord answered prayer, and the unworthy writer of this memoir was made the happy subject of this grace. In the year 1804 he was licensed to preach the everlasting gospel; from that time, until his mother escaped to heighten the triumphs above, which was more than twenty years, she sat under his ministry. But one earthly wish now remained: it was that she might live to see her youngest child, a daughter, comfortably settled in the world. She granted this request.—Shortly after, being asked if she was then willing to depart, the reply was, "Yes, glory to God, I am ready and willing to go, any moment that he shall see best to call me!"

She was uniform in her attendance upon the Lord's table: family prayer was maintained as long as she had strength. More than three years prior to her death, she was much afflicted with rheumatic pains, which rendered useless of her the use of her lower limbs. Amid all she was resigned, and at times, when under the keenest sufferings, we have heard her rejoice in the love of God. We remember well, one sabbath evening, after asking her many questions relative to her awakening, conversion, the progress of God in her soul, &c, with a heavenly smile she said, "Why do you ask me so many questions, my son? Are you not satisfied that I am prepared to die? O, yes; glory to my God! this moment I feel Jesus in my soul, and I know he will not live in glory and leave me behind!" As the poor body became more helpless, the soul gathered strength. A complaint rarely escaped her lips; but with lamb-like resignation to the will of her heavenly Father, she seemed to endure her sufferings without a murmur.

On Wednesday the 23d of March last, being at her house, we found her happy and cheerful, but unable to turn herself in bed. It unfortunately so happened, that I now saw her for the last time in this world. The next day about 10 o'clock she fainted. As the symptoms of returning life appeared, her countenance exhibited the picture of serenity. Throughout the remainder of the day, her soul was unusually lifted to God. She told her grandchildren to sing;—after a short time one of them requested her to join them.—She replied, "I cannot sing now, I have not strength; but I shall soon sing with the voice of an archangel." The next day she appeared better, and called for Dr. A. Clarke's Commentary on the New Testament, which she almost constantly in her hands, and read for some time. Her husband (now 85 years of age) sat at her bedside reading the 2d volume of the same work, having called her attention to some particular passage, to the reading of which she seemed to listen with delight until he had concluded. At this moment, rising from his chair to walk into an adjoining room, he saw her fall back on the pillows, against which she had been supported. His feeble arms were extended to her relief; but ah! the spirit had fled, and her hand still grasped the blessed book of God.——The following evening, the remains of our dear departed mother were committed to the earth, amid the tears of numerous friends and relatives. The joy which beamed from her soul had imprinted on her features an expression of triumph, which the conqueror Death was unable to efface. She was an exemplary Christian, an obedient wife, a tender and affectionate parent. Here the earthly scene must close. She is gone to her eternal rest.

For the Methodist Magazine.

MEMOIR OF THE REV. HENRY P. COOK.

The Rev. HENRY PRESTON COOK, the subject of the present memoir, was born in Hancock county, Georgia, December 8, 1800. His parents were respectable members of the Methodist church, and imbued his youthful mind with the principles of piety: hence he was from early life amiable in his general deportment, and obedient and affectionate to his parents. He did not, however, experience regenerating grace, till 1817. While attending a camp-meeting near Sparta, Georgia, he was awakened to a sense of his depravity and wretchedness. He sought and obtained redemption in Christ, even the forgiveness of his sins. Immediately after his conversion, he seemed to have a presentiment of the important duty to which his Master had destined him. His mind was deeply impressed with the danger of sinners, and his bosom expanded with the anxious desire to lead them to that Saviour who had pardoned his sins, and filled him with unspeakable joy. His youth, and the high responsibility of the ministerial character, made him for a while shrink from the arduous task.—He was, however, assiduous in making the necessary preparation. For nearly two years he continued at school, diligently prosecuting his studies. In 1819 he resided with his parents, in Butler county, Alabama. In the fall of 1820 he was received into the conference, and appointed to White Sand circuit. His labours were here successful and well received; and his piety and diligence have secured to him a name and a remembrance that will long continue. In 1822 he was appointed to Opelousas and Rapide. Travelling through a country sparsely settled by Spaniards and French, whose language he could not speak, and whose faith was opposed to the simplicity of the gospel, with but few with whom to hold the communion of saints, his courage wavered not. Though no marked success attended his ministry, yet he furnished satisfactory evidence, that he could endure hardness as a good soldier of Jesus Christ. In 1823 he was received into full connexion, and elected to the office of a deacon, (but from the absence of the bishop, was not ordained till the succeeding autumn,) and was appointed to the Tombeckbee circuit. Here he was diligent, not only in the ordinary duties of a Methodist minister, but also in forming missionary associations. A society which he here organized has ever since contributed upwards of fifty dollars per annum to the missionary cause. In 1824 he

was sent to Mobile and Pensacola. During this year he formed a missionary society, and about its close was ordained elder, and sent to the same field of missionary labour; where he fell, like a Christian soldier, true to his Master and to his trust. Sometime in the summer he was attacked with a bilious fever, and removed to his father's for the recovery of his health. Beginning to recover, he was his solicitude for the success of his mission, he returned to Pensacola. In a short time he was attacked with the yellow fever, and fell within a few days a victim to its deadly force. During the rapid progress of this fearful disease, brother Cook's confidence in God never forsook him:—he knew in whom he had believed. A sister, who visited him to see how a truly Christian minister would die, asked him, when it was supposed he was speechless, if his assurance was still strong, to give them a sign. He answered by an assenting nod; and in a few moments, by much exertion, exclaimed, "*Very, very, very.*" Thus lived and died our beloved brother Cook—leaving an aged and afflicted father and mother to lament their loss.

We hope we shall be excused for introducing the following letter from a female friend in Pensacola, to his bereaved mother, as it gives the best account of his death we could obtain.

"*Pensacola, October* 20, 1825.

"*Respected Sister,*—You will no doubt be much surprised at receiving this address from a stranger;—though the name of Woodrow may have been mentioned to you. I regret that it has become my duty to impart afflictive intelligence. Your maternal heart has already taken the alarm, and beats with anxiety towards the loved son, who sometimes resided among us. Alas! my sister, I scarcely know how to tell the woful tale; but he is no more among us. He arrived here on the 1st instant, found me deeply afflicted by the death of a dearly beloved and almost only son. He called as usual, frequently, to see me; and on the evening of the 7th, he called for the last time. He was then much indisposed, and had been riding out to try and recover his feelings. From that time the fever made rapid advances. A physician was called in that night, and I do assure you, that medical skill, tender attention, and every comfort was done to save him—but the Almighty called, and who shall resist his will? On the 14th he expired like a lamb,—leaving behind him a sweet savour of his Christian virtues. My recent affliction, the low state of my health, and the illness of my family at that time, all combined to prevent my visiting him in the early stage of his disease; but on the 13th, a friend procured a carriage and conveyed me to his house. I found him in every respect as comfortably situated as you could wish; struggling, indeed, with his last enemy, but strong in faith, hope, and love; perfectly sensible of his approaching end; perfectly resigned; and only lamenting that he could do no more in his blessed Master's cause. He spoke feelingly of his family, particularly of his dear mother—said he had been making an effort to write to you, as he wished to write to you himself;—but that he was too weak, and requested me to write for him—mentioned the anxiety you would feel at finding he was not at the campmeeting, where you expected to meet him; and prayed devoutly that you might be supported under the approaching affliction.

"Brother Hannah, at whose house he stayed, watched by him day and night, and will no doubt write you more particularly. Thus died this meet exemplary youthful minister of the gospel: and truly can I say, one more abstracted from the world, and devoted to God and his cause, I have never known. Let this be your consolation, my sister; his heavenly Father accepted his labours early, and called him to eternal bliss; he has made a great escape from a wicked, ensnaring, unfriendly world, to suffer no more for ever; his debt is paid, and he rests in Abraham's bosom.—Turn your attention from your grievous loss to his immortal gain: contemplate him in the enjoyment of the Redeemer's glory, and think how he would plead with you to bow with meek resignation to his heavenly Father's will. The treasures, honours, nor all earth has to give, (could they all be ensured to him,) would not for one moment tempt him to return again to earth. Oh, let this be your consolation. A little while and we shall all meet again, to part no more.—My own heart, bleeding under a recent wound, and often called upon to offer up my Isaacs, knows how to sympathize in your sorrows. From Heaven alone can we derive consolation under such bereavements: and, blessed be our God, in him we have sure refuge and strong consolation. That the everlasting arms of his mercy and love may be extended towards you, is the sincere prayer of your sister in our blessed Redeemer,

"MARY WOODROW."

POETRY.

For the Methodist Magazine.

WRITTEN IN REPLY TO THE QUESTION, "WHAT IS LOVE?"

By J. Rusling.

Love is a bright and burning *fire*,
That glows upon the Christian's soul;
That lifts its elevated spire,
Where everlasting ages roll:
It fills the realms of endless days
With inextinguishable blaze.

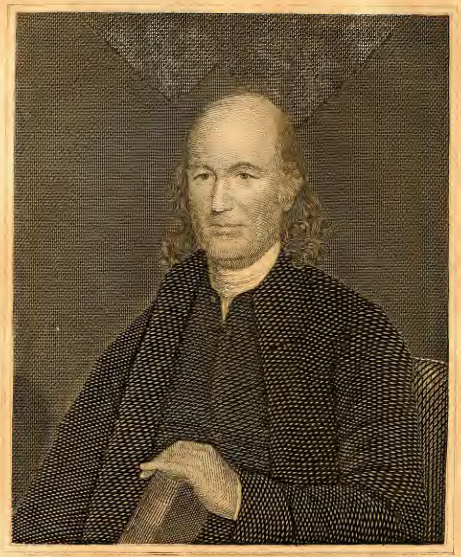
Love is a deep expansive *sea*,
Where flow the swells of gospel grace;
Its bound'ries are immensity,
It occupies infinite space.
Pleasures in wid'ning circles heave,
Respondent as the yielding wave.

Love is the radiant *rainbow*, seen
Suspended in the vault of heav'n;
Blending its azure, gold, and green,
An emblem of the Saviour given:
Jesus and glory here combine,
To form a harmony divine.

Love is the grand *ecliptic* way,
Where faithful souls describe their course,
And circling round the orb of day,
God is their centre and their source.
On beams of light they mount on high,
To shine meridian in the sky.

Love forms the splendours of the throne,
The glory of the courts above;
Pure and celestial light alone,—
"It is God himself, for "*God is Love.*"
The Christian's *all*, his portion this;
Heaven is his *home*, and *love* his *bliss*.

Newark, May 27, 1826.



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REV. CHRIST.R S. MORING.

Aged 58.

The Methodist Magazine.

NO. 10.] FOR OCTOBER, 1826. [VOL. 9.

DIVINITY.

THE SIN AND PUNISHMENT OF ACHAN: A SERMON:*

BY THE REV. R. P. BUDDICOM, M. A. F. A. S.

JOSHUA vii, 19—21.

"And Joshua said unto Achan, My son, give, I pray thee, glory to the Lord God of Israel, and make confession unto him; and tell me now what thou hast done; hide it not from me. And Achan answered Joshua, and said, Indeed I have sinned against the Lord God of Israel, and thus and thus have I done: When I saw among the spoils a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight, then I coveted them, and took them; and, behold, they are hid in the earth in the midst of my tent."

"LOVE worketh no ill to his neighbour; therefore, love is the fulfilling of the law." It is an essential part of charity to abstain from any line of conduct which may be detrimental to those around us. Unhappily this duty is too frequently viewed in a partial and inadequate light.

Had Achan been asked, whether he desired to bring defeat and death into the camp, and armies of Israel, he would probably have spurned at the question. Yet, while he gratified his sordid avarice with the Babylonish garment, and the shekels of silver, and the wedge of gold, he sharpened the sword of the men of Ai against his brethren, and charged his soul with the guilt of their slaughter in the battle. Even thus the consequences of individual sin fall, not only upon the offender, but, in some degree, upon the society to which he belongs.

This frequent connexion between the guilt of a transgressor, and the sufferings of those who are innocent of his offence, may be ordered by the Most High, among other beneficent ends, to make us more vigilant over ourselves, and each other; that we may neither wound the members of the spiritual body with which we are united, nor bring dishonour upon its glorified Head. Such a holy caution is evidently taught in the history before us, which comprises,

I. The sin of Achan.

II. His punishment.

I. The word of the Lord had doomed Jericho to absolute ruin. Its inhabitants were to be slain; its silver and gold, its vessels of brass and iron were to be consecrated to the Lord, and laid up in his treasury, as witnesses of the awful manner in which he had vindicated the glory of his name, and the terrors of his justice. Every man of Israel was warned to keep himself from the accursed thing, lest he should make himself accursed by the

* Christian Exodus, vol. ii.

taking of it, and make the camp of Israel also a curse, and trouble it. In defiance, however, of this precept, so plainly, so solemnly enforced, did Achan, as he went through the city, to execute the decree of God, permit himself to be tempted by a splendid robe, embroidered in the looms of Babylon, by some shekels of silver, and a wedge of gold, to transgress the commandment of the Lord, and to commit a sacrilege against the Most High.

The conduct of every offender against the divine law resembles that of Achan. He is surrounded by incitements to sin: but each transgression is marked with the impress of a divine prohibition, and branded as an accursed thing, too plainly to be mistaken; and infallibly communicates of that curse to those who wilfully touch it. When the temptation is the most strong or seductive, a hand writing like that upon the wall of Belshazzar's palace appears, to deter the endangered soul, and testifies, "Because of these things cometh the wrath of God upon the children of disobedience; be not ye, therefore, partakers with them." But the god of this world blinds the eyes of those who believe not the declarations of the God of truth, and leads them thus to ruin.

There are some circumstances in the confession of Achan, marking the progress of sin, from its first entrance into the heart, to its outward commission, which may serve as the history of almost every offence committed against the law of God, the soul of the transgressor, and the sacrifice of Jesus Christ. Bear with me while I lay them before you; that, under the teaching and influence of the Holy Spirit, ye may at once discover the danger by which ye are beset, and the means of escape from it.

1. An undue familiarity with things forbidden was the first cause of Achan's downfall. "I saw among the spoils a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight." That man must walk through life without eyes, or passions, without the exercise of reason, or the kindlings of affection, who, amidst the numberless evils of this perverted world, never looks upon, nor is solicited by an occasion of sin. Every one must rather pass, like the Israelites among the spoils of Jericho, through objects strongly exciting him to offend against the decree of God, and take possession of some gratification, which will bring the wrath and curse of the Lord upon him. Temptations to sin will look bright and captivating, as the garment, and the silver and gold glittered before the eye of Achan. And that same deceitfulness of sin, which opens the eye wide to gaze upon the exterior attraction of an accursed thing, by some mysterious mechanism, closes the ear to the rebukes of conscience, or to the denunciations of God. The eye is the great inlet to that mischief which works upon the heart. There is no safety, except in imitating Job, by

making a covenant with our eyes, that we should not admit evil desires through them, to pollute and defile us. The senses must be kept under due restraint; and the prayer of David should often rise to our lips: "Turn away mine eyes from beholding vanity, and quicken me in thy way." Let the Lord, O Christian, be always before thee, if thou wouldest walk safely. Then "let thine eyes look right onward, and let thine eyelids look straight before thee." Turn neither to the right hand, nor to the left, lest "the lust of the eyes" ensnare thee.

2. Inattention to this important caution, occasioned a mournful progress in the guilt of Achan. Undue admiration was productive of sinful desire. "When I saw among the spoils a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight, *then I coveted them.*" The moral law of God forbids the commission of all evil, whether against him, or our neighbour. The spiritual explanation of the Saviour has also shown, that the commandments may be broken, without the actual transgression; that murder may be the enmity of the spirit, and adultery the impurity of the heart. But even the literal precept discovers the mind of God in this respect: and while the first nine commandments forbid, with his voice, any unholy practice; the tenth, which cries, "Thou shalt not covet," lays the axe to the root of all improper desire; enjoining us, in "whatsoever state we are, therewith to be content," without anxious wishes for any thing which our heavenly Father has seen good to deny.

No part of the divine law, separate from its blessed office of being a schoolmaster, to bring us to Christ, discovers a greater manifestation of divine love, than the tenth commandment, whether it respects our own peace, the welfare of our neighbour, the common good, or the glory of God. If sinful desires be entertained, they must pollute and distress the mind, even though the course of providence, or the operations of restraining grace, should hinder the perpetration of the contemplated sin. The great majority of men, however, practise upon themselves a gross and fatal delusion, by thinking nothing evil which is confined within the recesses of the heart. If the sovereignty of God were confined by those limits which bound human authority, and could take cognizance of external disobedience only, such a view might be correct. But as "the Lord seeth not as man seeth;" as he "looketh upon the heart," such an opinion merely leads those who entertain it, to sport themselves with their own deceivings. That professor of the gospel of Christ, who would adorn the doctrine of God his Saviour in all things, and avoid the peril of making shipwreck of faith, and of a good conscience, must pray "that all carnal affections may die in him, and that all things belonging to the Spirit may live and grow in him." "Let

the words of my mouth, and the meditations of my heart, be always acceptable in thy sight, O Lord, my strength, and my Redeemer!" It must not suffice him, that the stream of evil gushes not forth to the light: its fountain must be dried up in the heart. Thence proceed evil thoughts, the leaders of all that terrible army of mischief, sin, and sorrow, which our Lord Jesus Christ has so forcibly described. Here then must be the main conflict of a Christian. Little does that man know of spiritual warfare, of his own deceitful heart, of the divine requirement, or of his causes of danger, who does not feel that safety and hope depend, under the salvation of the cross, upon the courage and constancy with which the battle is fought against the bosom sins that do most easily beset him. It is no easy task to take the child of our cherished, though sinful desire, as Abraham took his son, and to offer it upon the altar of a divine command. That unholy affection will not lie patiently upon the wood, and beneath the knife; nor resign itself to death, as a lamb that is brought to the slaughter, which is dumb. It will resist, remonstrate, plead. If it should see the tempted spirit in earnest for its extermination, it will only desire, as it were, a respite from present execution; and such a delay as Jephthah's daughter required of her father: "Let me alone awhile, and then do to me according to that which hath proceeded out of thy mouth." Beware, however, that ye listen not to the seduction. If any unhallowed desire have arisen within you, go in prayer to God, through the mediation of Jesus, for the almighty help of his Spirit, to enable you to subdue it: and, in the sufficiency of that grace, rest not day nor night, until it be brought into subjection to the will of your God and Saviour. Carnal nature may plead for its indulgence, as Lot for Zoar, "Is it not a little one?" But that wisdom which the Holy Ghost teacheth, will show you, that as the least neglected spark may enkindle a conflagration, to lay waste a city, so may an unobserved lust burst at length into a flame, which may consume the present and eternal peace of the offender. All our desires, if we wish them not to lead us into sin, must be kept in entire obedience to the revealed will and law of God. If they usurp a dominion over us, they instantly become our remorseless tyrants. While Hagar was a servant, no act of undutifulness is charged upon her; but when she is given into Abraham's bosom, she taunts the patriarch's wife, disturbs his house, and gains an influence over him, so strong, that, until enjoined by the Most High himself, he cannot consent to part with her. One security alone remains: "Keep thy heart with all diligence." Imitate Nehemiah, therefore, when he and the captains of Judah were endeavouring to rebuild Jerusalem, while their enemies conspired to hinder them. "We made our prayer unto God, and set a watch against them day and night."

A Christian should pass through the temptations around him, as Israel wished to pass through the highway of Edom, turning not aside, but hastening towards the promised land, with his eye and heart so fully occupied by the glory and joy set before him, as to have no desire for perishing vanities. Such a heavenly-mindedness is the best remedy for the love of sinful things. He only who has thus learned to "walk by faith," and to "count all things but loss for the excellency of the knowledge of Christ Jesus" his Saviour, will be able to escape the pollutions that are in the world through lust. He only who can hope, that by the grace of adoption, his body has become the temple of the Holy Ghost, a habitation of God through the Spirit, will be anxious to preserve himself from all defilement. Only such a man is happy in his life, and in his hope: "Blessed are the pure in heart, for they shall see God."

3. It rarely happens, that evil rests with the indulgence of desire. Satan is too malignant an enemy to leave the transgressor, until evil be consummated. "Lust when it hath conceived bringeth forth sin." Such was the experience of Achan. Unholy desire led him into flagrant transgression. "I saw these things, I coveted them, and took them." When the great enemy of man has led captive the soul in the bonds of any evil concupiscence, his greatest work is done. Some promise of secrecy, some assurance of delight, some favourable opportunity, some removal of restraints, or some sudden and violent temptation, will be cast before the endangered bond servant; and he will be contented, nay, think himself in the way of peace and happiness, to do the bidding of his dreadful master, and earn the wages of sin, eternal death. As Christ formed in a believer's heart is the principle of life, and the hope of glory; so evil desires formed in the mind of an ungodly man, will, in all probability, be nurtured into actual wickedness, and become practical presumptuous sin. Behold their consequences in Achan's trespass, and in the circumstances which led to its commission; and be warned against them. Avoid the persons, the places, the amusements, the books, which would lead you into temptation. If seduction should assail you, endeavour to realize the presence of the Lord, the terrors, and the mercies of his love. So that when the tempter aims his fiercest and most fiery dart, you may each say, "How can I do this great wickedness, and sin against God?"

(To be concluded in our next.)

BIOGRAPHY.

MEMOIR OF THE REV. JOHN SUMMERFIELD.

The Memoirs of deceased preachers which will appear in this and succeeding numbers of the Magazine, were furnished by the Conferences to which

they respectively belonged.* We regret that the friends of those devoted servants of God did not prepare more detailed accounts, interspersed, as we apprehend they might have been, with interesting anecdotes, illustrative of their character, and of incidents which would have made them instructive lessons to the living. We have only ventured on a few verbal alterations, as we did not feel authorized to add to or diminish from documents thus officially furnished. And we take this opportunity of requesting, as but an abridged account of deceased preachers can be published in the Minutes, without swelling them unusually large, that biographies might be furnished by some surviving friends, for the purpose of being inserted in the Magazine, as this is a much more permanent record than the Minutes of the Conferences can be.

JOHN SUMMERFIELD was born in Preston, England, January 31, 1798. At his birth he was devoted to God and the work of the ministry, by his pious father. When a child he was very interesting, and while at school he displayed more than ordinary intellect. His thirst for information was ardent, and his taste for oratory was strikingly exemplified in his early studies and pursuits. He embraced every opportunity of hearing the best speakers, while but a boy; and spent whole weeks in retirement and study. In 1813, his father removed to Ireland; there, with his intense application, his deep convictions, and sore distress of mind, his health was much injured, and his constitution much impaired: and it was at this period, probably, that he contracted the disease which terminated his life. At 17 years of age, he was noticed by a pious mechanic in the city of Dublin, who held prayermeetings in the cellar in which he lived. It was here that the Lord was pleased to convert his soul. He now found his mind settled in religious peace, and his heart warmed with love to God and precious souls; and he soon became active in the cause of God. He first visited the soldiers in the barracks, and held prayermeetings among them, in which exercises he was much blessed. He then went to the Old Men's hospital, but without success. In 1817 he devoted himself more fully to prayermeetings and Sunday schools. In 1818 he commenced exhorting occasionally; and on August 12, 1818, he preached his first sermon, to a crowded audience at Douglas, near Cork, in Ireland. He was received on trial, in the Irish Conference, in 1819, and continued to labour in Ireland, except a few months in England, till he came to America, where he arrived on the 17th of March, 1821

Notwithstanding his great weakness of body when he landed, he soon commenced his labour of love. He preached—he visited Bible, missionary, and Sunday school societies. His zeal, his love, his eloquence, gave to them all an importance which they never before possessed in the public mind in this country. He was received into the American itinerant connexion at the New-

* The memoir of the Rev. Henry P. Cook will be found in the preceding number of the Magazine.

York Conference, as remaining on trial, in 1821, and stationed in the city of New-York. In 1822 he was ordained a deacon. Soon after he broke a blood vessel, which incapacitated him for any public ministerial services, and subjected him to much pain and suffering. For the benefit of his health he made a voyage to Europe, visited France and England, and returned in the spring of 1824. After his return he was appointed a missionary within the bounds of the Baltimore Conference, where he laboured during that year; in which time he received elder's orders. At the conference of 1825 he was stationed in the city of Baltimore.

He was always willing, and always ready to labour, even beyond his strength. He had a mind well stored with knowledge, and his agreeableness of manner, and dignity of character, rendered him at all times a pleasing companion. As a Christian he was sincere, pious, uniformly devoted to God and his sacred cause. He seemed to be always ready for every good work, and prayer apparently flowed spontaneously from his soul, for he made religion the business of his life. As a minister he was powerful, impressive, and eloquent:—he never flattered his hearers, but urged the grand doctrines of the gospel at all times, in the demonstration of the Spirit, and with great power. In his last sickness, though he suffered much, his mind seemed fixed on God; his ideas appeared perfectly arranged, and exceedingly sublime. The leading features of his remarks were, the glory of the church, and its prosperity. After refusing to hear any mention made of the success of his ministry in the conversion of so many souls, he said, "I have been a labourer for seven years;" and exclaimed with great emphasis, "bless God, I have at least served an apprenticeship." When a brother in the ministry, for whom he had the greatest esteem, visited him, receiving his hand and retaining it for some time, with eyes fixed on each other, silence was broken by the brother's saying, "I trust, John, all is peace:" he replied, "I have a hope of which I trust I need not be ashamed." The brother put up a most fervent petition, to which he responded in a very devout manner. After which he said, "Bless the Lord, bless the Lord; all within me shouts his praise." He said, "Great is my weakness of body." The brother replied, "Well, my dear brother, you have been doing the will of the Lord; now you are suffering; and in both you are serving the Lord." He replied, "I bless God, the will of the Lord be done." When the brother took leave of him, he said, "Farewell; if I do not meet you again on earth, meet me in heaven." Some days before his death, he requested that whenever it appeared that his dissolution was approaching, no anodyne, or any thing else that would occasion stupor, should be administered to him; for he

wished to be perfectly collected, and to have an unclouded view. "Oh!" said he, "I fear not the consequences of death, but nature's last struggle; flesh shrinks when she contemplates that." Being told there would be grace sufficient, he replied, "Well, all 's well, all 's well." Within the last three days, he appeared to be sensible that his dissolution was nigh. On the sabbath he spoke of the grave, and through the day was exceedingly restless; but in the after part of the night appeared to sleep, till four in the morning, when a visible change took place. He lingered till a few minutes past 11 o'clock in the morning of the 13th of June, 1825, when his happy spirit took its departure, we have no doubt, to the *house which is eternal in the heavens.*—He died at Dr. Stephen Beekman's in the city of New-York, whose kind attentions to him in this his last sickness, as well as at all other times, will be amply rewarded by Him who said, "Whosoever giveth a cup of cold water in the name of a disciple, shall not lose his reward."

MEMOIR OF THE REV. DANIEL ASBURY.

Daniel Asbury was born in Fairfax county, Virginia, the 18th of February, 1762. His parents were divided in their religious sentiments, and of consequence neglected considerably the education of their children. When about twelve years old, his mind was deeply impressed on the subject of religion; and became so anxiously concerned, as to have reason, after more experience, to believe that he then tasted that the Lord was truly gracious: but having none to direct his steps, he soon returned to the way of sin and folly.

On February 8, 1778, having gone to Kentucky, he was taken prisoner by the Shawnee Indians, among whom he suffered much. After passing through ten tribes of Indians, he fell into the hands of the British at Detroit; and being imprisoned and confined in irons, his sufferings were greatly increased. After encountering the many sore privations and difficulties arising from his situation, in which he continued during the revolutionary war, on February 23, 1783, he again reached his father's house in Virginia. By this time he became so hardened in sin, and so forgetful of all the Lord had done for him, as to have no relish for any thing like religion. Though exceedingly opposed to the Methodists, who by this time had begun to preach in his father's neighbourhood, it was by their ministry that the great deep of his heart was broken up, and he was brought to discover his ruined condition. Again he began to bewail his wretched case, and cry to God for mercy. He at length joined the Methodist society, and after many sore conflicts, was brought to the enjoyment of pardoning love. Transported with this heavenly theme, and believing it was free for all, he commenced exhorting

others to turn from the error of their ways, and fly to Christ for refuge. His labours were not in vain—and from this he was encouraged to extend his efforts. In 1786 he was admitted into the travelling ministry, and appointed to Amelia circuit: 1787, to Halifax. At the close of this year he was elected deacon, and appointed to Holstein circuit for 1788; 1789, Yadkin: after labouring here three months, he was removed to Lincoln and Rutherford counties, where he formed a new circuit. Here he married the lady, now his widow. In 1790 he was continued on the circuit now called Lincoln. After this, in the year 1791 he located, and continued so until 1800, labouring, at the same time, in the ministry, as much as circumstances would permit. He was readmitted into the itinerant connexion, and stationed on the Union circuit, in 1800. In 1801 he was ordained an elder, and appointed to Yadkin circuit, where he continued two years, and his labours were much blessed. In 1803 he travelled Union circuit, and in 1804 Enoree; 1805, he was chiefly at home. From 1806 to 1810 he was presiding elder in Savannah district; from 1810 to 1814 in the Camden district; from this until 1818 he was presiding elder of Catawba district; from 1818 to 1822 on the Broad River district; 1822 and 1823, Lincoln circuit; and 1824 he rode Sugar Creek circuit. His advanced age and increasing infirmities rendered him incapable of effective service any longer, and a superannuated relation was given him. Many circumstances began to show that his end was near: but though unable to preach, Christ and his salvation were all his theme.

On Sunday morning, April 15, 1825, he arose somewhat improved in health, and seemed quite cheerful. He conversed on various subjects, and wrote down a text, as a subject for the funeral discourse for a niece of his. He walked into the yard, and returned with a smile on his countenance; and looking up towards heaven he uttered a few words and continued to smile. His daughter in law observing him, exclaimed, "He is dying!" He was borne to the bed, but he breathed no more; his spirit had gone to rest with God.

Brother Asbury had frequently expressed his belief that he should die on the sabbath. It may be worthy of notice, that on the sabbath he was born, on the sabbath he was taken prisoner, and on the sabbath released; on this holy day he obtained the pearl of great price, and on this same day went to rest.—As a preacher he was sound and useful; as a Christian much devoted to God; and as a husband and father kind and affectionate.

MISCELLANEOUS.

For the Methodist Magazine.

RECOLLECTIONS SOME THIRTY YEARS SINCE.

A JUDGE AS HE SHOULD BE.——NO. V.

Reflections.—Every reflecting man will readily admit, that the gospel minister is the most dignified and useful person in this preparatory state. Delegated and commissioned as the envoy of Jehovah to bear a message of peace and good will to men; to stand between the living God and sinners dead in trespasses and sins; to teach the doctrines of the cross to the ignorant; to enforce practical righteousness; to strengthen and encourage the followers of the Redeemer; and to prepare them to stand at the right hand of Christ at the day of judgment, how important his duties, how awful his responsibility! To do the work of an evangelist and make full proof of his ministry, great and extensive must be his labours. To preach the gospel on every sabbath day, constitutes but a small part of his ministry. The great business of the Christian preacher consists in visiting and praying for the sick; soothing the unhappy; carrying relief to poverty and distress; showing compassion to the wounded; pouring balm into the sin-sick, bruised, and contrite heart; and carrying the consolations of the gospel to the imprisoned. To the corrected view of the gospel minister there is intrinsically no difference or distinction between the rich and the poor. Riches, costly raiment, and splendid habitations, entitle the possessor to no respect, unless used to the glory of God, and the happiness of man. The poverty and rags of the beggar entitle him to no commiseration unless he is meek and lowly in heart. External circumstances avail nothing at the hour of death and at the day of judgment.

The Christian character of the late excellent and evangelical William Weir, pastor of the Presbyterian church in this city, affords a happy illustration of the principles advanced in the foregoing paragraph; a character worthy the imitation of his surviving brethren in the ministry. To a meek and humble deportment he added persevering application, and studied to show himself approved as a workman in the church of Christ that needed not to be ashamed. He lived, as well as preached, the gospel, and suffered no trifling or common cause to hinder him from proclaiming glad tidings of salvation to a perishing world. Every sermon of this truly excellent minister exhibited, in plain and forcible language, without rhetorical flourish or heated declamation, the damning and desolating power of sin, and the excellency of the righteousness which is by faith in Christ Jesus. He did not wait to be sent for to visit the afflicted; he sought them out, and dispensed the holy word as their cases required. He was not ashamed or afraid to enter the smoky hovel of the indigent, or the loathsome dungeon of the felon. Where suffering humanity was to be found, there this good man spoke the words of consolation. Like the Master of Israel he went about doing good. May God incline the hearts of his surviving brethren to follow him as he followed Christ.

By neglecting or refusing the

gospel, men deprive themselves of the greatest blessing that heart can desire. Life, riches, friends, comforts, enjoyments, are subordinate and inferior, although of great value: but the certainty of death at some unexpected moment, the probability of want, enemies, disappointments, distress of mind, and sickness with all its train of evils, diminish the blessings aforesaid, and in innumerable instances reduce them to nihility. By "seeking first the kingdom of God and his righteousness," the gospel promises the addition of every needful temporal blessing. And when the toils of life shall end; when our allotted duties shall be performed; our bodies shall sleep in the silent grave for a short space of time, when in the morning of the resurrection we shall awake, and receive from the hands of the Judge Eternal an inheritance among the saints, a fulness of glory in the presence of the *Triune Jehovah*, ineffable and unfading.—How great then the folly, and how aggravated the sin of such as choose a few moments of apparent pleasure, neglect salvation, and destroy themselves for ever!

Narrative continued. A widely extended report had gone forth that God had granted repentance and remission of sins to four murderers imprisoned and under sentence of death! This was indeed good news! Such an occurrence had never been known or heard of in Newbern or the regions round about. All were concerned; all wondered at this unheard of occurrence, strange, and hardly to be believed.

On the morning of the execution the people ran together in multitudes to see this strange spectacle. The prisoners were to die between the hours of ten and two o'clock. At ten they were brought out of their dungeon, and in a large apartment of the prison, prayer and praise were offered up in their behalf. During these exercises the prisoners were composed and serene, and seemed to enjoy a foretaste of the rest that remains to the people of God. After prayers they were anxious to go forward, and thousands followed them to the fatal tree.

When arrived at the gallows and placed upon the drop, after solemn prayer and praise, the Englishman first, and then the American, addressed the surrounding thousands, and gave a brief sketch of their sinful lives. Their narratives were pretty much alike, and exhibited nothing new in the progress to destruction. Both had *religious parents*, by whom they were taught *to fear God* and *to pray;* both were drawn aside and enticed by wicked boys *to profane the sabbath* and *disobey their parents*:—profane swearing, cockfighting, gaming, drinking, stealing, and strumpeting, formed the black catalogue of their crimes. Both ran away from their parents and went to sea, the one in an English ship of war, and the other in an American merchantman. Their sinful practices rapidly increased, until murder closed the scene. They acknowledged the justice of the law in condemning them to death; they awaited the dread moment with resignation.

The prisoners extolled the goodness of God in granting to such murderers repentance and remission of sins. They spoke of the effects produced by judge Patterson's exhortation; how it sank deep into their hearts, and opening their eyes to a sense of their dreadful state, they began to pray as from the belly of hell. They

spoke of the labours of love, the exhortations and prayers of their Christian friends, resulting in their conversion to God, and consequent happiness. They glorified God for his love in Christ Jesus manifested to the chief of sinners, and testified of a hope full of immortality and eternal life beyond the grave.

The two Frenchmen had little to say, as they spoke English imperfectly, but gave indisputable evidence of the work of grace in their hearts, and appeared inexpressibly happy.

These solemn scenes continued until one o'clock. The prisoners had yet another hour to live.—After closing their address to the surrounding thousands, naming in particular the terrific consequences of *sabbath breaking* and *disobedience to parents*, they shook hands, kissed each other, and bid adieu for a few moments, to meet again beyond the grave! They told the marshal that they were done with this life, and bid him do his duty. The rope was cut—the drop fell—they died without a struggle—their ransomed souls ascended to paradise.

The immense assembly felt the awful presence of God.

H. T.

Natchez, 3d September, 1824.

RECENT DISCOVERIES IN AFRICA.

(Continued from page 346.)

The government of Bornou has ever been, until the last 15 years, an elective absolute monarchy, the brother sometimes succeeding to the exclusion of the son. Achmet Ali, who, descended from a royal line of ancestors, was sultan in the year 1808, contended for several years with a powerful people from the westward, called the Felatahs. These people had gradually been increasing in power for more than half a century, and had established themselves firmly in Soudan; where Bello their chief, assuming the government, dictated laws to a numerous and powerful black population.

Soon after the conquest of Bornou by the Felatahs, El Kanemy formed a plan for delivering that country from the bondage into which it had fallen; and, stirring up the Kanemboo to assist him by a well-planned tale of having been called by a vision to this undertaking, he made his first campaign with scarcely four hundred followers, and defeated an army of the Felatahs nearly eight thousand strong. He followed up his victory with great promptitude and resolution, and in less than ten months had been the conqueror in forty different battles.

He refused the offer of being made sultan; and placing Mohammed, the brother of sultan Achmet, on the throne, he, first doing homage himself, insisted on the whole army following his example. The sheikh built for sultan Mohammed his present residence, New Birnie, establishing himself at Angornou, three miles distant, and retaining the dictatorship of the kingdom, *pro tempore*. Such a commencement was extremely politic, on the part of the sheikh; but his aspiring mind was not calculated to rest satisfied with such an arrangement.

The whole population now flocked to his standard, and seemed willing to invest him with superior power and a force to support it. One of the first offers they made was, to furnish him with twenty

horses per day, until a more regular force was organized, which continued for four years. He now raised the green flag, the standard of Mohammed, refused all titles but that of "the Servant of God;" and after clearing the country of the Felatahs, he proceeded to punish all those nations who had given them assistance; and with the slaves, the produce of these wars, he rewarded his faithful Kanemboo, and other followers, for their fidelity and attachment.

Even in the breasts of some of the Bornouese, successful war had raised a passion for conquest; their victories, no less a matter of surprise than delight, crest-fallen and dispirited as they were, gave a stimulus to their exertions, and they became accustomed to warfare and regardless of danger.

For the last eight years the sheikh has carried on a very desperate and bloody war with the sultan of Begharmi, who governs a powerful and warlike people, inhabiting a very large tract of country south of Bornou, and on the eastern bank of the Shary. Although meeting with some reverses, and on one occasion losing his eldest son in these wars, who was greatly beloved by the people, he has, upon the whole, been successful; and is said to have, from first to last, destroyed and led into slavery more than thirty thousand of the sultan of Begharmi's subjects, besides burning his towns and driving off his flocks.

The late sultan of Bornou, who always accompanied the sheikh to the field, also lost his life in these wars: his death was attributable to his immense size and weight. The horse he rode refused to move on with him through fatigue, although at the time not more than five hundred yards from the gates of Angala, and he fell into the hands of the enemy. He died, however, with great dignity; and six of his eunuchs, and as many of his slaves, who would not leave him, shared his fate. A sultan of Bornou carries no arms; and it is beneath his dignity to defend himself: sitting down, therefore, under a tree, with his people around him, he received his enemies, and hiding his face in the shawl which covered his head, was pierced with a hundred spears.

Ibrahim, his brother, succeeded him, who is now not more than twenty years old. The sultanship of Bornou is but a name. The court still keeps up considerable state, and adheres strictly to its ancient customs; and this is the only privilege left them. When the sultan gives audience to strangers, he sits in a kind of cage, made of the bambo, through the bars of which he looks at his visiters, who are not allowed to approach within seventy or eighty yards of his person.

Their dresses are extremely rich, and consist of striped silks and linens of various colours, from Cairo and Soudan. When they take the field their appearance is truly grotesque: the sultan is preceded by six men, bearing frumfrums (trumpets) of cane, ten feet long; an instrument peculiar to royalty, but which produces a music neither agreeable nor inspiring. Their own heads, and those of their horses, are hung around with charms, sewed up in leather cases, red, green, and white, and altogether, with their wadded doublets, and large heads, they would be more apropos in a pantomime than in a field of battle.

At this time there is but one power in central Africa to be at all compared to the sheikh of Bornou in importance,—that of Bello, the

Felatah chieftain; and from the sensation created throughout the kingdom of Kano and Kashna, on his late defeat of the Begharmi force, I imagine he would find but little difficulty in extending his empire in that direction. He has turned all his victories to the advantage of those for whom he conquered, by attending to their improvement in moral and religious duties. His subjects are the most strict Mussulmans in all the black country; and their respect for us, the English travellers, gradually increased on ascertaining that we really had a religion of our own, and obeyed its ordinances by praying, if not by fasting, which they at first doubted. Our determination to travel fearlessly and boldly in our own characters as Englishmen and Christians, mistrusting no one, so far from proving an impediment to our progress, as we were assured from all quarters it would do, excited a degree of confidence to which we may, in a great measure, attribute the success which has attended our steps. Wherever El Kanemy has power, Europeans, and especially Englishmen, will be hospitably and kindly received.

Bornou was always infested by robbers, who waylaid and plundered travellers within sight of the walls of the capital: such an event now never occurs, and the roads through the sheikh's government are probably as safe as any even in happy England itself.

Arab, or Moorish merchants, the only ones who have hitherto ventured among them, are encouraged, and treated with great liberality. The principal return which the Moorish merchants obtain for their goods, consists in slaves; but Bornou is scarcely any thing more than a mart or rendezvous of Kafilas from Soudan. These unhappy victims are handed over to the Tripoli and Fezzan traders, who are waiting with their northern produce to tempt the cupidity of the slave merchants of Soudan. I think I may say, that neither the sheikh himself nor the Bornou people carry on this traffic without feelings of disgust, which even habit cannot conquer. Of the existence of a foreign slave trade, or one which consigns these unfortunates to Christian masters, they are not generally aware at Bornou; and so contrary to the tenets of his religion, (of which he is a strict observer,) would be such a system of barter, that one may easily conclude, the sheikh of Bornou would be willing to assist, with all the power he possesses, in any plan which should have for its object the putting a final stop to a commerce of this nature.

Already the desire of exchanging whatever their country produces, for the manufactures of the more enlightened nations of the north, exists in no small degree among them: a taste for luxury, and a desire of imitating such strangers as visit them, are very observable; and the man of rank is ever distinguished by some part of his dress being of foreign materials, though sometimes of the most trifling kind. It is true that these propensities are not fully developed; but they exist, and give unequivocal proof of a tendency to civilization, and the desire of cultivating an intercourse with foreigners.

Every approach which the African has made towards civilization, even to the knowledge of, and belief in, the existence of a Supreme Being, is attributable to the intrepid Arab spirit, which, despising the dread of the apparently interminable deserts that separate the

black from the white population, has alone penetrated to any extent into the country of these before unenlightened savages; carrying with him his religion and his manners, and converting thousands to the Mohammedan faith.

The eagerness with which all classes of people listened to our proposals for establishing a frequent communication by means of European merchants, and the protection promised by the sheikh to such as should arrive within the sphere of his influence, particularly if they were English, excites an anxious hope, that some measures will be adopted for directing the labours of a population of millions to something more congenial to humanity, and the philanthropy of the age we live in, than the practice of a system of predatory warfare, which has chiefly for its object the procuring of slaves, as the readiest and most valuable property to trade with, on every appearance of the merchants from the north at their markets.

Every probability is against such a barter being preferred by the African black. Let the words of the sheikh himself, addressed to us in the hearing of his people, speak the sentiments that have already found a place in his bosom:—"You say true; we are all sons of one father! You say also, that the sons of Adam should not sell one another, and you know every thing! God has given you all great talents; but what are we to do? The Arabs who come here will have nothing else but slaves: why do not you send us your merchants? You know us now: and let them bring their women with them, and live among us, and teach us what you talk to me about so often—to build houses and boats, and make rockets." The reader will conceive with what exulting hearts we heard these words from the lips of a ruler in the centre of Africa.

The return which European traders might, in the first instance, obtain, would not, probably, be sufficient to employ large capitals; but that would annually improve; and the great profits would, in some measure, compensate for the deficiency. The propensity in the natives to war upon and plunder their neighbours, from the profit arising from such a system, would gradually subside, when other more profitable occupations were encouraged among them. The Kanemboos, who inhabit the northern and eastern borders of the lake Tchad, are a bold and hardy people, extremely expert with the spear, swift of foot, and practised hunters.

The tusk of the elephant, the horns of the buffalo, both which may be obtained at a very low price, and in exchange for English goods, are eagerly bought even at Tripoli, and at all the European ports in the Mediterranean, at high prices: the cultivation of indigo, also, of a very superior kind, might be carried to any extent, as it now grows wild, as well as senna, in many parts of the country. The zibet, or musk, from the civet cat, is also to be procured, about two hundred *per cent.* lower than it will sell for in Tripoli.

Probably the strong desire of the sheikh to improve the state of his country, and the habits of his people, cannot be better exemplified than in his having given me the designs for three coins, which he entreated might be laid before the king of England, with his request to have a stamp and apparatus for striking money, so that he might introduce a more convenient medium of exchange than the one at present in use among them; one

of these pieces of money he intended to be of gold, a second of silver, and the third of iron. This chief, also, as well as all the principal people, entreated that some one of our party should remain in their country, "to receive," as they said, "the English merchants that were coming." And it was under the idea of securing to ourselves the great advantages we had gained, by so firm a footing in the very centre of Africa, as the sheikh's friendship enabled us to boast of, that I recommended Mr. Tyrwhitt's remaining at Kouka, with all the privileges granted to Barbary consuls, until the pleasure of his majesty's government should be known.

I consider a friendly intercourse with this potentate beyond the Great Desert, by whose means the unknown parts of Africa may at no distant period be visited, of the greatest importance, in every point of view. By encouraging a commercial intercourse, all the objects of African discovery must be advanced. Not alone will science and research be benefited, but the real philanthropist must see, that an opening is now made, by means of which, with judicious arrangements, thousands of his fellow-beings may be saved from slavery.

Until introduced by the Moors, the trading in slaves was little known among them; the prisoners taken in battle served them, and were given as portions for their children, on their marriage, for the same duties; but they were seldom sold. Even now the greater part of the household of a man of rank are free, with the exception of the women, who often die in the service of the master of their youth. They are treated always like the children of the house, and corporal punishment is a rare occurrence among them. I have more than once known a Bornouese, on his morning visit to my hut, say, with tears, that he had sent a slave to be sold, who had been three years a part of his family; then he would add, "But the devil has got into her; and how could I keep her after that?"

It is to the pernicious principles of the Moorish traders, whose avaricious brutality is beyond all belief, that the traffic for slaves in the interior of Africa not only owes its origin, but its continuance.—They refuse all other modes of payment for the articles which they bring with them; they well know the eagerness with which these articles are sought after; and by offering what appears to the natives an amazing price, tempt them to sell their brethren to the most inhuman of all human beings; while they gain in Fezzan, Bengazi, and Egypt, sometimes a profit of five hundred *per cent.* I am not, however, without hopes that a more extended intercourse with Barbary might detach even the proverbially unfeeling Moor from dealing in human flesh; and it was with feelings of the highest satisfaction that I listened to some of the most respectable of the merchants, when they declared, that were any other system of trading adopted, they would gladly embrace it, in preference to dealing in slaves. Knowing, too, how often we interfered to meliorate the condition of these unfortunate people, when they were oppressed or ill treated, they continually pointed out to us, as if to excite our approbation, how well dressed, and well fed, their own slaves were, in comparison with those of others, as we traversed the desert, on our return to Tripoli.

Translation of a letter from the Sheikh Mohammed El Kanemy, Chieftain of Bornou, in the Interior of Africa, to his Most Excellent Majesty King George the Fourth. Brought by Major Denham.

"Praise be to God, and blessings and peace be unto the apostle of God: (Mohammed.) From the Servant of the High God, Mohammed El Ameen ben Mohammed El Kanemy,

"To the pre-eminent above his equals, and the respected among his inferiors, the great King of the English, salutation be to him from us:

"Whereas your messengers, the travellers through the earth, for the purpose, as they state, of seeing and knowing its marvellous things, have come to us, we welcomed them, and paid attention to their arrival, in consequence of what we heard of your intercourse with the Muslemeen, and the establishment of your friendly relations between you and their kings, since the time of your and their fathers and grandfathers: (ancestors.)

"We have thus regarded that friendship, and behaved to them according to its merits, as much as God the Omnipotent enabled us. They communicated your compliments to us, and that which you stated in your letter, that you would not object, if we should be in want of any thing from your country, was made known to us; and we felt thankful to you for this (offer) on your part.

"They are now returning to you, after having accomplished their wishes; but one of them, whose period of life was ended, died.—This was the physician; (Dr. Oudney;) and an excellent and wise man he was.

"The Rayes Khaleel (the travelling name of Major Denham) desired of us permission, that merchants seeking for elephant teeth, ostrich feathers, and other such things, that are not to be found in the country of the English, might come among us. We told him that our country, as he himself has known and seen its state, does not suit any heavy (rich) traveller, who may possess great wealth.—But if a few light persons, (small capitalists,) as four or five only, with little merchandise, would come, there would be no harm. This is the utmost that we can give him permission for; and more than this number must not come. If you wish to send any one from your part to this country again, it would be best to send Rayes Khaleel; for he knows the people and the country, and became as one of the inhabitants.

"The few things that we are in want of are noted down in a separate paper, which we forward to you.

"Write to the consul at Tripoli, and to that at Cairo, desiring them, if any of our servants or people should go to them for any affair, either on land or at sea, to assist them, and do for them according to their desire. And peace be with you.

"Dated on the evening of Saturday, the middle of the month Fledja, 1239 of Hejra: (corresponding to August, 1824.)

"Sealed. The will of God be done, and in God hath his faith, his slave Mohammed El Ameen ben Mohammed El Kanemy."

(To be continued.)

RELIGIOUS AND MISSIONARY INTELLIGENCE.

ANNUAL MEETING OF THE WESLEYAN METHODIST MISSIONARY SOCIETY.

(Concluded from page 352.)

THE Rev. Thomas Mortimer, Lecturer of Shoreditch Church, moved the second resolution,—"*That the general prosperity of the missions, conducted by this and other missionary societies, while it calls for the most grateful acknowledgments to Him from whose gracious influence all success in such a cause must proceed, is also an animating motive to exertions still more extensive to convey the knowledge of the salvation of Christ, to countless millions of our fellow men, still involved in the deepest errors and the most debasing superstitions.*"—He observed, that he adopted it as a principle that the Christian church was *one*, one in Europe, in Asia, in Africa, and in America; that it formed one family, had one Saviour, one hope, and one heaven, and had one grand work to do here on earth. He therefore felt pleasure in bearing his humble testimony to the excellence of the great missionary cause, and as a member and a minister of the Church of England, he rejoiced in the success of that society, and wished it good luck in the name of the Lord. With all that attachment he felt from principle to his own church, he must say, that those holy men, the Wesleys and Mr. Whitefield, were the means of rekindling a spirit of religion in these realms, which still shines and still burns both in the church and out of it. In a letter written 100 years ago last March, by the mother of Mr. Wesley to her son, she says, she feels obliged to rejoice in his success, but at the same time exhorts him to give all the glory to God. He took that sentiment as his motto. He came there that day as a church minister, to rejoice in the success of that society. He saw that success, and he should think that he did not deserve the name of a messenger of Jesus Christ of any church under heaven, if he did not from his heart rejoice in the labours of any other church in such a cause; but while he rejoiced in their successes, he would exhort them to give all the glory to God. The only moment of danger for any church on earth, is when she begins to take the glory to herself;—but if such resolutions as that he had to propose were always adopted, resolutions which gave all the glory to Him to whom it was due; if such a spirit spread through every society, the whole of our churches and missionary institutions, then the blessing of God would never fail.

The Rev. Eustace Carey, Baptist missionary from India, in seconding this resolution, said,

"A variety of very interesting topics have been suggested to our consideration already, but to very few of them it will be in my power at this moment to advert, except to those which relate specifically to that scene of action to which I and our excellent Christian friends in Bengal are called. Much has been said of the beneficial collateral influence of missions upon the world, and every missionary returning from the scene of action for a few months, and visiting his native country, will bear testimony, that while the salvation of sinners, and their translation to eternal glory, is the ultimate motive by which missionaries are actuated to this undertaking, yet in all places where missionary exertions are called forth and persevered in with any degree of energy, we find that every civil, and moral, and intellectual blessing discovers itself. The face of society in India, as is well known to every one conversant with that part of the heathen world, thirty years ago was very dismal: the European population also at that period was far sunk, or deeply sinking, into ignorance and opposition to the claims of the gospel: so much so, that Mr. Thomas, the colleague of my uncle Carey, when he first went to India, put into the public newspaper an advertisement, "Wanted a sincere Christian;" but now, if he were in India,—though perhaps the history of India has reached him in heaven,—but if he were there now, he need not advertise for Christians. No, we bless God, they are found here and there, not a few in every rank of society, from the highest down to the lowest rank. These are the effects, benign and gracious, saving and most promising effects, which follow the promulgation of the gospel there. It was observed by one of the speakers, that some years ago the East India Company was partially inclined to discourage missionary efforts; but I beg to state, with gratitude to that honourable body, that whatever was the case in past years, it is not so at present; for we meet with great encouragement from the honourable company's military and civil servants. In every part of India, missionaries, coming from what society they may, are hailed as messengers of mercy

and truth. In adverting to the state of education in India, it has been observed, that all the female population of India, from time immemorial, has been held in a state of the greatest depression, and the deepest and most profound ignorance; but that dense, that awful darkness is now giving way: it has been penetrated and pierced by heavenly light, which shall increase in its force till it shall penetrate the centre of heathen society; and here and there not a few are casting off the shackles of idolatry, and smiling at their former ignorance and conceits; and not only encourage their children to receive instruction, but put their hands in their pockets and help our labours. In speaking of the countenance which missionaries receive in the prosecution of their labours, I may but advert to one instance, which is rather singular. There is a Hindoo gentleman in Calcutta, a Brahmin, and a descendant of some of the noble families who formerly swayed the sceptre, previous to the Mohammedan invasion. He is, it is true, an idolater; but he became so sensible of the value of education, that he has educated his own girls, and taught them to read and write the English language; and as soon as he knew that books were published at the mission printing houses, and he saw a fair opportunity to establish female schools, he devoted his attention to this object, and at every quarterly examination, from 500 to 700 children assemble on the premises of this native gentleman himself. The work of female education was, about ten years ago, very discouraging. When the first school was established, we sought far and wide for a person to teach it; and but one native female, after great inquiry, could be found to undertake the education of a few native girls, so great was the dearth of education. But now we have not only native children, but native female teachers, who take them under their care. Within ten miles of Calcutta, there are not less, I suppose, than from thirty to forty native female schools, belonging to the several denominations.—There is something infectious, so to speak, in doing good,—in the spirit of religion. Thus it is that we see the blessed work proceed, and spread, and widen, and deepen as it advances, and it adds new life, and strength, and vigour, to those who are promoting its cause. We cannot prescribe its limits: we shall find in a few years that it will have no bounds but those of the habitable world itself. Nothing less will be sufficient to circumscribe the energies of the cross. While we rejoice in schools for the heathen, as subordinate and collateral labours, yet the preaching of the cross of Christ is our grand instrument; the making known the message of mercy from heaven to earth, the spreading the savour of the name of Christ in every place. This alone can elevate our hopes, and give the blessed prospect of the emancipation of the world; the gospel must strike its light into the heart, and bring every thought into subjection. We wish indeed to meliorate the outward condition of mankind, but we must bring to the consideration, and recommend to the heart of every heathen, the tidings of salvation, and invite the perishing nations to come and participate those treasures of love and mercy which the God of love exhibits in the life, and death, and resurrection of his Son. It is matter of peculiar thankfulness, that native missionaries are rising up there,—that he who has tasted of the love of God himself becomes a missionary to speak of that love to others.—At the present moment, not less than from ten to twenty native preachers, in Bengal, who themselves have tasted that the Lord is gracious, are anxious to spread the savour of his name. These assistants are exceedingly useful, as their acquaintance with the language gives them great facilities of communicating their ideas to their countrymen, while the missionary who goes with his native brother is able to sustain his mind in circumstances of discouragement. That gospel which is able in this country to make sinners wise to salvation, is the same in India: nor in India alone, but in Africa, and in every part of the habitable globe, we feel that the religion of Jesus is the religion of man; it meets him in his universal character, and under every variety of condition, in all his expansive wants, and all his prospects for time and eternity; and he sees them all provided for in an economy of mercy revealed by the death and resurrection of our blessed Redeemer. The same blessing attends the promulgation of the gospel every where, and in every place there is the same spirit, and the same principle; the same prayer and the same praises ascend perfumed with the sweet incense of the blessed Redeemer's sacrifice. While, therefore, the fruits of missionary labours are found to be the same in every clime, what reason have we to persevere in our benign labours, what a motive to gird our loins with truth, and take the helmet of salvation, and clothe ourselves with zeal as a cloak, and go forward with fresh courage to this enterprise! The blessings we have already enjoyed, are but a blessed prelude to future success. All the blessings that have yet attended all missionary labours, are only

testimonies that more ample blessings and more ample rewards will attend those who labour in this work of the Lord."

This resolution was supported by the Rev. W. B. Fox, late missionary in Ceylon, who gave a most satisfactory account of the success and progress of the missions there and in India, with much affecting information of the state of the heathen.

The Rev. Edward Irving moved the 3d resolution, and observed,

"When I came to this meeting to-day, I came in order to receive the good tidings which it might please the Lord to bring to my ears, and to the ears of all his servants here assembled together, by the mouths of his missionary and ministering servants, and by others who might be called upon to address this meeting: but least of all had I any purpose to address you, and least of all am I supposed to be capable of making any demonstration profitable to this cause; but having a commandment, and being pressed of you and those engaged, to make my testimony on behalf of this good work, I felt that, as a servant and minister of Christ, and one who constantly prays and wishes for the welfare of Zion, I could not remain silent; and therefore trusting in that help which is always at hand to those who trust in it, and casting myself as I do upon the indulgence of those servants of the Lord, I now endeavour to urge the resolution put into my hand, which is:—'*That the peculiar relations in which large portions of the inhabitants of the pagan world stand to our country, either as its subjects, or claiming from it a debt of reparation; such as the negroes in our West India colonies; the nations and tribes of Western and Southern Africa; and the immense population of our Indian empire; lay the Christian public of this country under special obligations to extend to them the means of instruction by the ministration of the gospel and the establishment of its illuminating and hallowing institutions.*'—Now, in the first place, with respect to the duty of the governors of a country in those parts of the world which God hath put under their dominion, I conceive that the doctrine of the Scriptures hath in all ages been the orthodox doctrine of the church, to wit, that Christ Jesus is the Prince of the kings of the earth. It is He that hath purchased the world and those that dwell in it from beneath the curse of God; it is in virtue of his sacrifice that we live upon the earth, and the earth brings forth its fruits to man. When the Lord did require the first fruits to be offered to him, it was in token that the earth was to be redeemed by him;—and we now take bread and wine, the productions of the earth, in token that we hold this world and all we have in right of his sacrifice; and the declaration he made to his apostles after he had risen from the dead was, "All power is given into my hands in heaven and in earth;" and when he appeared to John in Patmos, the title and style by which he denominated himself was, "I am the faithful and true witness, the First-begotten of the dead, the Prince of the kings of the earth." I hold it to be a principle of his government, that magistrates and kings are placed in authority under him, that they may watch over his interests in the world, and propagate his truth, and establish his truth to the ends of the earth; and if I look into the history of the world, and see for what paganism was brought low, and Rome visited with all its desolation, I find that it was for its persecution of the church. If I look and see why Jerusalem and the Jews were cast out, it was because they would not receive his government, and because of their persecution of himself and his church; and if I look at the whole history of the world and of the word of God, I find the principal object for which God's judgments descend upon men, is, their disregard of that which is the foundation of all governments, that kings and magistrates are invested with power as his vicegerents, to cause his government and his words to be executed to the utmost of their power. In all parts of the world where missionary operations are undertaken, you have stimulated, you have taught our rulers, you have taught the state, this great truth, of which formerly they were ignorant. God hath blessed the missionary and the home labours of his servants to the melioration of the principles of government and of society, so that we have now religious institutions in India and in the West Indies, set forth by the authority of the state, upon which, I trust, the blessing of the Lord will descend, even as upon those societies, which first did pioneer the way. I know the blessing of the Lord does rest upon them; and I dare say there are missionaries in this meeting who can tell of the friendly countenance which has been shown to them by the Church of England in Ceylon and India. With regard to the negro population in the West Indies, they owe this society a debt, and every one who wishes for their emancipation doth owe this society a debt. The Wesleyan Missionary Society hath earned to itself a high degree in the church of Christ, by its labours among the poor negroes; and to every one that is friendly to their emancipation I would say, Here are the true

emancipators; you shall never emancipate a people from thraldom and slavery, but by diffusing among them the benign light and charity of the gospel. Civilization, political laws, and all other things, will go back and return to a condition of slavery, if the preaching of the authority of God, and the benevolent doctrines of Christ Jesus, be not continually spread abroad; and I believe sincerely, that however it is right (and it is most right) for legislators to argue this in their national councils, because it is one in which national character is concerned, yet it is our part, as knowing better the secret springs of human action, and the secret springs of national well-being, to carry with us that which will soften society, bless all its desolations, making the very beasts of the field to be peaceable, and the wilderness and the solitary place to rejoice and blossom like the rose. I do indeed wish, and I do indeed intreat, that the religious part of the community, who know, as I do, these things more perfectly, would in a greater degree put their trust in those means, over which the Lord hath made them specially the ministers, namely, the gospel of peace; and while the world handles its own question of political expediency, let us join hand and heart to carry the true liberty of Christ both to the masters and the slaves; founding ourselves not on this interest or that interest, but upon the promises of God, and upon that Saviour, who came to bind up the broken hearted, to comfort all that mourn, and to free the prisoners, and give them beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness. I was going to add, standing here as a minister of the gospel of Jesus Christ, my word of encouragement to all the missionaries; I have my own view with respect to the character of missionaries, and this a highly exalted one,—I have my idea, that we are gradually advancing into that dignity; and that your endeavours, and the endeavours of other missionary societies, to purify themselves from all worldly trust, and put their trust only in God, will raise them into the true apostolic character of missionaries. They will feel their trust is in God, and in proportion as their trust is reposed in Him, so exactly will be their success. I see the way of the Lord preparing; we have the Scriptures translated into all languages, and now in active circulation among the people, so that when the Lord beginneth to make his demonstration, you have the witness that this demonstration is promised. I have seen missionaries diverted, as it were, by the strong current of God's Spirit, from that purpose for which they were sent out, and forced to translate the Scriptures, in which they have done a work to make England glad, and to raise the fame of her mechanics and tradesmen high above the fame of the most learned bodies and universities the world hath ever seen; and now I perceive the Lord is forcing the energies of your missionaries into another channel, the channel of education. You see how the strong current of His providence does, as it were, shut one door, as not being the door that it is proper now to open, but always openeth another door, because he alone is wise, and he alone can turn the rivers and streams of our energies into the channel of his own good and wise purposes, whereby he is bringing about the redemption of the world. It is ours to say with the virgin, "Behold thy servant, be it unto me according to thy word;" behold our energies, behold our means, behold our lives, take them and turn them according to the good will of thy pleasure. I say he hath already done one work in circulating the Scriptures, and he is now doing another work in teaching the people to read those Scriptures, and the perfection of the work is yet to come. Your missionaries shall find, and we shall find, if we persevere in our labours, that when the land has thus been irrigated, and the seed sown, that the summer of the Lord will come, and the Sun of righteousness will arise upon your labours, and the harvest men will then gather in this plentiful harvest into the garner of the Lord, of which we have been honoured to sow the seed. The Lord's work is everlasting, his dwelling place eternity, and his name endureth for ever; we pass away as a tale that is told, and the place that knows us now will soon know us no more; but the church is eternal, being founded on the rock Christ Jesus, who is the Prince of the kings of the earth, the possessor of all power in heaven and on earth; therefore, let us labour to the end, and hand it down to our children to labour more effectually than we have done,—to labour with more simplicity of faith, and more sincerity of devotion, assured that the work of the Lord shall prosper because it is the work of Him who saith, and it is done—who commandeth, and it standeth fast."

This resolution was seconded by the Rev. Theodore Dury, rector of Keighley, who observed,

He had felt a great deal of the fear of man in coming forward to speak; but there was a higher fear, and he feared God. He would therefore endeavour to throw his mite into the treasury, because

he wished his name to be always associated with the glorious cause of missions. He remembered Mr. Peel once said, respecting a certain bill which he had brought into parliament, that his reward would be to have his name connected with that bill; and it was to him a great reward to have his name connected with the missionary cause. He had derived great pleasure from reading the accounts of the state of the missions of this society in different parts. With respect to Ireland, he said, "I consider it one of the most important fields to which your energies are directed. In the south of France I see the little leaven leavening the whole lump; if I look to Malta, I see great good doing there; from thence I look down the Mediterranean. In Palestine, I observe, you are purposing the establishing of a mission; and I would say to you, carry this resolution into effect. From thence I would pass to the West Indies, and as I draw near the islands I fancy I hear a funeral dirge of Christian slaves following to the grave the bodies of their shepherds, lately by a most mysterious providence taken from them. But they mourn with meekness; they do not cut themselves like followers of Baal; they do not commit those excesses which they would have done formerly; in the midst of tears they feel resignation; and they are confidently looking to you to send out fresh shepherds in the place of those who have gone to glory. And will you suffer them to be as sheep scattered on the mountains without a shepherd? You will not. I have the honour to come from a county which has been noticed with something like applause, Yorkshire; and I will tell the meeting, that if you are determined to go on in this cause, the friends of Christ there, are as much interested in this cause as you can be: and may I not, when I go back to that part of the country, in company with some of my friends, say, that the people in London are determined still to support the same blessed cause by their liberality and by their prayers? I will not detain the meeting longer than by just stating, that I knew a clergyman who got presented to a living in the country, and went down to take possession of it. He thought himself very well instructed, and was trusting entirely in his own righteousness and strength when he began to perform his duties. At his church he found a very trifling congregation; the people in general were looking about and observing each other's dress; but some he saw among them who were devout and serious in their attendance; and when he administered the sacrament, he found that these few were almost the only persons who attended. He inquired about those people, and found they were Methodists, and this clergyman began to conceive favourably of them. He visited them, and mixed with them, and from them he derived important instruction. God was pleased to take away his proud heart and to give him an humble heart. God the Holy Spirit taught him that he was a sinner, and that there was forgiveness for every sinner through Jesus Christ; and God's Spirit not only taught him that there was forgiveness, but he gave him forgiveness; and that clergyman stands on this platform to-day, not to return thanks to the Methodist body, but to return thanks to God; and he calls on you all to witness his gratitude for the blessing he has received from God and from your society as agents. The publication of these blessed truths, which I have found so salutary to myself, must have my advocacy and prayers, in all those parts of the earth to which the attention of this society is directed.

[Being disappointed by the reporter, in obtaining, in time for publication, the remainder of the interesting addresses delivered on this occasion, we can only copy the resolutions.]

The third resolution, before given, was supported by the Rev. Theophilus Lessey, from Halifax.

Resolution 4th.—"*That the very respectful and cordial thanks of the society are particularly due to Thomas Fowell Buxton, Esq., M. P., for the able and liberal manner in which, unsolicited by the committee, from his own sense of justice and respect to religious liberty, he brought the recent outrages upon the society's mission in the island of Barbadoes, under the notice of parliament during its last session; the result of which was a unanimous address of the house of commons to his majesty, expressive of its indignation at the transactions in Barbadoes, and of its readiness to concur in every measure which his majesty may deem necessary for securing ample protection and religious toleration to all his majesty's subjects in that part of his majesty's dominions.*"

Moved by the Rev. Joseph Entwisle, president of the conference, seconded by Lancelot Haslope, Esq., and supported by the Rev. R. Watson.

Resolution 5th.—"*That the thanks of the society are especially due to Joseph Butterworth, Esq., M. P., and the Rev. Joseph Taylor, the general treasurers, for their valuable services, which they are requested to continue; and that the thanks of the meeting be given to the general committee for their attention to the affairs of the society*

during the past year, and to the Rev. George Morley, the Rev. Richard Watson, and the Rev. John Mason, the general secretaries, for their faithful discharge of the duties of their office."

Moved by the Rev. Robert Newton, of Manchester, and seconded by the Rev. Dr. Townley, of Bradford, in Yorkshire.

Resolution 6th.—"*That the thanks of this meeting be given to the auxiliary and branch societies, both at home and abroad, to the ladies' associations, and to the different juvenile societies, with their committees, treasurers, secretaries, and collectors, for their liberal and successful exertions in aid of the funds of the society; and to those ministers who have so zealously afforded to the society, during the past year, the aid of their valuable labours.*"

Moved by the Rev. W. White, from New Zealand, and seconded by the Rev. W. Naylor, of Macclesfield.

Resolution 7th.—"*That the thanks of this meeting be given to Joseph Butterworth, Esq., M. P., for his attention to the business of the day, and for his unremitting exertions in promoting the objects of the society.*"

Moved by the Rev. Henry Moore, and seconded by Wm. Turner, Esq., of Derby.

From the Wesleyan Methodist Magazine.

WEST INDIA MISSIONS.

The account of the late loss of our valuable and lamented brethren in the West Indies, heretofore given, was necessarily brief and imperfect, both from the letters having been written immediately before the sailing of the packet, and from Mrs. Jones being then too little recovered to be able to give any particulars of the circumstances of this melancholy event. We have now received many particulars from Mr. Hyde, of Montserrat, who went over to Antigua after the news of the loss of the mail boat had reached him, and remained there until Mrs. Jones was sufficiently recovered to communicate the painful detail. The case is in some respects a much more affecting one than we had anticipated; a part of the brethren were appointed to more lingering sufferings; but there is reason also to sing "of *mercy*," as well as "of judgment;"—and our friends will have the satisfaction to find, that those excellent men, whose loss is so deplored both at home and in the West Indies, exhibited in their dangers and sufferings, a calmness and resignation, and a zeal for the salvation of the seamen, their fellow sufferers, worthy of their hopes as Christians, and of their character as missionaries of Jesus Christ. Perhaps to give this testimony to the closing scene and final conduct of these servants of God, was among the reasons why, in the providence of God, Mrs. Jones was so singularly preserved. The impression produced in the colonies where they were known has been very deep, and we doubt not but that the afflictive event will be overruled for the promotion of the spiritual benefit of the societies. The following account is given by Mr. Hyde in the form of extracts from his journal, in which form we think it best to preserve it, as it traces the circumstances in the order of their occurrence, and shows particularly that blessed and prepared frame of mind in which the brethren were living, and the spirit in which they engaged in their ministerial duties during the time they were detained in Montserrat. The feeling with which the whole is entered in the journal, we must also say, does much credit to the heart and character of Mr. Hyde.

Extract of a letter from Mr. Hyde, dated Montserrat, April 5th, 1826.

By the last packet you received the distressing intelligence of the loss of our dear brethren, White, Truscott, Hillier, Oke, and Jones, with Mrs. White, and three children, and Mrs. Truscott, and one child. Not knowing that any one had written to you, I endeavoured to send you a few lines, but so agitated and afflicted was I that I scarcely knew what I wrote. As soon, however, as I could become calm, I saw it to be my duty to hasten to Antigua. This duty, under the blessing of God, I performed without delay, and a most painful duty I will assure you it was. This circumstance, however, with that of the dear brethren and sisters having spent their last days with us, put me in possession of a variety of painfully interesting particulars connected with this most afflictive event, which no one else possesses. Knowing that you will wish to have all the information you can get, I send you, without loss of time, the following copious extracts from my journal.

Montserrat, February 23d. Thursday. —By the good providence of God, I and Mrs. Hyde again landed here, from the district meeting. We left Saint Christopher's yesterday, about 11 o'clock in the forenoon, in company with the brethren White, Hillier, Truscott, Jones, and Oke; sisters White, Truscott, and Jones; bro-

ther White's three children, and brother Truscott's little son, with two servants. Upon the whole, we had as good a passage as we generally have in our district vessels;—never desirable, and sometimes scarcely tolerable. The brethren and their families landed, and rested with us about four hours. Brother Oke preached to a good congregation, from "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all, Amen." 2 Cor. xiii, 14. It was a blessed season: one of our intelligent friends said, "that it was one of the best sermons he ever heard." A respectable coloured young woman was deeply affected under it, and is likely to be a seal to his ministry. We then affectionately took our leave of each other, and the brethren sailed for Antigua.

The district meeting was one of considerable importance, and of deep solemnity and profit. The missionary meetings were well attended, and the collections were good. The word preached was eagerly received by the people, and the large new chapel was often crowded. The sacramental occasions were seasons of great refreshing, as were also the band-meetings. The death and funeral of our dear brother Gilgrass much affected us, and served to solemnize a district meeting never to be forgotten. He had been upwards of twenty years in the work, and honourably, yea, blessedly died in it. He died surrounded by his weeping brethren, and was the next day carried by eight of us to his grave. His life was one of devotedness to God, and his death was peace.

Friday, 24th.—I was surprised and alarmed to-day about eleven o'clock by a messenger running to my house, saying, "The schooner is coming back, sir, the missionary schooner." I went off to her as soon as possible. The sea was very high, and it was long before I could get on board. I however hailed her, and received the very acceptable answer, "All is well." When I reached her the brethren informed me, that there was a heavy sea in the channel—that they had had a bad night, with the wind right ahead; and, that they were drifting down to Nevis, and saw no probability of reaching Antigua while the wind and sea continued as they were.—Their wives and children had been very ill, and the captain had given it as his opinion, that it would be more prudent to return than to proceed. I thanked God that they were safe, and gave them a welcome to every comfort that my house would afford. When on shore they all soon forgot their troubles. We united to thank God for mercifully preserving them, and to pray to Him that their stay among us might be blessed to the people. Throughout the day the weather continued increasingly unfavourable. In the evening brother Hillier preached a very useful sermon to a good congregation, from "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom:" Luke xii, 32. We all enjoyed it much, and it was quite a word in season.

Saturday, 25th.—The weather is still boisterous: the night has been very stormy, and we are all thankful that the brethren and sisters were not exposed to it. This morning we had a solemn and delightful prayermeeting in the chapel.—We went also to see the rector, and were kindly received. The day, however, has been one of anxiety to the brethren; they are very wishful to reach their stations; but they see, as do all, that it would be imprudent for them now to attempt it, as the weather is worse. We are sorry for them and our dear people in Antigua; but it is a great privilege to our people here, and our hopes are great in reference to the coming sabbath day.

Sunday, 26th.—Brother White in the forenoon preached to us a profitable sermon from 1 John v, 19: "And we know that we are of God." He afterwards, with brother Hillier, administered to brother Jones, brother Oke, and myself, and to the society, the sacrament of the Lord's supper. It was a most solemn season.—We next attended the school, and at three o'clock brother Truscott preached to a large congregation in a very earnest manner. Brother Hillier preached at Littletown. At night the chapel was crowded to hear brother Jones, a man much beloved here. He gave us a most excellent sermon from 1 Sam. ii, 30: "Them that honour me I will honour." I know not when I have seen such marked attention under a sermon, and such hopeful indications of good being effected. Brother White, his superintendent, observed to me afterwards, that it was the best sermon he had ever heard him preach. O thou most Holy Spirit, by whose inspiration the Holy Scriptures were written, accompany with thy demonstrative energy, for Jesus' sake, the word preached this day, and make it powerful to the salvation of all who have heard it. I omitted to state, that brother Oke went a few miles into the country this evening, and preached on Symn's estate to a very large congregation. He appears to have been much blessed in the discharge of this duty to himself and to the people. His text was Psalm xxiii.

Monday, 27th.—The wind and sea still

continue unfavourable, and the brethren are very uneasy at their long detention. Brother Oke at six o'clock this morning preached a solemn and useful sermon, from 1 Chron. xxix, 15: "For we are strangers before thee, and sojourners, as were all our fathers; our days on the earth are as a shadow, and there is none abiding." To illustrate his text he referred to the situation of his brethren and himself, "We are strangers," said he, "and mere sojourners among you. We have been driven here by stress of weather; we shall soon be gone again, and perhaps you will see us no more for ever. So it is with the children of men generally.—We are all strangers and sojourners in this world; we are hastening to another; soon we shall leave all on earth, and be no more seen here for ever," &c, &c.—About noon the brethren met together in my study, to consult on what they should do. Our seafaring friends had given it as their most decided judgment that the missionary schooner could not, in consequence of her various defects, beat up to Antigua for a number of days, if at all, so long as the wind and sea continued as they were. We sent for the captain, and asked him candidly to tell us what he thought of his vessel. "Gentlemen," he replied, "it is an unpleasant thing for me to say any thing against my own vessel; but I do not think she will reach Antigua in less than four days, if this weather continue." To be four days longer from their charge quite alarmed them, and in the end they determined to go in the Maria, mail boat, capt. Whitney, which left here this evening at sunset. She is a fine vessel, sails well, and it is to be hoped they will reach home tomorrow. The mission house was filled with people when it was known they were going. We sang the 536th hymn; the whole of it I felt to be very grateful to my feelings, but especially the words,

"There we shall meet again,
When all our toils are o'er,
And death, and grief, and pain,
And parting are no more:
We shall with all our brethren rise,
And grasp thee in the flaming skies."

We next prayed with each other, and took an affectionate leave. May God in his abundant mercy give his angels charge over them.

Wednesday, March 1st.—We have been much surprised to hear that the brethren have not yet arrived in Antigua. What can be the cause of it we know not, only the weather has continued very unfavourable. What has heightened our astonishment is, that the schooner has arrived there; at this we are almost confounded. May the Lord graciously preserve them.

Friday, 3d.—By another arrival from Antigua we have been much grieved to hear that the mail boat has not arrived or been heard of. The people are beginning to be very uneasy about her, but I cannot fear. The Lord bless them, and make them a blessing wherever they are, and kindly preserve and comfort the poor people in Antigua, who are suffering from their absence.

Tuesday, 7th.—How to record the mysterious, the overwhelming events of this day, I am at a loss to tell. My mind is almost distracted, and my heart broken. The *Maria* is lost! The brethren White, Hillier, Truscott, Jones, and Oke, the sisters White and Truscott, with their dear children, (four in number,) their two servants, the captain, and all but two of the crew, are drowned! Sister Jones alone has escaped to tell us! Great God, what is thy design in this overwhelming affliction? It lays reason prostrate, and strikes even thy people dumb before thee. They were blessed men. They were engaged in thy work. Thou didst recently baptize them anew with the Holy Ghost, and they were hastening forward with renewed strength, to all human appearance to be a greater blessing than ever to the churches; and yet at a stroke thou hast broken off their purposes, desolated our expectations, left upwards of three thousand people joined in church fellowship without a single spiritual pastor, and filled all our hearts with unutterable grief. O that we may have grace to "be still, and know that thou art God;" God of love and mercy still! Early this morning a mail boat appeared in sight. I hastened to the bay, and stood with deep anxiety waiting the return of a boat from her. At length it left her, but came slowly towards the shore. The people wondered at their tardiness, but, alas! the sad cause was soon developed. "Have the missionaries arrived?" was the eager inquiry. "No," was the distressing answer; "the mail boat is lost, and all on board have perished but one woman." I turned pale, trembled, and had nearly fainted, when it came to my recollection, "Some one will hasten up to the mission house and inform Mrs. Hyde, and I fear the consequence in her situation." The thought of this set me in motion, and I reached home so much the picture of anguish, that my wife immediately saw what was the matter. We wept together; the whole house wept; people flocked in on every hand to mingle their tears with ours. One voice of lamentation spread itself throughout the house. They had spent their last days with us, preached their last sermons to us, poured out their

last prayers for us, and by their holiness, zeal, usefulness, and friendship, endeared themselves unto us. Such distress, I believe, was never witnessed here before, and so much affection for the memory of strangers was never manifested. At night we had a prayermeeting in the chapel; but sighs and tears drowned the voice of prayer for a time, and the place was a perfect Bochim.

Wednesday, 8th.—A day of deep distress. We think of nothing, we can talk of nothing, but our loss. "The ways of Zion do mourn; her priests sigh, her virgins are afflicted, and she is in bitterness:" ready almost to say with Jerusalem, "Behold and see if there be any sorrow like unto my sorrow, which is done unto me, wherewith the Lord hath afflicted me." O that her afflictions may truly humble her! Soon after I heard of the distressing event yesterday, I felt it to be my duty to go to Antigua. The bereaved condition of the societies there, the dangerous situation of sister Jones, if alive, (for that was doubtful,) the afflictive circumstances of sister Hillier and her three fatherless children, all called on me, the nearest missionary, and the one with whom the brethren had spent their last days, to go over to afford help and comfort. By an arrival from St. Christopher's to-day, we learn that the body of brother Truscott's son was picked up there and buried; that part of the wreck had also washed ashore on that island; and that the schooner which was to have taken the missionaries from this island to Antigua, and had returned in safety, had been sent in search of the wreck, but was totally wrecked also on the back of Nevis!

Our distressed and affectionate people have hung the chapel in black at their own expense, and the society and friends are going into mourning. To-night I endeavoured to improve the subject to a large and distressed congregation. "They mourned with a great and very sore lamentation," and so did I. O that some who are now dead in trespasses and sins may hear the voice of the Son of God in this affliction and live! There is hope of this.

Friday, 10th.—Antigua.—Yesterday morning early I took leave of my most affectionate people and family, and set out on one of the most afflictive errands I ever had. My heart was deeply stricken. The wind was against us, and the sea in the channel was very heavy. However, the captain declared it was the finest day he had seen at sea for six weeks. Every thing reminded me of my dear brethren. I could not sleep at night; they were constantly before me in my imagination. As we approached the reefs on which they were wrecked, many melancholy reflections passed through my mind; but though I had pains I had no fears, and tears and prayers more than once greatly relieved me. I landed about seven o'clock this morning, many hours sooner than we expected when we left Montserrat. When I entered the house of the friend where I intended to remain, my feelings were so overpowered that I could say little or nothing. At length I was enabled to ask after Mrs. Jones. Thank God, I was informed that she was recovering. This relieved me much. Mrs. Hillier, I also found, endured her affliction in a very Christian-like manner. The society were keeping the day as a day of fasting, humiliation, and prayer. About 11 o'clock I saw Mrs. Jones. It was a most painful duty. I was much affected, but restrained myself for her sake, and I asked no questions about the painful occasion of our meeting. I prayed with her and left her to the gracious care of God and the kind friends around her. I then went to the prayermeeting in the chapel, and was pleased with the spirit of the people, and with a few remarks made by Mr. Garling, who, with Mr. Barnes, has conducted the services in the chapel since the death of the missionaries. From the chapel I went to see Mrs. Hillier, at English Harbour, a distance of about 12 miles. I found her in tears, surrounded by her children.—When I entered the house she got up, raised her hands, and exclaimed, "O Mr. Hyde, what means all this?" The children laid hold of me, kissed me, and one of them said it seemed as if his father had come again. It was a most touching scene. The Lord, however, mercifully strengthened her, and I was enabled to speak comfortably to her. Her mind was greatly relieved by my visit. I prayed with her, and then went up to our kind friends, Mr. and Mrs. Gilbert, where I spent a few comfortable hours, and enjoyed one of the best night's rest that I have had since my dear brethren rested in Christ. The Lord be praised for all his mercy to me, and to the dear widows of his servants now with him.

Saturday, 11th.—In the evening I visited sister Jones, and found her much better. She is at the house of Joshua Kentish, Esq., the gentleman who most humanely delivered her from her perilous situation, and who with his kind lady strive day and night to do every thing in their power to restore and comfort her. Never was greater kindness shown to a stranger.—May the Lord graciously reward them!

Sunday, 12th.—I this day improved, in St. John's, the great affliction wherewith the Lord has afflicted us. A more solemn and affecting scene I never witnessed.—The chapel and people were almost entirely clothed in mourning. In the forenoon I preached from the third chapter and first six verses of the Wisdom of Solomon: "But the souls of the righteous are in the hands of God, and there shall no torment touch them; in the sight of the unwise they seemed to die, and their departure is taken for misery, and their going from us to be utter destruction; but they are in peace. For though they be punished in the sight of men, yet is their hope full of immortality, and having been a little chastised, they shall be greatly rewarded; for God proved them, and found them worthy for himself. As gold in the furnace hath he tried them, and received them as a burnt offering." After some remarks suited to the occasion, I observed, Notwithstanding our text is taken from the Apocrypha, it is full of truth; truth supported by well authenticated passages of revelation;—truth explanatory and consoling in the situation in which we are found. Here we are taught the following very acceptable and important particulars:—I. The high estimation in which God holds the souls of the righteous, and the special care he takes of them, "The souls of the righteous are in the hands of God, and there shall no torment touch them." II. That notwithstanding this especial care of God for the *souls* of the righteous, the same event, *viz.*, *death*, befalls their *bodies*, as the bodies of other men, and that the occasion of their death has often no marked difference. III. The false way of reasoning into which the "unwise" are prone to fall, when they witness such apparent indistinction: verses 2 and 3. And, finally, the design of God in such a dispensation as that over which we mourn, is here stated in such a way as to confound the reasonings of unbelief, to justify the ways of God with man, and to comfort and strengthen us who now grieve over that great loss which we have sustained in the death of so many righteous persons who lived for us, and who died so mysteriously: verses 4, 5, and 6. Having considered the various parts of the text in their application to our dear departed brethren and their families, and our imaginations having had a glimpse of their glorious ascent to heaven from the altar of their Redeemer's merits as a "burnt sacrifice, an offering of a sweet savour unto the Lord," we proceeded to consider some of the probable ends which God designed should be accomplished through this affliction. Among others were the following: 1. To humble the people of Antigua generally, and the Methodist society particularly. 2. To cause us who survive to preach more fully like dying men to dying men. 3. To confound our reasoning and to strengthen our faith. 4. To lead all who sat under the ministry of his now glorified servants to think more seriously of what they have heard, and to practise the same. 5. To endear heaven to us the more, and to weaken our earthly affections. 6. To teach us to glory less in man, and more in God; and to display the power, the wisdom, and glory of the Great Head of the church in raising up others to stand in their places. 7. To awaken a more active spirit of prayer throughout the church for missionaries and their work, and to excite a more lively interest generally in the blessed missionary cause. 8. Perhaps to save the souls of the captain and sailors, &c, &c. These probable designs of the Almighty in this affliction having occupied our attention for some time, it was observed, in conclusion, Let us pray to God that he would make this dispensation plain to us, and cause it to answer all his designs of wisdom and goodness. And while we thus pray, let us be willing to do our part; let us endure the rod in a Christian spirit, and humbly kiss the hand of Him who uses it; yea, with the devout poet let us say,

> "Bless'd be that hand! whether it shed
> Mercies or judgments o'er my head;
> Extend the sceptre or the rod;
> Bless'd hand! 'tis still the hand of God!"

It was a very affecting, and, I trust, profitable season. The distress at one time was so great, that I was obliged to stop for a few minutes to give all an opportunity to ease by tears and groans their deeply afflicted hearts. Truly it might be said, "This is a grievous mourning." I met the society afterwards, and in the afternoon addressed the Sunday school children on the evils of horse-racing. This was occasioned by our having been compelled to put out nineteen of the children for going to a race a few days ago. Three years ago there was no abomination of this kind in the island; but now they have them almost every week, I understand. In the evening, to a large congregation, I again improved the death of the missionaries, from Josh. i, 2: "My servant is dead."

Monday, 13th.—To-day our dear sister Jones was so much recovered as to justify my hearing from her own lips the almost unparalleled narrative of the wreck of the Maria. I had been waiting with some anxiety to hear the particulars from her, the only one spared to relate the sad story. The following, to the

best of my recollection, forms a correct account.

After they left Montserrat on Monday evening, they had to pass through a most fearful night. The wind blew very hard, and the sea was unusually heavy. The day following was one of a very distressing description, but towards sunset they were fast approaching the island of Antigua.

The captain was aware of the dangerous reefs, rocks, and sands, which lie in such fearful numbers at the mouth of St. John's harbour, and endeavoured to avoid them. The missionaries were on deck expressing their joy at the prospect of supping and sleeping ashore; and the children below were singing in the cabin in imitation of their fathers, and playing around their mothers. All now were without fear but Mrs. Jones, and her mind, she says, was so distracted for a time with the idea that the vessel would yet be lost, that she had to pray earnestly against it. However, the fear did not leave her, but these words came to her recollection, and so comforted her, that she could do nothing but repeat them to herself:

> Jesus protests; my fears be gone!
> What can the Rock of Ages move?

About 7 o'clock an alarm was spread suddenly through the vessel by the cry of "Breakers ahead! breakers ahead!" The helm was instantly put down, and the mainsail lowered, but the vessel missed stays twice, (a most unusual thing with her,) and before she wore round, she struck on the south end of the Weymouth, a dangerous reef to leeward of Sandy Island: (a long bank to the S. W. of St. John's harbour.) Had she been twice the length of herself, either to windward or leeward, she would have escaped altogether; for she would either have run between the reef and Sandy Island, or have had sea room enough in her due course; and yet it so occurred, that if the reef had been picked, in the judgment of the agent for Lloyd's, a worse place could not have been found. The brethren now rushed towards the cabin to seize their wives, their little ones, and servants. The mothers and servants snatched up the children, and rushed through the pouring flood, which was now fast filling the vessel, to the missionaries on deck. The scene was indescribable! The vessel fell on her side and filled directly. The sailors cut away her mast, and she righted a little. They cast out the anchor, and let out the chain cable, which caused the vessel to hang a little more securely on the rocks, while the sea beat over her in the most terrific manner. All the passengers and crew now hung upon the bulwarks and rails of the quarter-deck, up to their middle in water. Soon after she struck, the boat washed overboard, with George Lambert, a free black seaman, in it. The mate, Mr. Newbold, jumped after it, and happily for himself, reached it. They endeavoured to bring her back to the wreck, but could not, and were driven away to sea. In the situation just stated the passengers remained nearly one hour, calling on Him who alone could save them, and endeavouring to comfort themselves and each other with the prospects of a blissful eternity, when the waist of the vessel gave way, and precipitated all who were clinging to the rails of the quarter-deck into the sea; viz. Mr. and Mrs. White, with their three children, Mr. and Mrs. Truscott, and child, two servants, and Mrs. Jones. Mr. Jones being next to his wife, saw her desperate situation, and made an effort to lay hold of her, in which he providentially succeeded, and drew her up so far that she got hold of the part of the wreck on which he hung, and was saved. The children as they floated on the surface of their watery grave cried much, but the brethren and their wives calmly met their death. They cried out to them who were on the wreck, "Farewell, the Lord bless you," and they in return repeated the affecting "Farewell," and offered up the same prayer to God. "Lord, have mercy upon us," "God save us," were the solemn ejaculations that now passed through the lips of the drowning brethren! In a few moments the dear children ceased to cry, and the voice of prayer was turned to endless praise. The captain now exhorted all who were still on the wreck to come nearer to her head, as she was fast breaking up, and that part of her was likely to hold together longest, adding, "Hold on if you possibly can until the morning, and then we shall be seen from Goat Hill Battery, and be rescued." With this advice they were enabled to comply, though with considerable difficulty. The sea was tremendous, and the night dark! Wave followed wave in close succession, and they had frequently but just recovered their breath from the past wave when the next took it from them again. At length the greatly wished-for morning arrived; but, alas! it was not to be the morning of deliverance for them. They made the best signals of distress they could, but they were not seen. They on the wreck could see people walking on shore, but no one saw them, there was so little for the naked eye to distinguish them from the reef, and the waves ran high. Vessels and boats passed at some distance during the day, and they unitedly and with one voice en-

deavoured to hail them; but the beating of the sea on the rocks drowned their voices, so that they could not be heard. The brethren and sister Jones were, however, enabled, by the grace of God, notwithstanding all their disappointments, to stay their minds on God, and to instruct the deeply-stricken and penitent captain and sailors how to be saved. The sailors wept and prayed, while the missionaries pointed them to the Lamb of God, and exhorted them to add faith to penitence. Poor fellows! two of them died this day on the wreck, exhausted, but "looking unto Jesus." Night again came on apace, and soon enveloped them in all its dreariest gloom! Seated on a piece of the wreck; up to their breasts in water; without a crumb of bread, or a drop of water having passed through their lips; the sea very rough, and the waves passing over them, each wave threatening immediate death! In this condition they held each other. If one ventured to sleep a little, another watched lest the waves should sweep him away. It was a night like the last, full of horrors. When day appeared, it was welcomed with praise to God that their eyes were permitted once more to see it, and with prayer that it might be the day of rescue; at the same time, according to Mrs. Jones, their language appears to have been that of their divine Master, "Not my will, but thine be done." Vessels and boats passed again, but they were not seen. Some time after noon this day (Thursday) brother Hillier said he thought he could swim ashore, and thus, by the blessing of God, rescue himself, and be the happy instrument of saving them. The brethren Jones and Oke feared, with the captain, that he was too weak, having taken nothing, to swim three miles, the distance required. He, however, still thought he could, and in the spirit of prayer he committed himself to the deep, and they, after bidding him farewell, commended him to God. He struck off well, but in about ten minutes sunk to rise no more, till "the sea shall give up her dead." One or two of the sailors also attempted to reach the shore on pieces of the wreck, but failed. Thus the survivors passed through another day of sorrows. The bodies of some of the sufferers were seen floating to-day; and the rain fell in showers around them; but sister Jones says, eagerly as they wished it, only one slight shower fell on them. She put out her tongue, and caught a few drops of rain, which refreshed her, for which she felt thankful to God. Night now approached once more, but with every appearance of its being the last; for the joints of the piece of wreck on which they were began to open fast, and there was every appearance of its soon falling in pieces and putting an end to all their affliction. With this expectation, each was fervently engaged with God in hallowed and resigned communion. Contrary to their expectations, however, they were spared to see another day. The sea was much calmer to-day (Friday) than it had before been, and about noon brother Oke said that he would endeavour to swim ashore. Mrs. Jones was asleep when he made the attempt, but was informed afterwards by Mr. Jones, that he was drowned soon after he got into the water, being too weak to swim far. Mrs. Jones was seated on what are called, I believe, the bitts; her husband was beside her with his head leaning on her shoulder, while her hand held him by the coat collar. He began to lose the use of his legs, and his dear wife called the captain to help her to raise them, if possible, out of the water. The captain made the effort, but was too weak to come to her help. Not long afterwards, brother Jones looked at his wife, and said, "My dear, I feel a strange drowsiness! What can be the meaning of it?" She had never seen any one die, and replied, "My love, I cannot tell." Soon after he cried out, "Come, Lord Jesus, come quickly!" and a few minutes afterwards exclaimed, "Glory, glory!"—and blessedly entered into it. Thus he died, with his head leaning upon Mrs. Jones. She called to the captain, but received no answer, for he too, poor man, was dying. For a few minutes she held the remains of her dear husband to her breast; but soon a wave washed him from her unnerved arms, and he fell at her feet. For a few seconds she saw the body floating, and then fell into a state of insensibility. In this state she remained until rescued by Mr. Kentish and Mr. Ashford, two gentlemen, who, on hearing of the wreck through an American captain, who, it is said, passed by at noon, humanely went off without delay to render all the help they could. When she was found, her face was so swelled that her head appeared almost a shapeless mass. On being touched, she came to herself, and asked what they were going to do with her. They conveyed her ashore with all possible despatch, and at the house of Mr. Kentish she met the best of care and medical skill. Dr. Peddie was up with her all the night; bled her two or three times to keep off inflammation, and happily, under God, contrary to his own expectation, saved her life. He told me, that if she had been there two hours longer, nothing could have saved her. That she

lives is a great wonder: God only could have preserved her, and to him therefore be the praise. She says, that it appears to her as if boats saw them three times. They pulled or sailed towards them a considerable way, and their hopes on such occasions were strongly excited. They now rejoiced over approaching deliverance; but alas! it was joy of but short continuance, for they all either turned back, or passed them unobserved. I asked her, if she thought the brethren who attempted to swim ashore would have lived had they remained on the wreck, and she believes not. The captain, she says, was much stronger in appearance than Mr. Oke, on Friday morning, and yet he died, and she believes that had she not drank salt water that day, she must have died also. Feeling refreshed by doing so herself, she exhorted the captain and brethren to do the same, but they declined. I asked her how the sailors died: her answer was, "O, I hope that they are saved! The captain and men wept much over their sins: they were deeply humbled, and earnestly asked what they should do to be saved?"—and she added, "we were so taken up with the salvation of their souls, that we seemed to forget our own danger. To the last moment of their existence the missionaries exhorted them to look to the Lord, which they did; and there is strong ground for hope that they found mercy." I had an opportunity of thanking Dr. Peddie to-day for the great attention paid to Mrs. Jones by him. He, I understood, slept at Mr. Kentish's three or four nights on her account. I told him that the Missionary Society would gladly pay his bill. To this he most generously replied, "Sir, it is altogether an act of benevolence, and I should never forgive myself if I charged a farthing." This was said with so much feeling, that I was almost as much gratified with the manner as with the act.—To-night I met the leaders in class, and we afterwards held the leaders' meeting.

Tuesday, 14th.—I spent some time with sister Jones, and in the evening preached in Ebenezer chapel, from "Knowing in yourselves that ye have in heaven a better and an enduring substance: cast not away therefore your confidence, which hath great recompense of reward." The following is an extract from the "Weekly Register" newspaper of this day: "Mr. George Newbold, late mate of the mail boat Maria, arrived here on Saturday morning, from St. Bartholomew's. He reports that he and the man who were saved in the boat of the Maria endeavoured to scull the boat to the vessel, but found it impossible to reach her, from the boisterous weather and heavy sea which was running, added to which, part of the boat's stern was stove in, and no proper place remained for sculling; they, however, used every possible exertion to return, but were unsuccessful, and by next morning they had drifted down to the back of Nevis, where they were fallen in with by a French sloop, which took them on board, and conveyed them to Saint Bartholomew's."

Wednesday, 15th.—Mr. and Mrs. Morgan arrived this morning from Dominica, which place they left on Sunday morning last. We met in tears. At noon we went to see sister Jones, who, by the mercy of God, is fast recovering. In the afternoon I went to English Harbour; saw sister Hillier, who bears up under her affliction in a most Christian manner; and at night, to a full chapel, I improved the afflicting dispensation. The chapel was hung with black, and most of the people appeared in mourning. It was a heart-rending time. The feelings of several were more than they could endure. The expressions of sorrow that every where meet the eye, or salute the ear, cannot be described. So great has been the demand for mourning, that it has taken an extensive rise in price. May this prove to many a godly sorrow, that shall work repentance unto eternal life! Then, indeed, the servants of God will not have died in vain.

Thursday, 16th.—Early this morning one of our kind friends from St. Christopher's called upon me. She gives a most affecting account of the affliction produced in that island by the wreck of the Maria. The following is from the St. Christopher's Advertiser: "With feelings of the deepest sorrow and concern, we have to record the loss of the mail boat Maria, captain Whitney, which sailed hence on the 25th ultimo for islands to windward." After detailing some of the particulars above named, the editor goes on to state: "The premature and unhappy fate of so many persons, several of whom were well known and greatly esteemed in this island, has excited a deep and general feeling of commiseration throughout the community." I spent part of this day with sister Hillier, and in the evening improved once more this distressing event in our large and excellent new chapel at Willoughby bay. It was like all the rest, a season of tears!

Friday, 17th.—I left Willoughby bay early this morning, and reached St. John's (12 or 14 miles) by breakfast time. In the forenoon I gave sister Jones a drive out. This is the first day she has been out since her affliction. For the first time also she

has appeared in the garb of a widow, and for the first time has seen Mr. Kentish since he was the instrument of saving her. These things considerably affected her, yet she is much recovered.

I called at the office of the editor of "The Free Press" to-day, for the purpose of contradicting a mistake in his paper of last week. Writing concerning the wreck, with feeling for the sufferers and indignancy towards some who are represented to have seen the wreck without affording relief, he adds, "Mr. Hillier, in a paroxysm of disappointment and despair, seeing they were thus bereft of the only probable chance of relief, on Thursday plunged into the sea and perished." On being better informed, he regretted the error, and has written a paragraph contradicting it in a satisfactory manner.

Saturday, 18th.—To-day the brethren Cox and Gartside arrived from Nevis, in obedience to the summons of the chairman. They, with him, are to stand in the places, for the present, of the dear brethren who have so unexpectedly received their last, their best, and their eternal appointment. One of the brethren in St. Christopher's is requested to go to Nevis to supply their places, and Mr. Grimshaw remains alone in Dominica.

Monday, March 20.—I have been employed nearly the whole of this day in looking after the effects of dear brother Jones. I found it to be a painful duty. In the evening, after I reached St. John's, I spent some time with sister Jones, who now is nearly well, and whose recovery is almost as astonishing as her deliverance from the wreck. O how strikingly is she a monument of divine mercy! The profane are even constrained to acknowledge God in her case. A general feeling of sympathy and affection prevails. Some who did not look at the missionaries favourably when living, now speak well of them. "Oh! what a pity that so many good people have been taken from us!"—"What a loss to the island!" &c, are some of the exclamations which are to be heard. May God of his infinite mercy grant that this great loss may be so felt as to awaken some to righteousness who are now strangers to it!

Tuesday, March 21.—This morning I had the happiness to hear from Montserrat. Blessed be God, all is well. It seems that they did not hear of my safe arrival at this island for a week, and were in much anxiety and constant prayer for me. I spent a little time to-day at the Moravian mission establishment, and was most kindly received. The brethren and sisters sympathize greatly with us in the loss which we have sustained. About noon I took an affecting leave of our dear sister Jones, and commended her to God and the word of his grace. We have had and still have a wish for her to take up her residence with us in Montserrat; she, however, now thinks her duty is to return home, as her husband is no more.

NINTH ANNUAL REPORT OF THE NEW-YORK METHODIST TRACT SOCIETY.

To stir up one another's "minds by way of remembrance" of what God has wrought, through the agency of fallible men, by the power of his gospel and his grace, is, to the pious, a great privilege, as well as a most sweet and solemn duty. It is under the influence of this truth, that the managers of the "New-York Methodist Tract Society" are encouraged to present their ninth annual report; for they do not feel that they have much of a very deep interest to present, only in as far as the moral condition of our land and world calls loudly for redoubled action in every enterprise of benevolence.

That the reign of darkness and sin is widely extended, and requires united and powerful exertions, must be most evident to every one, acquainted with the extended ruin of the pagan world, or with the state of morals in Christian lands, or even with the corruptions that are in the church of God. To this day it is most fearfully true, that, to an alarming and appalling extent, "darkness covers the earth, and gross darkness the people." And it is a truth no less evident, that this darkness is to be chased away, by diffusing abroad the light of the "glorious gospel of God;" and that this moral wilderness is to become a fruitful field, by feiling the trees, tilling the soil, and casting in the precious seed of the word. It is also a truth, equally clear, that one very important way of doing this work of the Lord extensively, is by the publication and circulation of religious tracts.

The history of tracts is too well known to be detailed in a Christian assembly, and in a place where all the means of knowledge on almost every subject connected with the state of the world, and the benevolent efforts of Christians, are brought to every man's door. It is probable that the devil, the great enemy of God and man, little thought, when he instigated the

infidel illuminati of France to circulate small detached pieces against every moral and religious principle, that he was setting on foot a most powerful engine, which would so soon, and with such overwhelming power, be turned against his own cause and kingdom in the world. The millions and millions of these little messengers of mercy, which are now annually sent abroad into the world, are silently producing a most powerful influence in favour of Christ and his salvation.

It is now quite too late in the day of this world's history, to object to the circulation of tracts, on the ground that they will do no good. The time was, when such an objection might seem to have some appearance of plausibility; but in the face of all that has been done by the means of tracts, for a professed Christian to pretend that it is either labour or money thrown away to print and circulate them, shows a heart cold and indifferent, if not "twice dead and plucked up by the roots." Do we not know that the enemy's camp has suffered much from these small arms? perhaps more than by some heavy pieces of artillery which had before been brought to bear against it. They have doubtless proved a more powerful preventive to infidelity, especially among the lower class, than all the laboured essays which the world has ever seen. In how many instances have the careless been awakened simply by reading a tract, and have found peace only by believing in the Lord Jesus Christ! How many revivals of religion, in which many souls have been born unto God, have been kindled through the influence of religious tracts! how much darkness dissipated, and how many doubts removed by the same means! How many in fields of difficult and hazardous labour, have been stimulated to more faith, more activity and determined perseverance, by simply reading a tract, detailing the difficulties, dangers, trials, hardships, success and triumphs of some holy disciples of other days! That many such instances have been the result of tract-reading, is a fact, which ought to be known and read of all who love our Lord and his cause.—But to make a full and correct estimate of all the good done by tracts, we must content ourselves with waiting till the scenes of the last judgment shall be disclosed, and the rewards of charity, and the final result of things shall be proclaimed to the assembled universe. While the history of tract operations furnishes us annually with so many who have been brought to the liberty wherewith Christ makes his children free, and since we know the salvation of one soul is worth more than the whole material universe, we cannot for a moment doubt the utility of tracts. In this view, truly, it is no marvel, that so many warm-hearted Christians have taken so strong and lively an interest in the tract cause. The greater marvel is, that any one who has named the name of Jesus, and who loves that name, should doubt and hesitate, and refuse actively to labour, in a cause so highly and manifestly marked with divine approbation. The managers hardly see how a man, if he is a child of God, and loves the souls of men, can justify himself in neglecting this great and good work. It is so simple and easy a way to do good, that any one may engage in it. Who cannot give away a tract? Who cannot pray for a blessing upon it, when given in the name of a disciple?

On the design of this society the managers deem it unnecessary to say much.—It was organized for the purpose of disseminating the pure doctrines of the gospel, of driving away the mists of error, of enlightening the mind; in a word, of encouraging Christians, and of bringing lost sinners to Christ. Its design then must be acceptable to God, and approved of all good men. That this society has not done more, is matter of regret to your managers; but still they have great reason to bless God that it has done something. As near as your managers have been able to ascertain from the minutes of the committee of distribution, there have been distributed upwards of ninety-two thousand pages of tracts, besides about two hundred thousand pages sold by the book agents, during the past year. Many of these seeds of mercy have been sown in such fields as the navy yard, sabbath schools, stores and shops open on the sabbath day, state prison, almshouse, and penitentiary. Others have been scattered in the state of Pennsylvania, in the island of St. Domingo, and in the territory of Michigan. Now it is by no means unreasonable to conclude, that some of these may prove a word in season to some poor abandoned sinner, and be the means of raising him up to a throne of glory in the heavens. Others may reclaim a backslider, and bring him back to the fold of Jesus; and others may stimulate the almost despairing heart of some labourer, and thus be the means of the outpouring of the Divine Spirit, and the salvation of many souls.

Your managers think there are reasons for continuance in this work of well-doing, not only from the facts that something has been done, and that much is now doing in it; but also from the fact, that there is yet remaining much to be done in this single field of pious effort. Many tracts

are wanting to supply the uncultivated places in these United States, in the territories of the West and South, in the West Indies, in Mexico, and in South America. The field is large,—it is the world,—and it demands all your efforts, and the active exertions of every lover of the souls of lost sinners.

CHEROKEE MISSION.

Letter from the Rev. Richard J. Neely to the Corresponding Secretary of the Missionary Society of the M. E. Church, dated Chattuga District, Cherokee Nation, August 7, 1826.

Rev. and dear Sir,—In compliance with what I conceive to be a duty, as well as a distinguished privilege, I again take my pen to state to you, and to the Missionary Society of the Methodist E. Church through you, as their corresponding secretary, some of the most important and interesting circumstances which have transpired, within the bounds of this mission, since my last communication.

Contrary to my expectation, and to what I communicated to you in mine of the last of May, I have the mortification to say, that I failed in getting an interpreter, to travel with and interpret for me. The brother whom I expected to interpret could not arrange his business so as to admit of his absence at present. How long this will be the case I cannot say, or whether I shall be enabled to get an interpreter during the current conference year, I know not; but I am inclined to think it will be out of my power.

Though disappointed relative to an interpreter, our congregations, (in places where it is thought advisable to preach without one,) are in general as large as they were when we had one. And though in some places they are even larger, still I am very sure that a good interpreter would be a great blessing to most of the congregations; and had we one, I could preach at many places where, as it is, I cannot.

Our meetings have generally been good; seriousness and solemnity have visibly rested on the congregations; while many have appeared to be deeply interested in the truths delivered.

I have recently admitted thirty members as probationers, into the church; baptized fourteen infants and one adult; and there are many more who appear serious, and have manifested some desire to connect themselves with the church of God.

On the 8th and 9th of July, the Rev. Wm. M'Mahan, our superintendent, had a quarterly meeting at the Upper Mission. Here we had the misfortune (if indeed it be one) to have our meeting-house burnt the evening before our quarterly meeting began; in consequence of which we were compelled to hold our meeting in the grove. The congregation was tolerably large, and gave very good attention during the exercises of the meeting. Many who attended on the occasion appeared to be rationally convinced of the great necessity of a change of heart, in order to the enjoyment of real bliss in this, as well as in the future world. Several came forward under the character of mourners, and requested an interest in the prayers of the pious.

On the sabbath of this meeting, for the first time at this place, the sacrament of the Lord's supper was administered to twenty-one communicants, who appeared to be deeply convinced of the importance of what they were doing.

At this meeting eight adults and four infants were solemnly dedicated to Almighty God in the holy ordinance of baptism; and I humbly hope the fruits of it will be seen many days hence.

In consequence of the feeble and declining state of brother F. A. Owen's health, it was thought imprudent for him to return to, and take charge of the school at the Upper Mission: and it being injudicious to discontinue the school, his place was supplied by the Rev. Geo. W. Morris. This school is still in a flourishing condition; and the children are progressing rapidly in reading, writing, and arithmetic.

I have stated above that our meeting-house at this mission was burnt, the evening before our meeting began. Of this I might have said nothing, but that I have it in my power to add, that on the next Thursday week the brethren and neighbours joined and built a very decent good house, 20 by 26 feet. And let it be remarked, that this house will cost the Missionary Society nothing.

Connected with this, by permission I will state, that at one of my preaching places on the Caunausauga river, the neighbours joined and built a very decent, good, comfortable meeting-house, 24 feet square; and provided every accommodation necessary for it to be used as a house of worship. This they did previously to my ever having preached there, of their own accord, for their own accommodation, and not in the name, nor for the use of any particular society, to the exclusion of another: but they had a definite understanding among themselves,

that it was and should be free for all regular ministers of the gospel. Their motive for it was, that being within about 25 miles of the white settlements, they thought that if a meeting-house was erected by them, on such principles, the ministers in general would bestow some attention on them, and visit and preach for them, whenever it might be convenient. Recently they have hired a gentleman to teach school for them in this house; and now have a school of eighteen scholars in operation. Capt. David M'Nair and myself visited this school last week, and heard each scholar say a lesson. The teacher appears to understand his business; has introduced good order and regulations among his scholars, and keeps them very steadily to their books.

I have named these circumstances to show you in particular, and the Christian world through you, that the field here is white and ready to harvest; that the harvest truly is great, but that the labourers are few; and that in these places, as well as others here that I could name, their language is, "Come over and help us." These circumstances are surely very encouraging to those who have formed themselves into societies to assist in sending the gospel of the grace of God to the destitute, and to those who have been in moral darkness, and in the valley and shadow of spiritual death, from time immemorial. They are surely omens of good, and the harbingers of civilization, improvement, and religion; and that more may be realized by us, than is now fondly anticipated, is the prayer of your brother in Christ,

RICHARD J. NEELY.

MISSISAUGA INDIANS.

Letter from the Rev. William Case to the Editors, dated Kingston, U. Canada, June 30, 1826.

DEAR BRETHREN,—In my last, a few days since, was announced the conversion of another body of Missisauga Indians, and that 22 had received Christian baptism, and were received into society.—This letter will detail to you a farther account of these people, as connected with the campmeeting at Adolphustown, which commenced the 15th and closed the 19th instant.

After the baptism of the native converts at Bellville, the 31st May, and having been strengthened in their faith by the pious exhortations of brother Jones, who came down from the river Credit to assist on the occasion, the good work appears to have gained additional strength, and now and then an awakened soul was brought out of the sorrows of mourning into the joys of the Saviour. As these brethren had signified a wish to be present at the campmeeting, they were encouraged to attend, expecting that at a woods meeting, these children of the forest might not feel themselves less at home than they had done in the chapel at Bellville: it was hoped, too, that their faith might receive additional strength from a communion of so numerous a body of Christians of their white brethren. A portion of ground* was accordingly assigned them, in the rear of the tents of the whites, but within the enclosure, that they might be as much as possible secure from the gaze of curiosity. By Thursday afternoon of the 15th a line of tents had nearly filled the first circle within the fence, and the exercises of singing and prayer had commenced with spirit in different parts of the ground. We were now informed that the Missisauga fleet was in sight, when a few of us repaired to the shore, to welcome our new friends, and conduct them into the encampment. We found between 50 and 60 landing from their bark canoes.† Their

* This encampment was situated in a most delightful and healthy part of the country, upon the north bank of Carnahan's bay, which deeply indents Adolphustown on the west. Opening in a broad view of the Bay of Quinte, and connected with its deep waters, it afforded a convenient landing for the steamboat and other vessels. The ground for the encampment was enclosed by a gun fence, made high and strong, with two openings only, and these were secured by gates, which were opened and shut at pleasure. By this precaution the watch were able to keep out any drunken persons, should such be disposed to disturb such meetings. About one hundred yards from the camp was an overflowing spring of cool waters, which running from a sandy soil, were very sweet and healthful. During the night, lights were kept up, by inflammable wood placed about six feet from the ground, and in situations to illuminate the whole encampment. The fires appear also to have rendered harmless the night damps, for we have known no instance of ill health occasioned by these meetings in this place. On the contrary, numbers, we understand, have gone out of our villages with a feeble habit, whose health has been improving ever since. Probably an airy ride has been to their advantage, but the drinking freely at so pure a fountain, for several days, together with the respiration of unconfined air, and the gentle, reviving breeze of a summer month, could hardly fail to induce a better state of health.

† These canoes are the work of the natives, and display considerable ingenuity. Being made wholly of white cedar and bark taken from the birch, they are very light, and easily conveyed, on the heads of the natives, from one river to another. The ribs are of cedar, three inches wide and half an inch in thickness, variously bent to form the hull of the vessel. These serve the purpose of knees for supporting other strips of cedar put on

furniture of cooking utensils, guns, spears, &c, were taken out, with barks for covering their wigwams, their blankets rolled up, and all prepared to be borne on the heads of the squaws. When all were in readiness, the Indians took each a canoe, reversed, upon his head,—the squaws in the rear,—and the whole body advanced in Indian file to the encampment.

We had previously caused all the exercises to cease, not knowing what effect so many voices in different parts of the camp might have on the minds of the natives, who were unacquainted with such a scene; and we wished, too, that the entrance of the natives into a Christian encampment for the first time, might be witnessed by the whole congregation. Two of the preachers having been placed at the head of the file, the party entered the camp, some of the men bearing canoes on their heads, others the guns and spears, and the women their burdens of blankets and barks. As but few of the congregation knew that the Indians had arrived, their sudden appearance in this equipage created considerable emotion. The first was that of astonishment. They gazed with amazement: then reflecting on the former wild and wretched state of this people, contrasted with their present hopeful condition, and remembering their many prayers for the heathen, and seeing too their petitions fulfilled before them, surprise gave place to feeling of gratitude and delight; they broke forth into praises, and gave glory to God for the salvation of the heathen.

When they had arrived at that part of the ground which had been assigned to the use of the natives, laying down their burdens, they all kneeled and prayed for some time, the pious of the whites joining in the petitions for God's blessing on these strangers, and that *this gracious work might spread through all the wilds of America.*

In building their camp, the natives formed it an *oblong*, with their canoes, placing them at the same time on the sides reclining inward to form a part of their shelter. Poles with one end in the ground, and leaning over the canoes, supported a roof of barks above. This completed their covert, to shelter them from the rains. The smoke from the fires in the centre escaped through the uncovered space above. Their mats of bark unrolled were then spread beneath the shelter, and served the double purpose of carpeting and couches. The number of adults which occupied this camp was 41; their children about 17; in all 58. Of the adults about 28 had given evidence of a change of heart, two of whom officiated as exhorters. The remaining 13 appeared somewhat serious; you will hear more of them at the conclusion of the meeting.

The natives being encamped by themselves, their meetings were generally held apart from the whites, except in the public preaching, when a portion of the seats on the right of the stand was reserved for their use. At the conclusion of each service, the leading points of the sermon were delivered to the red brethren, being interpreted by William Beaver, one of the Indian exhorters. On several occasions the exhorters were called on to address their brethren in their own language.—The first exhortation was given on Friday, by Wm. Beaver, and from the peculiar earnestness of his manner, and the solemnity of his voice, together with the effect it appeared to produce on the minds of the natives, we judged the discourse to be powerful and awakening, for many wept, and some appeared to have been awakened from this time to seek a change of heart. On Saturday and Sunday the congregation was large, we judged between three and four thousand. Much order was observed, and great attention paid throughout the public services, but more especially when the native exhorters spoke. They were heard with profound attention, and spoke with fluency, for some time. When Beaver had concluded, we desired him to inform us what he had been saying. After an apology for his bad English, he said, "I tell 'em they must all turn away from sin; that the Great Spirit will give 'em new eyes to see, new ears to hear good things; new heart to understand, and sing, and pray; all new! I tell 'em squaws, they must wash 'em blanket clean—must cook 'em victuals clean like white woman:—they must all live in peace, worship God, and love one another. Then," with a natural motion of the hand and arm, as if to level an uneven surface, he added, "the Good Spirit make the ground all smooth before you." During the meeting the pious Indians took an active part in the prayermeetings, in behalf of the mourners, sometimes among the whites, but mostly among themselves; and it was principally by their means that the thirteen who came to the ground unconverted, were brought

lengthwise, in the usual mode of planking. Over all is a sheathing of birch bark, similar to the copper sheathing which secures the bottom of shipping. With thongs of the cedar root the whole, catching the ribs and the bark, is sewed to the raves, which forms the finish of the vessel. The canoes employed in the Northwest trade are large, carrying from three to six tons; but those used by the natives in these parts are about twelve feet long and three feet wide: they are very convenient for the conveyance of a single family, and if necessary will carry 6 or 8 men.

to the knowledge of the truth. At the close of the campmeeting, every Indian on the ground appeared to be happy in the Saviour's love. By constant labours and frequent exercises of faith in prayer, several of the Indian brethren became very *skilful* in this mode of labour, and it was very striking to see the answers to their prayers in behalf of mourning penitents. On some occasions their faith was such, and their prayers so powerful, that the hearts of bystanders were melted, though they could not understand a word

On Monday the eucharist was administered, when several hundreds partook in the holy ordinance. The solemnity was great, and many were comforted in this joyful hour; yet our native brethren appeared to enjoy the greatest share of the Divine blessing. The late converts having signified their desire to receive Christian baptism, 21 adults were presented at the altar, as candidates for the ordinance.—One of the ministers present having explained to them, by an interpreter, the nature and design of the ordinance, we proceeded to propose the apostles' creed and the covenant, by the same interpreter, to all which with great solemnity they severally assented in the Chipewa "Yooch." Baptism was then admistered, and afterwards the communion. During these exercises their minds were considerably affected, and some of them so much as to be unable to stand, and were borne from the altar in the arms of their friends.—After the meeting was concluded, we repaired to the Indian camp, and administered baptism to 10 children of the believing Indians. The whole number of converts now belonging to this tribe, and who have received Christian baptism, is 43—and 21 children.

This campmeeting we consider to have been, in some respects, one of the greatest we have witnessed in this country. We could not estimate the number present on the sabbath at less than three thousand; many good judges think there were at least four. Notwithstanding this multitude, good order prevailed throughout the assembly, and great attention was given to the word preached. The effects resulting from the exercises have apparently been greater than usual. It is ascertained that about ninety persons professed to experience a change during the meeting; and beside, an impulse was given to religious feeling, in neighbourhoods which have heretofore shown great indifference to the subject. Many left the ground under strong feelings of conviction, who, we hope, will be brought to a saving change. The marked attention and serious deportment of the multitude we attribute to several causes. The improved state of religious society, which is apparent in this part of the country, together with the general awakenings which have prevailed during the past year, have had their influence to check disorder. The precautions in preparing the ground, together with the vigilance of the watch by night and day, must be considered essential to good order. But, most of all, an unusual degree of spiritual influence attended the exercises. The inspiration of the Holy Ghost appeared to engage the pious in prayer, strengthening their faith, and filling their hearts with joy and peace, and overawed the multitude. The decent and orderly deportment of the Indians, too, was a standing reproof to ill manners. The solemn attention which these natives paid to every point of religious order, could but be admired by all; and their devotions in a barbarous language, hitherto unknown in these parts in the worship or God, all contributed to engage attention and promote the solemnity of the services. As yet these Indian brethren have but one hymn they can sing, and they know but one tune. This they sing and sing, over and over, as if to them it was always good and always new. Some of their voices are remarkably melodious, and being softened and refined by the meltings of Divine grace, their singing is quite delightful. To give you a specimen of their language, I insert the first and fourth verses of the first and only hymn this tribe of the Missisaugas ever sung. It consists of four verses, and is a translation of the four first verses of the first hymn in our Hymn-book.

1. "O à pa kish ke che go twàk
Nege à ne she nà paig
Che nà nà kà moota wà wàt
Ing ke sha mon ne toom."

4. "Wune sà o kee mà mà she àn
Mà che mà ne too wish
Kee pe se qua pe na moo nunk
Koo se non o me squeem."*

I will conclude my remarks on the natives by the relation of an anecdote.

Jacob Peter, a sprightly youth about 18 years of age, belonging to this tribe, became pious about a year ago, at a campmeeting held on the same ground. He has since been very zealous in behalf of his nation, and frequently exhorts with fluency and acceptance among his people. A few weeks since, Jacob with a number of his brethren attended an anniversary of the Missionary Society at Demorestsville. In the evening several of the white inhabitants gathered in to witness the devotions

* The letter *a* marked thus à, has the Italian sound as in *father*, and has nearly the sound of *ar*.

of the Indians., who had assembled by themselves for prayermeeting. Esq. D. being present, requested Jacob to speak a few words to the English by way of exhortation. Jacob arose, and in broken but plain English, addressed them thus:

"You white people have the gospel great many years. You have the Bible too, suppose you sometimes read it—but you very wicked. Suppose some very good people, but great many wicked. You get drunk—you tell lies—you break the sabbath." Then pointing to his brethren, he added, "But these Indians, they hear the word only a little while—they can't read the Bible, but they become good right away. They no more get drunk—no more tell lies—they keep the sabbath day. To us Indians it seems very strange that you have missionary so many years, and you so many *rogues yet*. The Indians hear missionary only little while, and we all turn Christians."

Jacob, with two more boys of his age, has lately gone to the school on the Grand river, to join the three sent there the last winter. A great field is opening for usefulness among this people. It is indeed *already white for the harvest*. In my next, which I hope to forward you soon, will be given some interesting facts relative to the origin and progress of this glorious work.

I remain, very affectionately, your fellow labourer in the gospel of Christ.

William Case.

OBITUARY.

DEATH OF MR. SETH SMITH.

To the Editors of the Methodist Magazine.

By inserting the following short account of a pious member of the Methodist Episcopal Church, you will oblige those readers of the Magazine who reside in this section of the church

Z. Paddock.

Utica, N. Y., July 15, 1826.

Seth Smith, the subject of the following memoir, was born in Hartford, Connecticut, on the 7th of April, 1777. At what period he removed to this part of the country, I have not the means at present of knowing. My acquaintance with him commenced in the summer of 1816, at which time a gracious work of God was prevailing in the town and neighbourhood where he resided. He, with scores of his neighbours, bowed to the sceptre of mercy, and found peace in believing.—Though, in point of morality, his previous life had been considered unexceptionable, yet from this time he began, in good earnest, to lead a *new* life;—to devote himself to God and his agreeable service.

From the time he made a public profession of religion, his conduct was so uniformly pious and consistent with the law of Christ, that no doubts were entertained by his acquaintances of the genuineness of his Christian experience. Such was the confidence reposed in him by his brethren, that he was appointed a steward, in the Westmoreland circuit; which office he filled to the satisfaction of the church, for a number of years, and to the day of his death. For the last two years his health has been constantly declining. The nature of his complaint has not been defined by the physicians, and it is presumed that its real character is not known. But whatever was the character of the disease, it gradually wasted him away.

The closing scene, with brother Smith, was just what would be naturally expected by those who were acquainted with his Christian character: it was peaceful; yea, more, it was happy;—it was triumphant. Like the Christian hero, calm and undaunted, he viewed the gradual but certain approach of "the last enemy." Philosophy, with all its boasted power, never yet conducted any one of its blinded votaries, with a thousandth part of the same ease, down to "the dark valley."

As the angel of death, who for a long time was hovering about him, appeared at seasons, in the eye of hope, to be receding, both brother S. and his friends judged it their duty to do what they could to prolong his life and restore his health. At length, however, all hopes of his recovery were abandoned. Still, he did not feel that perfect detachment from the world, and entire willingness to leave these mortal shores, which he anxiously desired. In consequence of this, he requested a special prayermeeting at his house. Accordingly a few select praying friends met and supplicated a throne of heavenly grace in his behalf. God was entreated, and granted him complete victory;—granted him all his heart desired. From this time he was in a frame of mind the most pleasant conceivable. He constantly wore a heavenly smile upon his countenance, and talked about death with as much composure as a man would talk about his friend.

"Death, the last enemy," was in prospect fully vanquished; and his passage to the skies appeared, in his strong eye of faith, perfectly unobstructed.

About a week before his death, a sister who had called to see him, asked him if he did not feel disagreeably when he thought of not being able again to walk through his fields and to survey his possessions. He replied, "I do not wish to hear any thing respecting that: the enemy has been trying to trouble me about these things, but I have given them all up to the Lord." During his sickness he manifested the greatest solicitude for his family, and particularly requested his children to visit his grave, which he had directed to be dug near his house, as often as once a week, that they might thereby call to remembrance his advice and religious instruction. Next to his family, his brethren in the church lay nearest his heart. One day he said to his sister, "I hope you and the members of society generally, will endeavour so to live, that I may meet you all in the kingdom of heaven." A day or two before his death, as he lay upon his bed looking out at the door, he saw a cloud rising: "How beautiful," said he to his wife, "that cloud appears! I had hoped, before this time, to be beyond it."

The day on which he died he wished to be helped up, that he might sit in his chair. His wife expressed a fear that it might occasion him too much fatigue. "No," said he, "I am very happy, soul and body." Soon after this a young lady, who resided in the neighbourhood, called and said, "Mr. Smith, you are quite miserable!" "O no," he replied, "I am quite happy!" After laying down he said, "It will not be long before I shall meet my dear brother in heaven;" alluding to a worthy brother of his, who died about two years before, of nearly the same complaint. He lay composed for some time, when it was observed that he was fast failing, and his friends gathered around his bed. Fixing his eyes upon his brother, who stood at the foot of the bed, he said, "Brother, farewell!" which were the last words he spoke. He remained speechless a few hours, and died about 10 o'clock in the evening of Friday, the 7th of July, 1826, in the 50th year of his age.

Thus lived and thus died a man, whose uniform piety, exemplary conduct, liberality to the poor, and in support of the gospel, render his loss to the neighbourhood almost irreparable. A funeral discourse on Heb. xiii, 14, was addressed to a large and weeping congregation, on Lord's-day the 9th July, and his mortal remains committed to the gloomy repository of the dead, there to remain till awaked by Gabriel's trump.

DEATH OF MRS. SYLVIA SQUIRES.

To the Editors of the Methodist Magazine.

Rev. Sirs,—Should you be of the opinion that the memoir of the late Mrs. Squires may afford religious edification to your numerous readers, by inserting it in the Magazine you will much gratify the friends of the deceased in this country, and afford information to the relatives in Connecticut, Vermont, and Rochester, N. Y.

Murray, U. Canada, March, 1826. Yours, truly, W. Case.

Sylvia Squires, late consort of Mr. Ichabod Squires, was born in Sharon, Connecticut, Nov. 18, 1759. At what period they removed to Upper Canada, or by what means she was brought to the knowledge of God, we are not informed; but she became a member of the Methodist Episcopal Church in Loughborough in 1800. From those who have been acquainted with sister Squires, during her Christian course, we learn, that during the twenty-five years she remained a member of the church, her deportment was such, that no impeachment or disciplinary course was ever thought necessary, for any impropriety. In the late inflammatory fever, which swept away many of the inhabitants of this township, Mrs. Squires was seized, and died after an illness of nine days. It is believed by her friends, that her illness was brought on by too much labour and solicitude, during the sickness of her son Gibbs. He being in an irreligious state, the first symptoms of an attack of the fever awakened all the feelings of concern and affection in the mother, and she immediately attended him, nor scarcely left his bedside, praying, and exhorting him, night and day, till she had good reason to believe, by his penitence and subsequent deliverance from his burden and sorrow, that his peace was made with God. When this happy event took place, she became remarkably happy in her mind; for in proportion to her fears and anxiety for the salvation of her son, was her joy when she saw that her son was blest and happy in the Lord. She praised God, and rejoiced greatly for his goodness in this farther instance of his

mercy to her family. Her cup seemed full and running over

The next day she was taken with the same complaint, inflammatory fever, and from the severity of the attack, the consequences were soon perceived. In the commencement of her affliction she was, from the nature of her disorder, in a state of stupor; but after three days she was relieved from this state, when she became exceedingly happy, and spake to her friends and children of the goodness of God, and as she thought their condition required, she cautioned, and warned, and encouraged them in the way to heaven.

Many interesting circumstances might be noticed, which would go to show how deeply concerned was this pious woman for the cause of religion, and for the welfare of the society of which she was a member; but our time does not admit of a long detail. One circumstance, however, should not be passed over. When she was recovered from her stupor and partial derangement, she desired that the two leaders of the society might be called in, to whom she expressed her gratitude and satisfaction for their labours of love in the society; farther expressed her strong attachment and love to dear Christian friends whom she was about to leave, and exhorted the leaders to faithfulness as good shepherds over their flocks, that they might be able to render up their accounts with joy in a coming day. She wished them to have an especial charge over the spiritual interests of her children, and hoped their religious meetings would not be removed from the house of her daughter. To all present the scene was very affecting. The triumph of a dying Christian, delivering her last charge to her household and Christian friends, on a subject of such importance, and with a manner so earnest and melting, made a deep impression, and we trust will have a lasting effect on many who were present on the occasion.

Such was the happy state of her mind, during most of the time of her illness, that she would frequently break forth in ecstasies of joy, and love to her Saviour. From her slumbers she would rouse up, with "Glory to God for redeeming love! oh, glorious hope of blessed immortality!" In this state she expired, November 14, 1825, aged 66 years.

DEATH OF MRS. JANE HETHERINGTON.

To the Editors of the Methodist Magazine.

Dear Brethren,—Others with myself, earnestly solicit a place in the Magazine for the following obituary sketch, as the subject was one who was well reported of for good works—had brought up children, lodged strangers, washed the saints' feet, relieved the afflicted; and as far as was in her power, diligently followed every good work.

T. Rice.

Giles C. H., Va., August 26, 1826.

Jane Hetherington was born in Ireland Her parents were Presbyterians, and she was consequently brought up in the faith of that church. Becoming acquainted with the Methodists, and hearing the word of the Lord expounded by their ministers, her soul was awakened, and her conscience alarmed in such a manner, that she was caussd to flee for refuge to the bleeding wounds of the great Redeemer, whence her sin-sick soul derived a healing balm, and a cordial for all her fears From the time of her espousal to her Lord to the end of her pilgrimage on earth, she maintained a life of extraordinary piety; was eminent for the strength and simplicity of her faith; the fervency of her spiritual affection; and for her faithfulness in improving the means of grace, as well as for a life of general devotedness to Christ and to the church.

About twelve years ago, Mrs. Hetherington, with her husband Hugh Hetherington, emigrated to the United States. After residing a while in Pennsylvania, they removed to the state of Virginia, and settled at a place called the Irish Settlement, in Giles county. Here she resided about ten years, doing and suffering the will of her Lord and Master; and having finished the work assigned her on earth, she departed this life in peace on the 11th day of June, 1826. The Thursday previous to her death, being the day for circuit preaching in the neighbourhood, a messenger came to the congregation with word that Mother Hetherington was dying;—requesting the preacher to attend immediately after sermon. When he arrived, he found the aged mother extremely low, scarcely able to breathe, but strong in the faith, and patiently waiting the coming of the Lord, to wipe away his servant's tears, and call his exile home. While she survived, her bodily sufferings were great; but instead of complaining,

she said, "It is the Lord, shall I not bear it?" and frequently was she constrained to rejoice, in inexpresible ecstasy. Friday morning, she requested the minister to come near her bed, and with the family, and all present, to attend prayers. During the exercise, her soul was filled with triumphant joy. When prayers were over, she called her family and friends to the bedside, that they might rejoice with her. Seeing a friend stand at a distance, she beckoned to him to come near, and then taking him by the hand, repeated several times, with much earnestness, "William! follow me to heaven."

Thus she continued suffering submissively, and at intervals rejoicing, till Saturday morning, when her happy spirit took its glorious flight to the world of immortality; there to know sorrow no more for ever. Her funeral was attended by a large number of friends and neighbours, whose seriousness and tears manifested their deep sense of their loss. A sermon was delivered by T. R. from 1 Cor. xv. 56, 57.

POETRY.

THE SABBATH MUSE.

A beautiful extract from a Poem lately published in London.

"If sun, and moon, and stars unchanging stood,
In the blue concave and the stagnant skies
For ever shone the same, 'twere still, I deem,
An honour to the mighty Architect
That orbs of such illustrious mould were fixed
To bear the pillars of his throne upon
Their stationary globes; nor could it be
Accounted other than the work of Him
Who is Almighty; but appointed thus,
As on a ceaseless mission, to career
Through space, none interfering with the rest,
But each, and all, in long procession taught
To journey o'er the clear celestial road,
While Time his own existence measures by
The steadfast course they keep; this is more proof
Than man could look to have; yet having it
He dares to disavow the strong appeal!
If in a still creation, such as I
Have fancied, any mortal should dispute,
As sure he would, when he can now presume
Thy works as not of Thee, thou Sovereign Lord,
And from thy hand a touch, or from thy lips
A word resounding through the shores of space
Should move those masses of enormous fire,
Would he not prostrate fall, and pardon crave,
And worship offer straight? And should it less
Convince him, that for ages they have held
Their way, incressing, and majestical?
O shame to boasted mind! that it can gaze
On restless myriads in the lofty arch,
Bringing our day, and night, and seasons round,
Yet from the little fabric of its pride [ing!"
Look out unmoved, and catch the curse of doubt-

The following is one of the arguments of the Author, drawn from the comparison between the human being and other creatures:—

Now look at man; observe his form, his mind,
How loftily he rises on the sight;
The well proportioned pillar that adorns
This animal creation! In his eye
What intellectual fire! The brute that roams
In tangled forests, whither he whose roar
Astounds the wild community; or he
Whose sudden spring is fatal, or the prone
But monstrous reptile, in whose eye is set
The fascination of the grave. The brute,
Wherever sought, in Afric's burning sands,
In glittering India, or beside the Nile,
Though on his glaring balls of vision night
Can shed no darkness, never darts a ray
Of thoughtful grandeur. 'Tis in man alone
That organ of the soul shines out sublime,
For there does wisdom speak; assembled there
Affection, passion, pure delight, and love,
And meditation mild, and ardour brave,
And pity's humid look, and rapture strong
And steadfast gaze, which takes in Heaven to heart,
Proclaim superior elevated man.
Even the proud bird, whose daring glance assaults
The sun's meridian shoots a beam abroad,
Though brilliant, uninform'd, and leaves to man,
Though on the fiery light he durst not look,
The sovereignty of grand expression.

From the Christian Magazine.

Christ had his sorrows—when he shed
His tears, O Palestine! for thee—
When all but weeping females fled,
In his dark hour of agony.

Christ had his sorrows, so must thou,
If thou wilt tread the path he trod—
O then, like him, submissive bow,
And love the sovereignty of God!

Christ had his joys—but they were not
The joys the son of pleasure boasts—
Oh no! 'twas when his spirit sought
Thy will, thy glory, God of hosts!

Christ had his joys—and so hath he
Who feels his Spirit in his heart;
Who yields, O God! his all to thee,
And loves thy name for what thou art.

Christ had his friends—his eye could trace,
In the long train of coming years,
The chosen children of his grace,
The full reward of all his tears.

These are his friends—and these are thine,
If thou to him hast bowed the knee;
And where these ransom'd millions shine
Shall thy eternal mansion be.

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DIVINITY.

THE SIN AND PUNISHMENT OF ACHAN: A SERMON:

BY THE REV. R. P. BUDDICOM, M. A. F. A. S.

(Concluded from page 365.)

THE history of iniquity, like the roll in Ezekiel's vision, is "written within, and without, with lamentation, and mourning, and woe." "Lust," as we have seen, "when it is conceived, bringeth forth sin:" but the sad process stops not here. "Sin when it is finished bringeth forth death." Following, therefore, the course of this dark though instructive history, we reach

II. The consequences of Achan's guilt.

When Ahab met Elijah, he cried, in the consciousness of his own offences, "Art thou he that troubleth Israel?" "I have not troubled Israel," answered the indignant prophet, "but thou and thy father's house; in that ye have forsaken the commandments of the Lord." Similar to this reproof was the mournful address of Joshua to Achan, when sentence was about to pass upon him. "Why hast thou troubled us? The Lord shall trouble thee this day." He was not merely his own enemy, but the enemy of the tribes among whom he dwelt. His offence had a double aspect of wrath,—upon others, and upon himself.

1. It brought shame, defeat, and death, into the camp of Israel. His iniquity was visited upon them, "Israel hath sinned, and they have also transgressed my covenant which I commanded them; for they have taken of the accursed thing: therefore the children of Israel could not stand before their enemies, because they were accursed." The divine presence and power manifested among them, and displayed in their behalf, could alone cover their heads, and give them victory in the day of battle. That presence was withdrawn, that omnipotence ceased to protect and prosper them, while the sin of Achan remained undiscovered and unpunished. "I will not be with you any more, except ye destroy the accursed thing from among you." The men of Israel and Joshua evidently considered their disgrace and defeat before Ai, as a mark of the divine displeasure. "The Lord's arm was not shortened, that it could not save, nor his ear heavy, that it could not hear; but their iniquities had separated between them and their God, and their sins had hid his face from them that he would not hear." Is it asked, amidst the fluctuation of public opinion, and the agitations of political conflict, "Who is the bitterest enemy of his country?" the answer is at hand: he who is the most daring violator of the law of his

God. That man does his country more mischief than all the armed array of human foes. His guilt sharpens their swords, and nerves their arms, and invigorates their devices. On the other hand, it turns the counsels of that land where his sin is committed, encouraged, or tolerated, like the counsels of Ahithophel, into foolishness. It brings dissension into the cabinet, and weakness, or cowardice into the field. It makes the hearts of the people melt and become like water before their enemies. As Christians, as lovers of our brethren whose safety or whose life our guilt may endanger; as patriots, who regard our country, and would make her the real glory of all lands, we are loudly required to repress the love, and abstain from the commission of all evil. Otherwise, however secretly it be wrought, it will have an awful manifestation in the shame, reproach, disgrace, and danger, which it may produce to the land and the institutions which we are bound to honour and defend.

2. The guilt of Achan brought sorrow upon Joshua and the princes of Israel. "Joshua rent his clothes, and fell to the earth upon his face before the ark of the Lord, until the eventide, he and the elders of Israel, and put dust on their heads." In this distress he was led to expostulate with God, in earnest sincerity, yet with a great alloy of unadvised eagerness, doubt, and even despondency. Among the collateral and indirect evils of sin, must be reckoned the shame and sorrow which it produces in the minds of those who are jealous for the glory of God, and anxious for the best interests of their brethren. Rivers of water ran down the eyes of the man after God's own heart, because Israel kept not the law of the Lord. Paul mourned over the iniquities of the false teachers at Philippi: "Many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ." Who that knows the dreadful consequences of offending God, the terrors of almighty justice, executed by almighty power; who that views with the eye of faith the woes inflicted by the worm that dieth not, and the fire that never shall be quenched, can see a mistaken fellow creature ruining his soul, and sinning away every hope of its eternal salvation, without being moved to sorrow, and agitated by a regret, too frequently as vain as it is poignant? And shall not this very grief of others, likeminded with the compassionate Saviour, be reckoned by a just and holy God as aggravations of the transgressors' guilt? My brethren, if Christian friends have expostulated with any of you upon the evil of your way; if tears have flowed from the eye, and anguish has filled the heart of a parent, a brother, a sister, or a friend, in consequence of the dishonour which you have done to the mercy of God, the blood of Christ, the pleading of the Holy Ghost; if they have remonstrated with you, besought you to have pity upon yourselves,

laid your awful case before God in prayer, and still found you obdurate; will not this, suppose ye, be required of you in the day of final retribution? Will it not add to the guilt of the devoted city in judgment, that Jesus wept over it, and would have saved it? And shall you be guiltless of this additional item in the awful reckoning for sin? Alas, no! Bear the conviction deeply in your minds: and while there is joy in the presence of the angels of God over one sinner that repenteth; while the eternal Father waits your recovery, to bid heaven and earth rejoice over it, and to cry, "This my son was dead, and is alive again; he was lost, and is found;" while the Lamb of God desires to see in you of the travail of his soul, and to be satisfied; and while the hearts of Christian friends yearn over you, to bring you to salvation, listen to the united voice, obey the heavenly impulse, and be saved.

3. Against considerations of this kind, however, Achan might have been steeled and fortified: but there were consequences to himself which would repay his transgression, and make its folly and bitterness come home to his mind with terrible regret. For a time the garment, and the shekels, and the wedge, lay in his tent: and though he could not wear the one, nor spend the others, he might pride himself upon possessing them, in the miserable delusion of a covetous spirit. But the Israelites were summoned before the Lord, and the hour of recompense was at hand. At first he might stand enwrapped in security, and little fearful, that among the mighty multitude assembled round him, he alone should be detected: but his unholy confidence could not abide. The tribe of Judah, to which he belonged, is taken; and the probabilities of discovery are vastly increased. Some rising fear begins to struggle with his unholy confidence: and now his heart throbs with a quicker and louder alarm; for the family of the Zarhites, of which he was a member, is selected from the rest, as containing the guilty man. That family comes near by its household; and lo! the family of Zabdi is taken. Whither now shall Achan flee, and where is the hope of secrecy with which he lulled his soul to sleep, in its guilt and crime? The family of Zabdi advances, the last lots are given forth; and behold, Achan, the son of Carmi, is found, and stands among the countless thousands of Israel, pointed out by the unerring finger of God, as the man who had taken the accursed thing, and made himself a curse by this presumptuous act of sacrilege. The talents and the raiment were beautiful in the eyes of Gehazi, when he bestowed them in the house: but how dim and worthless would they appear, when the prophet's voice thundered in his ear, and he went from the presence of the man of God, "a leper as white as snow!" Ananias and Sapphira came boldly before the apostles, doubtless taking credit to themselves for the

craft with which they had cheaply earned a good report of being merciful to the poor: but when they fell dead at the apostle's feet, the value of their money must have perished with them. Of all the delusions which the god of this world can spread before the heart, the practical infidelity which whispers the hope of impunity for sin is the most common and the most dreadful. Be sure, however, that your sin will find you out; probably before men; assuredly in that day when the thousands of Israel who surrounded Achan will be as a drop of water to the ocean, compared with the unimaginable multitude of the assembled world. Every secret will then shine as clearly before the eye of God, as the sun appears in the unclouded heaven. "There is no darkness, neither shadow of death, where the workers of iniquity may hide themselves." Wrath will descend upon them. As Achan, his family, and all that he had, were stoned, and burned in the fire, so must obdurate transgressors perish in the fierceness of that flame, which the breath of an offended God will enkindle in judgment. Where *then* was Achan's joy in the accursed thing? Where also shall be the pleasure which the wicked, and those who forget God, took in the joys and trifles for which they have been contented to barter their eternal peace? "What shall it profit a man if he gain the whole world and lose his own soul? Or what shall a man give in exchange for his soul?" O what will be the deep, the unavailing anguish of the convicted offender, when the last lot falls upon him, and when, in answer to his cry, "Hast thou found me, O mine enemy?" the Judge shall exclaim, "I have found thee!" My brethren, let the fate of Achan warn you to flee temptation, as Absalom's brethren fled from the feast, when they saw their brother Amnon murdered at the table for his offence. If you have already ventured upon the dark and downward way of wilful transgression, let the example of this lost Israelite meet you in the sad career; even as they who pursued Abner stood still when they saw the bloody body of Asahel in the path before them.

1. The experience of the Israelites on this occasion should teach us, never to undervalue the strength of a single temptation. The spies whom Joshua sent to view Ai, thought meanly of its defences, and said, "Let not all the people go up, but let about two or three thousand men go up and smite Ai; and make not all the people to labour thither, for they are but few." In this presuming confidence, and willing to spare themselves the toil of warfare, they attacked this despised city, and were repulsed with loss. Your temptations may appear small, your means of resistance and victory within yourselves, amply sufficient: but the least temptation is irresistible by your unassisted strength. The feeblest arrow in the quiver of Satan, if you are provided with no other armour than your own sufficiency, is deadly enough to

destroy you eternally. Peter was never more in danger, than when he imagined it impossible that he should deny his Master; nor Samson, with all his strength, than when he confidently slept in the lap of Delilah. "Let him that thinketh he standeth, take heed lest he fall." Remember that you wrestle not with flesh and blood, but with the principalities and powers of sin. "Take unto you, therefore, the whole armour of God, that ye may be able to stand in the evil day, and having done all to stand." Self-sufficiency is the bane of man. Be persuaded of your own inability. Be persuaded of Satan's power. Look to the all-sufficient Spirit of God for help; and imitate him who said, "I can do all things through Christ which strengtheneth me."

2. The conduct of Achan should impress upon us all the necessity of a prompt and ample confession of our offences against the law of God. No sooner was he urged on this point by Joshua, than he made a most ingenuous disclosure of his guilt. "I have sinned against the Lord God of Israel, and thus and thus have I done." "Whoso covereth his sin shall not prosper, but he that confesseth and forsaketh it shall have mercy. If any say, I have sinned and perverted that which is right, and it profited me not, God will deliver his soul from going down to the pit, and his life shall see the light." Thus cast yourselves upon the mercy of the Father, at the cross of his Son. Thus give glory to God that he hath convinced you of sin; that he has not yet recompensed your rebellion in the woes of hopeless and eternal judgment; that he has provided an atoning Saviour, whose blood cleanseth from all sin; a sanctifying Spirit who can make you new creatures in Christ Jesus. Be less anxious to escape from human judgment, than to be acquitted through Christ, in the judgment of eternity. "If we say that we have no sin, we deceive ourselves, and the truth is not in us; but if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

3. Lastly, the example of Joshua warns us, that prayer for the mercy of God must be joined with an earnest zeal for his holiness. The leader of Israel lay before the ark engaged in fervent supplication: but the divine command reached him, "Get thee up; why liest thou upon thy face? Israel hath sinned. Up, sanctify the people; ye cannot stand before your enemies until ye take away the accursed thing from among you" Individual or national fasts and supplications are the mockeries of humiliation and prayer, unless we aim to wash our hearts from wickedness. When we search the chambers of iniquity within us, by the word and Spirit of God, and desire the expulsion of every idol, we may hope for success. If we endeavour not to mortify all the iniquity, against which we implore divine help, we are assisting Satan to close our eyes, and tempting God to harden

our hearts. "Be ye therefore sober, and watch unto prayer." Live in the spirit of prayer; and improve the graces which you entreat the God of mercy, through his Son, to bestow upon you. Depend upon God; but see that ye receive not his grace in vain. "Work out your own salvation with fear and trembling; for it is God that worketh in you both to will and to do of his own good pleasure" Cast out the accursed thing. So shall your prayer be heard, your warfare assisted, your victory secured, your triumph made eternally glorious.

BIOGRAPHY.

To the Editors of the Methodist Magazine.

DEAR BRETHREN,—In my younger days I was principally employed in forming new circuits, and it pleased the Lord to pour out his Holy Spirit in many places. The hearts of thousands were touched, and their souls regenerated. Many lovely societies were formed, and many trees of righteousness grew and prospered; indeed I may say the "wilderness and the solitary place did bud and blossom as a rose;" and in fact, many parts of the wilderness were turned into fruitful gardens, in which were excellent plants of the Lord's right hand planting. At this time I was in the bloom of youth, and though it was the delight of my soul, by day and by night, to visit these cultivated spots, and to assist in watering and pruning the heritage of God, I was athirst for new conquests, and would still push farther into the wilderness, and make repeated attacks on the common foe.

The lovely youth, of whose life and death I am about to speak, grew and prospered in one of those gardens, which was planted at a place called the Sound, in the state of Delaware. Should you give publicity to this account, it may be rendered a blessing to the rising generation, and will also be pleasing to her worthy family, should it fall into any of their hands.

Yours, &c. F. G.

A SHORT ACCOUNT OF THE LIFE AND DEATH OF MRS. PRUDENCE HUDSON.

PRUDENCE WILLIAMS was born the 18th day of December, 1762. Her parents were very respectable, and perhaps were more moral than was usual for the time and place in which they lived; and I doubt not, but that they brought up their children conscientiously according to their best understanding. Prudence was taught to repeat the church catechism, and to read God's holy word: but awful to tell! the people all around her, both high and low, were in a deep sleep as it respected spiritual things—following the maxims and amusements of the world, without a serious reflection on a future state. As for the new birth, they were in profound ignorance of it, and indeed I fear they had never heard whether there be any Holy Ghost.

In March 1779, I came to the neighbourhood where this family lived. Under the second and third sermons the blessed

God began to pour out his Holy Spirit, and many were awakened and brought into gospel liberty. Mr. Williams and his family were among the first: his house became a home for me, and the parents and several of their children were happy subjects of regenerating grace. April 9, 1779, under a sermon preached from Ezekiel xviii, 27, Prudence was brought to see that her nature was sinful, that she was unfit for the kingdom of heaven, and that unless she obtained a change of heart she must perish everlastingly. Her language was, "Save, Lord, or I perish." "Jesus, thou son of David, have mercy on me." There were many in the place crying for mercy, and many brought happily out to praise God for his glorious work. My own joy was great;—I formed several classes; one, of which she was a member, met at her father's house, and was led by him.

For a considerable time she was under a heavy travail of soul. Her friends had some fears lest Satan should drive her into a state of desperation: her whole deportment discovered to every beholder her deep distress. When she heard of those who were awakened about the time she was, being brought out happy in God, she would exclaim, "I fear there is no mercy for *me*."—She frequently lost her appetite for food, and had many a sleepless hour in the night, which passed away with heavy sighs and groans. She had a great thirst for hearing and reading the word. I have seen her at eight or ten sermons in a week, and she would sometimes walk on the Lord's-day from ten to fifteen miles, and hear from two to four sermons. Her frequent language to the young converts was, "Saw ye him whom my soul loveth?" or, "Can you tell me where I may find the blessed Jesus?" "One and another is brought into liberty," she would say, "and poor I am left behind."

By nature she was of a lively disposition, but now from week to week she went with her head bowed down, and with scarce a smile on her countenance. She constantly attended class-meetings, waiting on God in the use of all the means of grace. In September 1779, one evening under her father's prayer in the family, her soul was set at liberty. In a moment the burden was removed, and she was filled with the love of God, and with heavenly joy and peace. She seemed constrained to shout aloud the praises of Jesus, and wanted every one to join her in glorifying *Him* for the great things which he had done for her soul. She continued to exclaim, "He has turned my night into day, my sorrow into joy, and my hell into heaven; bless the Lord, O my soul, and all that is within me praise his holy name. He has brought me up out of a horrible pit and out of the miry clay, and set my feet upon a rock: and he hath put a new song in my mouth, even praise unto our God. I can sing the virgin Mary's song, 'My soul doth magnify the Lord, and my spirit doth rejoice

in God my Saviour.' Jesus to me is the fairest among ten thousand, and the one altogether lovely." The change in her was so great, that every serious beholder was ready to acknowledge that the work was genuine. Shortly after I visited her father's family, and conversed with her. The affections of her soul seemed to centre in Christ Jesus; she had an evidence from God that her sins were all forgiven; the love of God was shed abroad in her heart, and his peace like a river flowed into her soul. When I saw her before she was a deep mourner; her head was bowed down, and thick darkness seemed to cover her: but now she wore an innocent smile, and her countenance bespoke the happiness and serenity of her mind. In the first transports of her joy she spoke sweetly of the love of Christ, and gave glory to God that she was ever brought by his power, through the merits of Christ, to experience salvation. She seemed anxiously concerned for the welfare of others, and entreated all around, with flowing tears, to come to Jesus and taste the sweets of religion; and her labour of love was not in vain. Her deportment was as becomes the gospel of Christ, and the young people took knowledge of her that she had been with Jesus. Her pious parents have told me, with tears of joy, what a great comfort their daughter Prudence was to them. "Oh!" said the good old people, "blessed be the name of the Lord, that ever we heard of the Methodists, or that ever he sent you into this part of his vineyard. My poor family, who were in gross darkness and in the shadow of death, are now happy in God, and running with pleasure in the road that leads to heaven."

Prudence was gifted in prayer, and frequently exercised that gift in public. She was careful to maintain good works; for as she put on Christ so she walked in him; her love was so great to the cause of God, that whenever a member neglected the means of grace, or did any thing contrary to the gospel, she seemed pained to the heart. A past experience did not satisfy her—she wanted daily to partake of the bread of life. She was not satisfied without her Master's company. She often said, "the more I hear the word, the sweeter it is to me." Over several of her former friends and associates, who were braving it out against God, she wept, earnestly entreating them to turn and seek salvation.

August 22, 1781, she married Ananias Hudson, a pious young man. On this important occasion the fear of God was before them, and that they had an eye to his glory was demonstrated by their united efforts in the cause of God, their mutual affection for each other, and their upright walk in his church. Prudence was a help meet indeed to her husband, both in spirituals and temporals; always ready to every good word and work. She kept up family worship in his absence, and was very regular in

her private devotions, and her weekly fasting or abstinence. It was not enough for her to say to the hungry or naked, Be ye filled or warmed; but, according to her ability, she with pleasure reached out a helping hand. The feet of those that brought glad tidings of great joy were beautiful upon the mountains, and unto them she paid a due respect. As she did not keep a diary, I am indebted to some of her most intimate friends and constant companions for many occurrences which I collected after her death. It appears that from the period of her union with Christ, by faith in justification, until some time after her marriage, she seemed to be sweetly drawn by the soft hand of her loving Saviour; and (as in her first love) she was kept by the power of grace from distressing doubts or anxious cares: but these halcyon days did not always last. God in his infinite wisdom sent his pure unsullied law, to reach the inmost recesses of her heart, and to discover to her all its impurity. The enemy now made a violent assault, striving to persuade her that she had deceived herself, and spoken a false peace to her own soul. For a time she had a sore conflict, and was almost ready to give up her confidence; when the blessed Jesus again manifested himself to her in a renewal of the evidence of her justification, and in giving her sweet intimations of his willingness to cleanse away all those inbred corruptions, and fill her with his perfect love. The enemy of her soul was driven back, and she began to approach the throne of grace with an humble confidence, begging for a clean heart. God gave her a clear view of her state, and of the necessity of having all sin destroyed, and many promises were brought to her mind, such as "Blessed are the pure in heart, for they shall see God;" "I will sprinkle clean water upon you, and from all your idols and from all your filthiness will I cleanse you," &c, &c. She might truly be called an earnest seeker of a full salvation; and as the work deepened in her soul she grew more happy, more engaged, and more determined not to stop short of an evidence of perfect love.

As the time of her confinement drew near, she had very solemn thoughts of eternity, and appeared to feel a presentiment that she should not long survive the approaching crisis; but she was athirst for holiness. "Oh," said she, "I want to be sanctified wholly, I want to love God supremely." June 23, 1782, she gave birth to a fine son, for which her glad heart did praise and magnify the Lord; but still the earnest struggle of her soul was for perfect love. Many of her religious friends visited her. A pious sister in Jesus sitting by her, asked, "My dear sister, are you prepared for heaven?" She replied, "I am happy, but not completely holy; I want a clear evidence that I am all glorious within. Oh, for holiness, without which we cannot see the Lord! Oh, for purity of heart! I see a fulness in Jesus for me,

but I want an evidence that the work is wrought; I want to know that the blood of Christ has cleansed me from all unrighteousness; that I may love the Lord with all my soul, mind, and strength." God's children who were present bowed the knee, and, Jacob like wrestled in prayer for a deliverance from all sin: glory to God, prayer ascended; an answer came down,—she received an evidence of perfect love, and was wonderfully drawn out in the praises of her blessed God. "Oh," said she, "I *now* know what it is to be sanctified, and to stand in readiness like a shock of ripe corn." She called for the Hymnbook, and desired them to join her in singing the praises of God. They sang—

> "My soul, come meditate the grace
> Of our High Priest above;
> His heart is made of tenderness,
> His bowels melt with love," &c.

After singing in a most affectionate and expressive manner, she said, "Oh, that my dear parents were here, that I might tell them what great things the Lord has done for my soul." Shortly after her brother Arthur came in, and asked her how she did. "Oh brother," said she, "the Lord has sanctified my soul, and made me all glorious within; his love is as a well of water springing up unto everlasting life. Oh, for a thousand tongues to praise my God!" He asked her if she was afraid to die: she looked him in the face with a smile, and replied, "Death is a welcome messenger; glory to my blessed Lord and Master, through grace I have conquered the last enemy in so glorious a manner that I can sing with an humble boldness the saint's triumphant song, 'O death, where is thy sting? O grave, where is thy victory? The sting of death is sin: but thanks be to God, who giveth us the victory, through our Lord Jesus Christ.' I know that I have not followed cunningly devised fables." After he had sat a while she desired him to pray with her, and then requested that her parents might be sent for. The next day they arrived, and as her mother came into the room, she exclaimed, "Oh, my dear mother, I have good news to tell you; my blessed Lord has cut short his work in righteousness, and is about to take me to himself." Shortly after her father came in, and went to her bedside. "Oh father," said she, "what made you stay so long?" "My dear child," he replied, "I came as soon as I heard of your illness." The aged sire, being much affected, wept. She took the handkerchief from his hand and wiped away the falling tear, and laying her arm around him, said, "Weep not, my dear father, but rejoice, for your child is going to Jesus. Did you think a few months ago that your poor daughter was so near the kingdom of heaven? O, that all the lovers of Jesus would rejoice with me! I was happy before this affliction, but I am much more happy now: yesterday I was

blessed with the spirit of adoption, and can say, Abba, Father! O, my dear parents, all within is holiness to the Lord. I love you very much, for you often spoke sweetly to me of Jesus: I took your advice, and I hope we shall meet in heaven, to part no more for ever."

The pious friend, under whose prayers she experienced the second blessing, asking her how she was, "My dear sister," said she, "many are the happy days we have had together, but now my warfare is almost accomplished—I shall shortly leave you behind. Be faithful until death, and you will receive the crown of life. We have travelled many miles together, through hot and cold, wet and dry, to hear the word of God: O sister, one glimpse of glory will compensate for all our toil in this world. My soul is happy in God, and I shall shortly see my loving Saviour without a dimming veil between. I bless God that ever the gospel reached my ear, or that ever I was brought to taste the sweets of religion. O Jesus! thou art precious to me."

An aged man who was a backslider came into the room. She asked him to sit down by her; talked to him for some time, and with so much pathos, that those who heard her said she spoke with the eloquence of an angel. Her words were attended by the power of God; the poor sinner was cut to the heart, and like Peter, went out and wept bitterly. The following is only a specimen of a part of her conversation. After requiring from his own lips an acknowledgment of the state of his soul, "O," said she "what a shame, for you to turn your back on the tender mercies of so good a God, and spurn all his calls and invitations, and trample under foot the precious blood of his Son Christ Jesus, who suffered for you on the cross, and thus expose your soul to ruin. O that you would consider his agony and bloody sweat, his cross and passion, his resurrection and ascension; and remember that he is now at the right hand of his Father, interceding for miserable sinners." Her hands were reached out towards him, and her eyes streaming with tears. "You have grieved the Holy Spirit," said she, "and wounded the good cause," &c, &c.

The next day, one who was in open rebellion against God by wicked works coming into the room, her father asked her who he was: she answered, "He is a miserable sinner, exposed to ruin;"—and then warned him of his danger, saying, "What a pity it is that an old man, on the brink of eternity, should be careless and unconcerned about his soul," &c. She spoke as if from the other world;—and the word was set home with such power, his heart was broken, and he withdrew bathed in tears. Thus she was a blessed messenger to many who visited her.

On the Lord's-day following she appeared to be very weak, and almost spent, though perfectly in her senses. She was altogether taken up with Jesus, and lost to every thing but religion

and her departure for heaven. Her look was angelic, and her words were charming. She seemed to speak to all as if acquainted with their states, admirably suiting her exhortations to a diversity of conditions—for many visited her, and generally retired drowned in tears. She was perfectly triumphant over death, and the place seemed awful by reason of the presence of God.

When two of her younger brothers and her sister drew near to receive her last advice and prayers, the spectators were astonished at her eloquence, and her strength both of mind and body. She first addressed her brothers, then her sister, setting forth the beauties of religion, the comeliness of Christ, and his willingness to save; the deformity of sin, and the dreadful consequences of living and dying in it. She likewise spoke of the beauty of holiness, of the happiness of Christians, and of the crowns and palms of victory which await God's children, when he comes to wipe away all tears from their eyes, and take them to himself. She warned them against all sin and folly, urged them to their duty, and entreated them to follow the example of their pious parents, and strive to meet her in glory; "when," said she, "we shall spend a glorious eternity together, around Jehovah's dazzling throne." I can but imperfectly sketch this scene, and must leave the readers of these lines to conceive the dying saint, with outstretched hands and flowing tears, ministering to the spiritual wants of those around, while the place seemed filled with the presence of the Lord.

The next day several of her classmates visited her, and many others came to hear her dying admonition and counsel. To one who had neglected classmeeting she said, "My dear sister, how can you neglect that precious means of grace? I fear you are growing cold in religion." Then addressing herself generally to the friends present, "O my dear sisters," she added, "God is so pure that he cannot behold sin with allowance. Redeem time, for it is very precious. Earnestly seek for perfect love, which casteth out fear. I know that the blood of Christ cleanseth from all sin: the blessing is for you, if you seek it with all your heart. Give my kind love to all the dear children of God; I shall see them no more in this world; but I charge you all to meet me at our Father's right hand in glory, where all our tears and sorrows will be for ever wiped away. I long to meet my heavenly Father's children in the New Jerusalem. My dear friends, keep close to Jesus." She called her husband to her bedside and said, "My dear, we have had but few though happy days together. God gave me to you, and is now about to take me from you—surely you can resign me up to Jesus. I bless God, you have been a kind husband to me, and we have had precious seasons together. We only part for a few days;

and then, if you are faithful, we shall meet to part no more for ever. The Lord bless the infant I am leaving behind. I beseech you, to train him up for heaven; and should his life be spared, tell him from his mother, to love Jesus, and meet her in heaven. Now, my dear husband, there is one thing lays with weight upon my mind—your slaves. O my dear husband, break every yoke, and let the oppressed go free. You will find a blessing in performing such a duty."

She continued perfectly in her senses, composed, and happy as an angel. Her surrounding friends, bathed in tears, sat expecting every moment to see her breathe her last; but the thread of life was surprisingly lengthened: to the astonishment of all present, she said, "Let us praise the Lord," and sung a hymn in an audible voice: and then she prayed sufficiently loud to be heard by all in the house; who said they had never listened to a more moving prayer, for the words seemed as if dictated by the immediate inspiration of heaven. "It is my desire," said she, "that Mr. G——n should preach my funeral sermon, from 2 Tim. iv, 6, 7, 8. 'For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.'" It was now Monday morning, and her work seemed to be finished. She said very little, but appeared to be in deep communion with God, and frequently sung hymns of praise, with a clear, sweet, melodious voice, to the astonishment of all present—and this sweet reverie continued all day and all night. On the next morning her soul and body separated, and the better part was convoyed to glory.

On the Lord's-day she finished her work with others; seemed perfectly satisfied, and did not seem to want to be disturbed by any thing below the sun. Though on earth, she was absorbed by heavenly things. Her friends sat round her bed, beholding the countenance of the departing saint, and listening to her devout voice of praise to God.

I was not present at the time of her departure, but those who were informed me, that great part of her last day and night was spent in prayer and praise, apparently swallowed up in God; and in this blessed way she went home to Jesus. She finished her course in early life, and has obtained an eternal crown For such a death, who would not devote himself to God? That the above account of the life and death of this pious young woman may be rendered a blessing to all into whose hands it may fall, is the prayer of a lover of the cause of holiness.

F. G.

MEMOIR OF THE REV. CHRISTOPHER S. MORING.

THE Rev. Christopher S. Moring, the subject of the following memoir, was born in the year 1767, in the state of Virginia, Surry county. Judging from the time he entered as a probationer in the itinerant connexion, it is supposed that he became in early life a subject of divine grace; for in 1789 he was received on trial and appointed to Hanover circuit.

From the time he entered the field of itinerant labour in 1789 to the year 1819, when, through debility, he was returned superannuated, he filled the stations assigned to him with great acceptance and usefulness. To the doctrines and discipline of his church he was firmly attached, and evinced a readiness on all occasions to promote them to the utmost of his power. During this time he occupied no less than thirty different stations, in all of which he demeaned himself as became the minister of the Lord Jesus, and as the servant of the church.

In 1820 he was appointed presiding elder of the Roanoke district, and continued to fill this station for three years, when he was obliged again to circumscribe his labours for want of strength, and he was returned a supernumerary. In 1825, his health still declining, he became superannuated, and soon ended his earthly pilgrimage.

Towards the latter part of the spring or the commencement of the summer, he perceived his health to be rapidly declining, and thought an excursion through the upper part of Virginia would tend to restore him to health. With this view he made a tour through Buckingham, Lynchburg, and Bedford; and wherever he came, he endeavoured to confirm and build up the disciples of Christ in their most holy faith. Being advised to try the virtue of the mineral springs beyond the Blue Ridge, he visited them as early as he well could. But finding no salutary effect to result from the experiment, he returned to Bedford, and thence to Lynchburg; intending, as soon as his health would permit, to visit his relations. Instead, however, of recovering more strength, he found his debility daily to increase. While labouring thus under an extreme debility, he was suddenly assailed with a severe bilious fever. Being at the house of his good friend Mr. Burd, where he was accustomed to stay when in Lynchburg, he was much annoyed by the noise of the street, which at this time was the more painful from his severe affliction. Thinking that a more retired place would promote the quietude of his mind, he contemplated going a short distance into the country: but by the advice of friends he was induced to remove to the house of the Rev. E. Cannon, which was more retired from the bustle and noise of the city. A physician was immediately called, and the most unremitting attention paid him by the hos-

pitable family and others. Nor was he insensible of the kindness and attention of his brethren; for he observed that it was not the least of his comforts to see his brethren, the ministers, around his bed, endeavouring, with unabating assiduity, to afford their friendly aid. His disease, however, held its course, and triumphed over his debilitated system.

From the commencement of his illness he seemed to be impressed with the certainty and nearness of his dissolution, and he manifested the greatest patience and resignation. Though at times severely assailed with temptation, he was not deprived of his confidence. Never, apparently, was the sword of the Spirit wielded with more skill or greater success. Every promise of the Scriptures seemed to be within his reach, and commanded with the utmost ease. Upon being told that he had finished his work, and was about to enter upon his great reward, he replied, "I have thought for some time that I never should recover, for nature seems almost entirely exhausted." A friend asked him how he was; he replied, "I am getting near to my long home. It is a better one than this, I hope." He then exclaimed, "O submission! submission! resignation! resignation! I felt rather restless, but that restlessness is now measurably gone."

His senses did not fail him until Thursday morning; he then sunk into a stupor, lost his speech, and seemed entirely senseless. This continued until fifteen minutes after 4 o'clock P. M. on Friday, 30th September, when he gently fell asleep in the arms of his Saviour.

The Rev. C. S. Moring was an itinerant preacher 36 years, during which time his life was a complete offering to God. His talents, though not of the first order, were of the most useful kind. He was sound in doctrine, well versed in the Scriptures, and well qualified to instruct his hearers in the way of salvation.—No man could say to his flock with more propriety than he, "Follow me as I follow Christ." He was affable, meek, and affectionate. To say all in a word, he was perhaps second to no man in piety and uniformity of Christian conduct. Hundreds, by his instrumentality, have been turned to righteousness, who in the day of eternity shall be as so many stars in his crown of rejoicing.

MISCELLANEOUS.

From the Imperial Magazine.

ON THE STUDY OF THE GREEK TESTAMENT.

The study of the New Testament, is the duty of every one who professes to embrace the religion of Christ, since, without it, he will be but ill-instructed in the obligations of his profession; and will but imperfectly understand what doctrines he is bound to believe,

by what rules he is required to regulate his conduct, or by what means he may be enabled to amend his heart.

If this be the duty of the private Christian, it is peculiarly so that of the minister. He is furnished with additional motives for making the subjects of the holy volume, those of his constant attention and study: he has undertaken an office to which is attached the highest responsibility; nor can he justly conclude that he has done his duty, unless he has so far studied these inspired books, as to feel able to instruct the ignorant in their important contents, and to defend them against the objections of unbelievers; to guard them against the interpretations of enthusiasm, and to rescue them from the freezing explanations of a lifeless formality.

To prosecute this important study with ease and success, much previous learning is necessary.—The language in which the New Testament was originally written, should be understood; the geography of the country in which the important transactions that it records, took place, should be familiarly known: and the character, the condition, civil and religious, the customs, views, and habits, of the people among whom they occurred, should be carefully studied. These are branches of learning immediately connected with the study. Besides these, to understand the nature, antecedent probability, criteria, and other points relating to miracles; the design and duration of the Jewish economy; the testimony of the Old Testament prophecy, to the advent, character, and work of the Messiah, with many other subjects that might be named—would tend to qualify the preacher still farther to explain to others the words of eternal life. Far better prepared will such a minister be to discharge the most responsible part of his profession, than he who, neglecting to cultivate a knowledge of such subjects, studied the New Testament under all the prejudices of a preconceived system of doctrines; and who therefore is ever liable to make scripture bend to his own views, and to serve as a mere support to some favourite, and perhaps unexamined, opinions.

As the following remarks are intended for those who may have made but little progress in these preparatory studies, they will necessarily be plain and simple; adapted not for those who are already well qualified to interpret the Divine Oracles, but for those only who are about to engage in this honourable and important office. The present paper will contain such as relate to the study of the original language of the New Testament.

It may be thought unnecessary to adduce a single observation to show the propriety and necessity for a minister to understand the Greek language. Is it not the language in which the volume he professes to explain, is written? Is not the Christian religion, both with respect to its doctrines and its history, discussed by the immediate and succeeding followers of Christ and his apostles, in this very tongue? But lest any (and surely they must be few) should attempt to depreciate the knowledge of it, and, ignorant of its worth, should imagine it possesses none; it may not be improper to remind them of two considerations to which, I conceive, they will feel unable to make any objection: That the more fully and correctly we understand a book, the better qualified

we are to explain it; and that to understand any book perfectly, it is necessary to read it in the language in which it was originally composed. This last remark particularly applies to a volume written in Greek. Its peculiarities prevent the very best translations from conveying the full sense and force of the original. The etymology of its words, the meaning of the terms of which its compounds are formed, its various application of the same words and phrases, the peculiar force of numerous expressions, which no translation can fully reach, render it essentially necessary to understand the original of the New Testament, so as to explain it clearly and successfully to others.

But it may be considered sufficient, that such is the opinion of all judicious and learned men. Dr. Watts, in his "Improvement of the Mind," intimates that it would be highly disreputable to a minister not to understand the original language of the book whence he is to draw all his instructions. Mr. Horne, in his "Introduction to the Study of the Scriptures," affirms, that "a knowledge of the original languages is of the utmost importance, and indeed absolutely necessary to him who is desirous of ascertaining the genuine meaning of the sacred volume." Michaelis goes still farther, and says that "a knowledge of the Greek classics, of ancient inscriptions, of the style of the Septuagint, of the Apocrypha, and of Hebrew and Syriac, is necessary in order to understand clearly the contents of the New Testament." This, it may be observed, is necessary for a complete biblical scholar only; and requires the study and application of many years to attain; but his statement implies the opinion of none of the best judges, respecting the kind and degree of knowledge which is necessary for the least instructed minister of religion.

Persons of good education are understood to know sufficient of Greek to read at least the New Testament with facility. But many others, who are desirous of benefiting their fellow men by instructing them in the truths of Christianity, and who, by their piety, natural talents, and the general information they may have on religious subjects, may be so far qualified for the work; and especially so, when their efforts are directed for the improvement of the less instructed classes of society; are nevertheless often destitute of this important qualification. However desirable it is that they should possess it, their condition in the world may, in early life, have precluded them the means of acquiring it; or the occupation to which they have been devoted, may have rendered it unnecessary.

When they enter on the office of teaching, it then becomes their duty to endeavour to remedy this defect; and in the great majority of instances, they are found to do so. Many, however, are at a loss how to proceed, for want of direction; and others are discouraged by the difficulties which present themselves. To such, a few hints respecting the books to be used, and the manner in which they are to proceed, may not be altogether useless.

The few directions given by Parkhurst, in the introductory part of his Lexicon to the New Testament, although more brief than could be desired, are nevertheless exceedingly valuable for their simplicity, suitableness, and practicability; and could the student diligently and perseveringly follow

them, he would, as that writer justly remarks, be enabled, in a short time, to read the New Testament in the language wherein it was first written; and obtain the satisfaction of examining for himself, what were the real doctrines of Christ and his apostles, in the words, not of a *fallible* but truly excellent *translation*, but in those of the *infallible*, because *inspired*, *original*."

It is necessary to remind the student, that it is of the utmost importance for him to pay particular attention to the grammar; first, because without being well grounded, at least in its rudiments, it is impossible for him to make much progress; and even what he learns, will be acquired imperfectly: *Utinam essem bonus grammaticus*, said the elder Scaliger: *Sufficit enim ei, qui auctores omnes probè vult intelligere, bonum grammaticum. Non aliunde dissidia in religione pendent quàm ab ignoratione grammaticæ.* He should be reminded of this also, because he will probably find the grammatical part of his study the most tedious and uninteresting; and is in danger of being discouraged. But let him not on this account abandon it. A little perseverance will enable him to decline the nouns, to conjugate the verbs, and to understand the principal rules of syntax, without any difficulty. When this is done, the remaining parts may be acquired at leisure; partly by an attentive reading of a grammar, containing, besides the rudiments, remarks adapted for the advanced scholar; and partly by his own reading and observation.

After having mastered the grammar, the student will proceed to construe the easier parts of the gospel history, advancing by slow degrees, and using for this purpose the excellent Lexicon to which reference has been already made. Parkhurst's work has been long valued by the classical, as well as by the mere English reader; and that because of its correctness; for the information it conveys on points, not merely of a critical, but also of a historical and controversial nature: and for the erudition which it displays throughout. This should be accompanied by *Dawson's Lexicon Novi Testamenti*;—which, besides giving the meaning of words, is chiefly designed to assist the student in ascertaining the cases of nouns; and the derivations, voices, modes, and tenses of verbs which occur in the New Testament: on which Lexicon I would remark, that although some have affected to despise it as tending to furnish an excuse for idleness; the private student will feel no small obligation to the author for the assistance which it will afford him. At the same time, he should be careful to refer to it, only to satisfy himself that he is correct; or to obtain this kind of information when he feels his own acquirements are not sufficient for the purpose.

Could the student, however, procure for a short time, the assistance of a master in the language, his progress would be more certain and rapid than it would be, by the most diligent practice of the best directions, without such help. The human mind always requires some stimulus to exertion; and particularly so in the study of a language, which for some time after its commencement is dry, tedious, and uninteresting. He would find his having a tutor, for whom he would be required to prepare a certain portion against stated periods, to act in this manner, and generally with great effect. And as the chief

discouragements which a student meets with, arise from the difficulties which at first necessarily present themselves; these difficulties would be readily surmounted, had he a tutor at hand to whom to propose them. In short, the advantages he could not fail to derive from such assistance, would far outweigh any considerations which might induce him to question the propriety of procuring it.*

The knowledge of the Greek of the New Testament, which, independent of its Hellenistic peculiarities, comprehends but a small portion of the words which belong to that rich and beautiful language, as it is presented to us in the writings of the classic authors, would nevertheless enable the student to conceive more correct and comprehensive ideas of the meaning of the sacred writers, than the best translations, accompanied by the most judicious critical remarks, would enable him to form. Such translations and remarks may be of great utility to one already acquainted with the words and grammatical construction of the language; but to one reading only in the vulgar tongue, they will often appear unnecessary, if not fanciful; because he is not prepared to understand or to value them. Indeed, it may be affirmed that the mere knowledge of the roots and themes from which many Greek words are derived, often serves both to convey the meaning more correctly than the best version can do, and to render its impression on the mind more powerful and lasting.

If the student wishes to avail himself of farther advantages, he should not rest satisfied with having read the New Testament; but should endeavour to acquaint himself, in some degree, with the language and style of the Greek classics. This he may do without much difficulty, or any loss of time, by reading the first volume of Dalzel's *Collectanea Græca Majora*. In this book he will find a judicious selection of some of the best passages, and by no means the most difficult, from the most approved Greek writers, viz. in history, from Herodotus, Thucydides, and Xenophon; in rhetoric, from Lysia, Socrates, and Demosthenes; in philosophy, from Xenophon, Plato, and Aristotle: in criticism, from Aristotle, Dionysius of Halicarnassus, and Longinus; and in ethics, from Theophrastus. By first acquiring a readiness in construing the passages from those authors; and afterwards, by carefully studying their application of words, and peculiarities of style; he would necessarily acquire a more correct and extensive knowledge of the language generally. A Greek scholar may, it is true, consider even this but the mere commencement of the study; and may probably be disposed to think such an imperfect knowledge of the tongue to be of little use. But it may be affirmed, that when a student has gone thus far, his knowledge cannot be despicable; and he is prepared to make farther advances, should he desire it, with considerable ease and rapidity. He may, however, proceed to compare the references in Parkhurst to the profane writers, with the words and passages of the New Testament which they are supposed to illustrate; sometimes using Raphelius also, and Elsnar, and any other work of a similar kind. This will furnish him with an exercise as instructive as it is easy and entertaining.

* Such might be the case with those who have already engaged in public teaching.

When, after this, he comes to apply his acquirements to the interpretation of the sacred writings, he will feel amply rewarded for his pains, by the confidence which his knowledge will inspire; and by the facility and success with which he will feel enabled to prosecute his subsequent studies.

Were not these remarks already protracted beyond their intended limits, I should proceed to answer an objection which may possibly be made to the object proposed by them. But the farther discussion of this subject, accompanied by observations on the study of the geography, chronology, and allusions to ancient customs in the New Testament, may furnish materials for a future essay.

March, 1826. Τιμόθεος.

From the same.

TRUST IN GOD MAN'S BEST CONSOLATION IN ADVERSITY.

"When I am in heaviness, I will think upon God," PSALM lxxvii, part of verse 3.

THE troubles of life are many and various. In the morning and in the evening, in youth and in old age, we are liable to meet with trials and afflictions. No condition, no rank, no character, is exempted from the common lot; and each of us is destined to bear his burden of affliction. On the one hand, perhaps, we experience the loss of fortune; on the other, we are deprived by death of those whom we loved. Here we are attacked by an open enemy; there lurks some false insidious friend, ready to betray us. We form schemes which are abortive; we encourage expectations which are never realized; and even when we have what is commonly called the good fortune to accumulate riches, we know not who shall enjoy them.

When burdened with sorrow, when overwhelmed with grief, where shall we look for consolation? The world bears not within it, as is reported of some noxious animals, an antidote for the poisonous wounds which it inflicts; it has no cure for a broken heart. To God, and God only, it belongs to afford consolation in the day of adversity. Wherefore, "when I am in heaviness I will think upon God." I will think upon him because he is *omniscient*. "He knows whereof we are made, he remembers that we are but dust." All our troubles are known to him before we offer up our prayers for their removal. Not a sigh that we utter escapes his ear, not a secret ejaculation transpires without his knowledge. "To him all hearts are open, all desires known." With him there is no time or place of concealment. He sees at midnight as well as at noon-day, for "the darkness and the light are both alike" to him. He looks through the regions of space, and views the utmost limits of the universe. His watchful eye is over all his creatures, and not a sparrow falls to the ground without his knowledge and permission.

When I am in heaviness I will think upon God, because he is *omnipotent*. "The heavens declare the glory of God, and the firmament sheweth his handy work." By him were all things made that are in heaven and earth; and having created them, he is lawful sovereign of the universe. He reigns above in the regions of spirits, and governs in the world below. Angels and archangels do him homage, and his power is equally

extended over spiritual and material nature. At his command the seasons change, the sun rises and sets, day and night succeed each other. At his command the thunder rolls, the stormy winds arise, and all the vicissitudes of the globe are accomplished.

In the moral world his authority is no less extensive. From the palace to the cottage the affairs of men are in his hands, and he ordereth them as seemeth to him best. The thoughts, the designs, the affections, the wills of his intelligent creatures are all under his control, and determined, as far as is consistent with their free agency, by his overruling providence. Am I not then, may every one say, under his immediate care, am I not the subject of his government?

When I am in heaviness I will think upon God because he is infinitely *good*. Who that looks around him is not ready to exclaim with the Psalmist, "The earth is full of the goodness of the Lord." In the animal, vegetable, and mineral kingdoms, in every department of nature, our attention is arrested by innumerable and indubitable proofs of the divine goodness. What provision is made for every living thing! What a preparation do we every where behold for the gratification of sensible creatures! Man, in common with the brutes, participates of these bounties of his Creator. But in addition to these, he has a capacity to discern the fair proportions of the universe. The beauty, order, and harmony of things are visible to his eye alone. True it is, man might have enjoyed many gratifications of existence without a capacity for this higher species of sensible pleasure; but his liberal Creator did not think fit thus to limit him in his enjoyments. All nature was ordained to minister to his delight. In the beautiful language of the poet,

> "Wherefore then her form
> So exquisitely fair, her breath perfumed
> With such ethereal sweetness? whence her voice
> Inform'd at will to raise or to depress
> Th' impassion'd soul? and whence the robes of light
> Which thus invest her with more lovely pomp
> Than fancy can describe?—whence but from thee,
> O Source Divine of overflowing love,
> And thy unmeasured goodness! Not content
> With ev'ry food of life to nourish man,
> By kind illusions of his wondering sense,
> Thou mak'st all nature beauty to his eye,
> Or music to his ear."

To instance every particular in which the divine goodness is manifest, would greatly exceed the limits of a single paper; it would be to write volumes, if a person could be found with an understanding equal to the task. But there is one demonstration of God's love, so surpassing every other, that it cannot be too frequently recalled to our recollection, or proposed as the subject of our devout meditation. Need I say, it is the redemption of sinful man by Christ. This stupendous, this unparalleled instance of beneficence, should induce every afflicted son of Adam to think with pious confidence upon God. It should induce him to rely entirely on his mercy, and freely and unreservedly to commit himself and all his concerns to the care of his heavenly preserver.

But it is not only when the soul is in heaviness, when it is overwhelmed with grief, that the recollection of God should be present with the mind. Art thou in prosperity, and disposed to rejoice, remember, thy prosperity is derived from Heaven. This reflection will give thee an additional relish for all thy pleasures, and enhance the value of every innocent enjoyment. It will excite in thee gratitude and love, the most delightful emotions of the human heart, and from the enjoyment of the creature lead thee to glorify the Creator. Art thou in adversity, and overpowered by

grief, call to mind the *omniscience*, the *omnipotence*, and *infinite goodness* of the Deity. He knows thy wants, he is able to help thee, and the benignity of his nature will prompt him to hasten to thy relief. Art thou in health; enjoy it with thankfulness, and employ the important blessing to some valuable purpose. Art thou in sickness; it is an instructive monitor, and will teach thee many useful lessons, which, without its assistance, thou couldst never learn.

Bear patiently, and it may be thou shalt yet enjoy much satisfaction in the present life; but assuredly it shall be thy portion in the next. Remember that "all things work together for good to them that love God," and that he created thee to make thee happy. To conclude: Seeing that he is no stranger to our condition, and that he is both able and willing to help, let all when they are in heaviness think upon God, and cordially unite in that excellent prayer of our liturgy:—

"We humbly beseech thee, O Father, mercifully to look upon our infirmities; and for the glory of thy name turn from us all those evils that we most righteously have deserved; and grant that in all our troubles we may put our whole trust and confidence in thy mercy, and evermore serve thee in holiness and pureness of living, to thy honour and glory, through our only Mediator and Advocate, Jesus Christ our Lord." J. M.

RECENT DISCOVERIES IN AFRICA.

(Continued from page 377.)

Kano, says Capt. Clapperton, is the capital of a province of the same name, and one of the principal towns of the kingdom of Soudan, which lies to the west of Bornou; it is situate in 12° 0′ 19″ north latitude by observation, and 9° 20′ east longitude by dead reckoning, carried on from a lunar observation at Kouka, in Bornou.

Kano may ontain from thirty thousand to forty thousand resident inhabitants, of whom more than one half are slaves. This estimate of the population is of course conjectural, and must be received in due allowance, although I have studiously underrated any rough calculations on the subject. This number is exclusive of strangers, who come here in crowds during the dry months from all parts of Africa, from the Mediterranean and the mountains of the Moon, and from Sennar and Ashantee.

The city is rendered very unhealthy by a large morass, which almost divides it into two parts, besides many pools of stagnant water, made by digging clay for building houses. The house gutters also open into the street, and frequently occasion an abominable stench. On the north side of the city are two remarkable mounts, each about two hundred feet in height, lying nearly east and west from one another, and a trifling distance apart. They are formed of argillaceous iron-stone, mixed with pebbles, and a rather soft kind of marl. The city is of an irregular oval shape, about fifteen miles in circumference, and surrounded by a clay wall thirty feet high, with a dry ditch along the inside, and another on the outside. There are fifteen gates, including one lately built up. The gates are of wood covered with sheet iron, and are regularly opened and shut

at sunrise and sunset. A platform on the inside, with two guard houses below it, serves to defend each entrance. Not more than one fourth of the ground within the walls is occupied by houses; the vacant space is laid out in fields and gardens. The large morass, nearly intersecting the city from east to west, and crossed by a small neck of land on which the market is held, is overflowed in the rainy season. The water of the city being considered unwholesome, women are constantly employed in hawking water about the streets, from the favourite springs in the neighbourhood. The houses are built of clay, and are mostly of a square form, in the Moorish fashion, with a central room, the roof of which is supported by the trunks of palm trees, where visiters and strangers are received. The apartments of the ground floor open into this hall of audience, and are generally used as store rooms. A staircase leads to an open gallery overlooking the hall, and serving as a passage to the chambers of the second story, which are lighted with small windows. In a back court yard there is a well and other conveniences. Within the enclosure in which the house stands, there are also a few round huts of clay, roofed with the stalks of Indian corn, and thatched with long grass. These are usually very neat and clean, and of a much larger size than those of Bornou. The governor's residence covers a large space, and resembles a walled village. It even contains a mosque, and several towers 3 or 4 stories high, with windows in the European style, but without glass or frame work. It is necessary to pass through two of these towers in order to gain the suite of inner apartments occupied by the governor.

The soug, or market, is well supplied with every necessary and luxury in request among the people of the interior. It is held, as I have mentioned, on a neck of land between two swamps; and as this site is covered with water during the rainy season, the holding it here is consequently limited to the dry months, when it is numerously frequented as well by strangers as inhabitants: indeed there is no market in Africa so well regulated. The sheikh of the soug lets the stalls at so much a month, and the rent forms a part of the revenue of the governor. The sheikh of the soug also fixes the prices of all wares, for which he is entitled to a small commission, at the rate of fifty whydah or cowries, on every sale amounting to four dollars, or eight thousand cowries, according to the standard exchange between silver money and this shell currency. There is another custom regulated with equal certainty, and in universal practice: the seller returns to the buyer a stated part of the price, by way of blessing, as they term it, or of luck penny, according to our less devout phraseology. This is a discount of two *per cent.* on the purchase money; but if the bargain is made in a hired house, it is the landlord who receives the luck penny. I may here notice the great convenience of the cowrie, which no forgery can imitate; and which, by the dexterity of the natives in reckoning the largest sums, forms a ready medium of exchange in all transactions, from the lowest to the highest. Particular quarters are appropriated to distinct articles; the smaller wares being set out in booths in the middle, and cattle and bulky commodities being exposed to sale in the outskirts of the market place: wood, dried

grass, bean straw for provender, and beans, Guinea corn, Indian corn, wheat, &c, are in one quarter; goats, sheep, asses, bullocks, horses, and camels, in another; earthenware and indigo in a third; vegetables and fruit of all descriptions, such as yams, sweet potatoes, water and musk melons, papaw fruit, limes, cashew nuts, plums, mangoes, shaddocks, dates, &c, in a fourth, and so on. Wheaten flour is baked into bread of three different kinds; one like muffins, another like our twists, and the third a light puffy cake, with honey and melted butter poured over it. Rice is also made into little cakes. Beef and mutton are killed daily. Camel flesh is occasionally to be had, but is often meagre; the animal being commonly killed, as an Irish grazier might say, to save its life: it is esteemed a great delicacy, however, by the Arabs, when the carcass is fat. The native butchers are fully as knowing as our own; for they make a few slashes to show the fat, blow up the meat, and sometimes even stick a little sheep's wool on a leg of goat's flesh, to make it pass with the ignorant for mutton. When a fat bull is brought to market to be killed, its horns are dyed red with henna; drummers attend, a mob soon collects, the news of the animal's size and fatness spreads, and all run to buy. The colouring of the horns is effected by applying the green leaves of the henna tree, bruised into a kind of poultice. Near the shambles there is a number of cook shops in the open air; each consisting merely of a wood fire, stuck round with wooden skewers, on which small bits of fat and lean meat, alternately mixed, and scarcely larger than a pennypiece each, are roasting. Every thing looks very clean and comfortable; and a woman does the honours of the table, with a mat dish cover placed on her knees, from which she serves her guests, who are squatted around her. Ground gussub water is retailed at hand, to those who can afford this beverage at their repast: the price, at most, does not exceed twenty cowries, or about two farthings and four tenths of a farthing English money, estimating the dollar at five shillings. Those who have houses eat at home; women never resort to cook shops, and even at home eat apart from men.

The interior of the market is filled with stalls of bamboo, laid out in regular streets; where the more costly wares are sold, and articles of dress, and other little matters of use or ornament made and repaired. Bands of musicians parade up and down to attract purchasers to particular booths.—Here are displayed coarse writing paper, of French manufacture, brought from Barbary; scissors and knives, of native workmanship; crude antimony and tin, both the produce of the country; unwrought silk of a red colour, which they make into belts and slings, or weave in stripes into the finest cotton tobes; amulets, and bracelets of brass; beads of glass, coral, and amber; finger rings of pewter, and a few silver trinkets, but none of gold; tobes, turkadees, and turban shawls; coarse woollen cloths of all colours; coarse calico; Moorish dresses; the cast off gaudy garbs of the mamelukes of Barbary; pieces of Egyptian linen, checked or striped with gold; sword blades from Malta, &c, &c. The market is crowded from sunrise to sunset every day, not excepting their sabbath, which is kept on Friday. The merchants understand the benefits of mono-

poly as well as any people in the world; they take good care never to overstock the market, and if any thing falls in price, it is immediately withdrawn for a few days. The market is regulated with the greatest fairness, and the regulations are strictly and impartially enforced. If a tobe or turkadee, purchased here, is carried to Bornou, or any other distant place, without being opened, and is there discovered to be of inferior quality, it is immediately sent back, as a matter of course; the name of the dylala, or broker, being written on the inside of every parcel. In this case the dylala must find out the seller, who, by the laws of Kano, is forthwith obliged to refund the purchase money.

The slave market is held in two long sheds, one for males, the other for females, where they are seated in rows, and carefully decked out for the exhibition; the owner, or one of his trusty slaves, sitting near them. Young or old, plump or withered, are sold without distinction: but in other respects, the buyer inspects them with the utmost attention, and somewhat in the same manner as a volunteer seaman is examined by a surgeon on entering the navy: he looks at the tongue, teeth, eyes, limbs, and endeavours to detect rupture by a forced cough. If they are afterwards found to be faulty or unsound, or even without any specific objection, they may be returned within three days. When taken home, they are stripped of their finery, which is sent back to their former owner. Slavery is here so common, or the mind of slaves is so constituted, that they always appeared much happier than their masters; the women, especially, singing with the greatest glee all the time they are at work. People become slaves by birth, or by capture in war. The Felatahs frequently manumit slaves at the death of their master, or on the occasion of some religious festival. The letter of manumission must be signed before the cadi, and attested by two witnesses; and the mark of a cross is used by the illiterate among them, just as with us. The male slaves are employed in the various trades of building, working in iron, weaving, making shoes or clothes, and in traffic; the female slaves in spinning, baking, and selling water in the streets. Of the various people who frequent Kano, the Nyffuans are the most celebrated for their industry. As soon as they arrive, they go to market and buy cotton for their women to spin, who, if not employed in this way, make billam for sale, which is a kind of flummery made of flour and tamarinds. The very slaves of this people are in great request, being invariably excellent tradesmen; and when once obtained, they are never sold again out of the country.

I bought, for three Spanish dollars, an English green cotton umbrella, an article I little expected to meet with, yet by no means uncommon. My Moorish servants, in their figurative language, were wont to give it the name of "the cloud." I found, on inquiry, that these umbrellas are brought from the shores of the Mediterranean, by the way of Ghadarmis.

A large kafila of Tuaricks, loaded solely with salt, arrived here from Bilhna. The Arabs told me, it consisted of three thousand camels.

I had a visit from the governor's eldest son, a stupid fellow, who was afraid to taste a cup of tea with which I presented him. He bluntly told me, I possessed the power of changing people into rats, cats,

dogs, and monkeys. I made a servant drink the tea he had refused, and then remarked, "Thank God, neither I nor any one else is able to work such wonders, otherwise both of us probably had been long ago metamorphosed into asses, and compelled to bear burdens on our backs." He affected to blame the people of the town for these reports, and told me, they were farther persuaded, that, by reading in my book, I could at any time turn a handful of earth into gold. I easily refuted this absurdity, by asking him why I applied to Hadje Hat Salah for money, if I knew such a secret? He now became somewhat tranquillized, and sipped a little of the tea, but with fear and trembling.

Two massi dubu, or jugglers, came to my door. Two snakes were let out of a bag, when one of the jugglers began to beat a little drum. The snakes immediately reared themselves on their tail, and made a kind of sham dance. The juggler afterwards played various tricks with them, sometimes wreathing them round his neck, coiling them in his bosom, or throwing them among the people. On pointing his finger at their mouth, they immediately raised themselves up in an attitude to spring forward; but after having exasperated them to the utmost, he had only to spit in their face to make them retreat quite crest-fallen. I measured one of them: it was six feet three inches long; the head large, flat, and blunted, and along the neck a kind of gills full two inches in breadth, and five inches in length, which they elevated when angry. The back and belly were of a dull white, and the sides of a dark lead colour. Between the gills there were five red stripes across the throat, decreasing in size from the mouth downwards. The venomous fangs had been extracted; but still, to guard against all possible injury, the fellow who played tricks with them, had a large roll of cloth wound round the right arm. Their bite is said to be mortal, and to prove fatal to a horse or a cow in half an hour.

All the date trees, of which there is a great number, as well as the fig and papaw trees, &c, together with the waste ground, and fields of wheat, onions, &c, bordering on the morass, belong to the governor. The date trees bear twice a year, before and after the annual rains, which fall between the middle of May and the end of August.

Cotton, after it is gathered from the shrub, is prepared by the careful housewife, or a steady female slave, by laying a quantity of it on a stone, or a piece of board, along which she twirls two slender iron rods, about a foot in length, and thus dexterously separates the seeds from the cotton wool. The cotton is afterwards teased or opened out with a small bone, something like an instrument used by us in the manufacture of hat felt. Women then spin it out of a basket upon a slender spindle.—The basket always contains a little pocket mirror, used at least every five minutes, for adjusting or contemplating their charms. It is now sold in yarn, or made into cloth. The common cloth of the country is only three or four inches broad. The weaver's loom is very simple, having a fly and treadles like ours, but no beam; and the warp, fastened to a stone, is drawn along the ground as wanted. The shuttle is passed by the hand. When close at work they are said to weave from twenty to thirty fathoms of cloth a day. Kano is famed over

all central Africa for the dyeing of cloth; for which process there are numerous establishments. Indigo is here prepared in rather a different manner from that of India and America. When the plant is ripe, the fresh green tops are cut off, and put into a wooden trough about a foot and a half across, and one foot deep, in which, when pounded, they are left to ferment. When dry, this indigo looks like earth mixed with decayed grass, retains the shape of the trough; and three or four lumps being tied together with Indian corn stalks, it is carried in this state to market. The apparatus for dyeing is a large pot of clay about nine feet deep, and three feet broad, sunk in the earth. The indigo is thrown in, mixed with the ashes of the residuum of a former dyeing. These are prepared from the lees of the dye pot, kneaded up and dried in the sun, after which they are burned. In the process of dyeing, cold water alone is used. The articles to be dyed remain in the pot three or four days, and are frequently stirred up with a pole; besides which they are well wrung out every night, and hung up to dry till morning, during which time the dye pot is covered with a straw mat. After the tobes, turkadees, &c, are dyed, they are sent to the clothglazer, who places them between mats, laid over a large block of wood, and two men, with a wooden mallet in each hand, continue to beat the cloth, sprinkling a little water from time to time upon the mats, until it acquires a japan-like gloss. The block for beating the tobes is part of the trunk of a large tree; and when brought to the gates of the city, the proprietor musters three or four drummers, at whose summons the mob never fails to assemble, and the block is gratuitously rolled to the workshop.

The women of this country and of Bornou, dye their hair blue, as well as their hands, feet, legs, and eyebrows. They prefer the paint called shunee, made in the following manner:—They have an old tobe slit up, and dyed a second time. They make a pit in the ground, moistening it with water, in which they put the old tobe, first embedded in sheep's dung, and well drenched with water, and then fill up the pit with wet earth. In winter the fire for domestic purposes is made close to the spot, and the pit remains unopened for ten days. In summer no fire is required; and after seven or eight days the remnants of the old tobe, so decayed in texture as barely to hang together, are taken out and dried in the sun for use. A little of the paint being mixed with water in a shell, with a feather in one hand and a looking glass in the other, the lady carefully embellishes her sable charms. The arms and legs, when painted, look as if covered with dark blue gloves and boots.

They show some ingenuity in the manufacture of leathern jars, fashioning them upon a clay mould out of the raw hide, previously well soaked in water: these jars serve to contain fat, melted butter, honey, and bees' wax.

They are also acquainted with the art of tanning; in which they make use of the milky juice of a plant called in Arabic, brumbugh, and in the Bornouese tongue, kys. It is an annual plant, and grows in dry, sandy situations, to the height of five or six feet, with a stem about an inch in diameter. It has broad thick leaves, and bears a small flower, in colour and shape not unlike a pink. The fruit is

green, and larger than our garden turnip. It contains a fine white silky texture, intermixed with seeds like those of the melon, and becomes ripe some time before the rains commence, during which the plant withers. The juice is collected in a horn or gourd, from incisions made in the stem. It is poured over the inner surface of the skin to be tanned, which is then put in some vessel or other; when, in the course of a day or two, the smell becomes extremely offensive, and the hair rubs off with ease. They afterwards take the beans or seeds of a species of mimosa, called in Arabic, gurud. These, when pounded in a wooden mortar, form a coarse black powder, which is thrown into warm water, wherein the skin is steeped for one day; being frequently well pressed and hard wrung, to make it imbibe the liquor. It is then spread out in the sun, or hung up in the wind, and when half dry is again well rubbed between the hands, to render it soft and pliant for use. To colour it red, they daub it over with a composition, made of trona and the outer leaves of red Indian corn, first beaten into a powder and mixed up with water.

The negroes here are excessively polite and ceremonious, especially to those advanced in years. They salute one another, by laying the hand on the breast, making a bow, and inquiring, "Kona lafia? Ki ka kykee. Fo fo da rana?" "How do you do? I hope you are well. How have you passed the heat of the day?" The last question corresponds in their climate to the circumstantiality with which our honest countryfolks inquire about a good night's rest.

Both men and women colour their teeth and lips with the flowers of the gourjee tree, and of the tobacco plant. The former I only saw once or twice; the latter is carried every day to market, beautifully arranged in large baskets. The flowers of both those plants, rubbed on the lips and teeth, give them a blood-red appearance, which is here thought a great beauty. This practice is comparatively rare in Bornou.

Chewing the goorah nut, or snuff mixed with trona, is a favourite habit. This use of snuff is not confined to men, as is the case in Bornou, where the indulgence is not permitted to women. Snuff is very seldom taken up the nostrils, according to our custom. Smoking tobacco is a universal practice, both of Negroes and Moors. Women, however, are debarred this fashionable gratification.

The practitioners of the healing art in this country, as formerly in Europe, officiate likewise as barbers; and are, at least, very dexterous in the latter capacity.

Blindness is a prevalent disease. Within the walls of the city, there is a separate district, or village, for people afflicted with this infirmity, who have certain allowances from the governor, but who also beg in the streets and market place.—Their little town is extremely neat, and the coozees well built. With the exception of the slaves, none but the blind are permitted to live here, unless on rare occasions a one-eyed man is received into their community. I was informed the lame had a similar establishment; but I did not see it.

Every one is buried under the floor of his own house, without monument or memorial; and among the commonalty, the house continues occupied as usual;—but among the great there is more refinement, and it is ever after abandoned. The corpse being washed,

the first chapter of the Koran is read over it, and the interment takes place the same day. The bodies of slaves are dragged out of the town, and left a prey to vultures and wild beasts. In Kano they do not even take the trouble to convey them beyond the walls, but throw the corpse into the morass, or nearest pool of water.

I waited on the governor at seven in the morning. He informed me that the sultan had sent a messenger express, with orders to have me conducted to his capital, and to supply me with every thing necessary for my journey. He begged me to state what I stood in need of. I assured him that the king of England, my master, had liberally provided for all my wants; but that I felt profoundly grateful for the kind offers of the sultan, and had only to crave from him the favour of being attended by one of his people as a guide. He instantly called a fair complexioned Felatah, and asked me if I liked him. I accepted him with thanks, and took leave. I afterwards went by invitation to visit the governor of Hadyja, who was here on his return from Sackatoo. I found him a black man, about 50 years of age, sitting among his own people at the upper end of the room which is usually a little raised, and is reserved in this country for the master of the house, or visiters of high rank. He was well acquainted with my travelling name; for the moment I entered, he said laughing, "How do you do, Abdullah? Will you come and see me at Hadyja on your return?" I answered, "God willing," with due Moslem solemnity. "You are a Christian, Abdullah?" "Yes." "And what are you come to see?" "The country." "What do you think of it?" "It is a fine country, but very sickly." At this he smiled, and again asked, "Would you Christians allow us to come and see your country?" I said, "Certainly." "Would you force us to become Christians?" "By no means, we never meddle with a man's religion." "What!" says he, "and do you ever pray?"—"Sometimes; our religion commands us to pray always; but we pray in secret, and not in public, except on Sundays." One of his people abruptly asked, what a Christian was. "Why, a Kafir," rejoined the governor. "Where is your Jew servant?" again asked the governor; "you ought to let me see him." "Excuse me," said I, "he is averse to it; and I never allow my servants to be molested for religious opinions." "Well, Abdullah, thou art a man of understanding, and must come and see me at Hadyja." I then retired, and the Arabs afterwards told me he was a perfect savage, and sometimes put a merchant to death for the sake of his goods: but this account, if true, is less to be wondered at, from the notorious villany of some of them.

(To be continued.)

THOUGHTS ON GENIUS.

By the Rev. J. Wesley.

I HAVE for many years desired to see something, long or short, accurately written on the term *genius*. It is a word almost in every one's mouth, and one that is used by abundance of writers. Yet I doubt, it is not well understood by one in a hundred of them that use it. I rejoiced therefore to hear, that so eminent a writer as

Dr. Gerrard had published an essay on the subject. But when I read it, I was disappointed of my hope: it did not in any degree answer my expectations. The ingenious and very learned author did not seem to understand the term at all: nor could I find one proper definition of it throughout the whole treatise.

I hoped, however, to find full satisfaction on the head in Mr. Daff's "Essay on Original Genius:" although I was surprised to observe, it had been published above twenty years before the other. But I was disappointed again. Indeed it undoubtedly contains many judicious remarks. But even here, what should have been done in the very beginning, is not done at all. I want to know first of all, What do you mean by genius? Give me a definition of it. Pray tell me this, before you say any thing more about it: this is common sense. Without this, you may ramble as long as you please; and leave me just as wise as I was.

The word *genius* was used by the ancient Romans, for a superior being, good or bad, who they supposed, attended every one from his birth to his death. But in this sense of the word it has nothing to do with the present question: wherein it means, either a quality of the human mind, or a man endued with that quality. Thus we say indifferently, "He *is* a genius, or *has* a genius." I would here take it in the latter sense, for the quality which denominates a man a genius.

It is evident, that genius taken in this sense, is not *invention:* although that may possibly bear some relation to it. It is not *imagination:* although this may be allowed to be one ingredient of it. Much less is it *an association of ideas:* all these are essentially different from it. So is *sensation,* on the one hand; and so are *memory* and *judgment* on the other: unless by *judgment* we mean, (as many do,) strength of understanding. It seems to be an extraordinary capacity of mind; sometimes termed extraordinary talents. This may be more or less extensive: there may be a kind of general genius, or an extraordinary capacity for many things. Or a particular genius, an extraordinary capacity for one particular thing: it may be, for one particular science, or one particular art. Thus Homer and Milton had a genius, an extraordinary capacity, for poetry. Thus Euclid and Archimedes had a genius, an extraordinary capacity, for geometry. So Cicero had a genius for oratory, and Sir Isaac Newton for natural philosophy.—Thus Raphael and Michael Angelo had a genius, an extraordinary capacity, for painting. And so Purcell and Handel (to mention no more,) had a genius, an extraordinary capacity, for music. Whereas Aristotle, Lord Bacon, and a very few beside, seem to have had a universal genius, an extraordinary capacity to excel in whatever they took in hand.

5. It may be allowed that the word is frequently taken in a lower sense. But it has then a word prefixed to it, to restrain its signification. So we say, a man has a *middling genius;* or a *little genius.* But it is generally taken for an extraordinary capacity of whatever kind.

Genius in philosophy, poetry, and oratory, seems to imply a strong and clear understanding, connected with an unusually extensive and lively imagination. In which respect it may truly be said, not only of a poet, but also of an

orator and philosopher, *Nascitur non fit:* he has this endowment by nature, not by art. Yet it may be granted, that art may exceedingly improve, what originally sprung from nature. It may receive assistance likewise from the memory, (nearly related to the imagination:) and also from the passions, which on various occasions enliven and strengthen the imagination.

It may be observed, I purpose to abstain from using the word *reason* or *judgment:* because the word understanding is less equivocal: and I would always use one and the same word, to express one and the same idea.

Both the writers above mentioned, suppose *taste* also to be essential to genius. And, indeed, it does seem to be, if not an essential part, yet an essential property of it: *taste* is here a figurative word, borrowed from the sense of *tasting*, whereby we are enabled, first to judge of, and then to relish our food: so the intellectual *taste* has a twofold office: it *judges* and it *relishes*. In the former respect, it belongs to the understanding; in the latter to the imagination.

To sum up all. Perhaps genius may be defined, an extraordinary capacity for philosophy, oratory, poetry, or any other art or science: the constituent parts whereof are a strong understanding, and a lively imagination; and the essential property, a just taste.

THOUGHTS ON MEMORY.

By the same.

THERE is a near relation between memory, reminiscence, and recollection. But what is the difference between them? Wherein do they differ from each other? Is not memory a natural faculty of the mind, which is exerted various ways? And does it not exert itself, sometimes in simply *remembering*, sometimes in *reminiscence*, or *recollection?* In simply *remembering* things, the mind of man appears to be rather passive than active. Whether we will or not, we *remember* many things which we have heard or seen, said or done: especially if they are attended with any remarkable pleasure or pain. But in *reminiscence*, or recalling what is past, the mind appears to be active. Most times, at least, we may or may not recall them as we please. *Recollection* seems to imply something more than simple *reminiscence;* even the studious collecting and gathering up together all the parts of a conversation or transaction, which had occurred before, but had in some measure escaped from the memory.

But there is one sort of memory, which it seems more difficult to understand than any other. You pronounce or hear a discourse, or copy of verses, which fixes upon your memory. Afterwards, you can repeat, in your mind, the words you spoke or heard, without ever once opening your lips, or uttering any articulate sound. There is a kind of inward voice, (so we may term it, for want of a better expression) which, like an echo, not only repeats the same words without the least variation, but with exactly the same accent, and the same tone of voice. The same echo repeats any tune you have learned, without the least alteration. Now how is this done? By what faculty of the mind, or the body, or both conjointly? I am as

sure of the fact, as I am that I am alive. But who is able to account for it? O! how shall we comprehend the ever blessed God, when we cannot comprehend ourselves?

RELIGIOUS AND MISSIONARY INTELLIGENCE.

REVIVAL OF RELIGION ON HANOVER CIRCUIT.

Hanover Circuit, Virginia, September 22, 1826.

Dear Brethren,—We have the pleasure to inform you, that the Great Head of the Church has graciously visited us on this circuit, and we are favoured with a considerable revival of religion. In the commencement of our labours last spring, we had but little in the state of things on the circuit to encourage our hopes. Many of the congregations were small—sinners careless—lukewarmness among professors—and no signs of a revival appeared at any of the appointments.

But on our second round, the prospect brightened; lukewarm professors were revived, sinners were awakened, our congregations increased, and all seemed to hear with deep and solemn attention. At our first quarterly meeting ten came forward to be prayed for; and although none of them found peace at that meeting, yet all of them have since professed to have obtained the remission of their sins. The holy flame now began to spread from one appointment to another. Almost every day we witnessed new cases of awakening influence, or heard the shout of Glory to God! from some who had just obtained pardoning mercy.

At a three days' meeting held at King's Chapel, the 12th, 13th and 14th of May, the power of God was most gloriously displayed in the awakening and conversion of sinners.

Our second quarterly meeting was held at Rouzee's Chapel, on the 24th, 25th and 26th June. We had seldom, if ever, witnessed more glorious manifestations of the saving power of God, than was exhibited at this meeting. It is confidently believed that one hundred sinners were cut to the heart, and about twenty professed to find "Him of whom Moses in the law and the prophets did write." The work of God, which commenced at this meeting, still progresses in the neighbourhood; at almost every meeting some are "translated from the kingdom of darkness into the kingdom of God's dear Son."

At a regular sabbath appointment at Logan Chapel on the 16th of July, after the usual public exercises had closed, mourners were invited to the altar.—Many immediately approached, and in the course of two hours, ten souls professed to have obtained an evidence of God's forgiving love. A class, which had been formed there two weeks before, now consists of seventeen members.

On Monday and Tuesday, the 24th and 25th of July, we held a meeting at Dickinson's Chapel. About four hundred persons attended, and between fifteen and twenty emerged from the darkness of nature's night into the marvellous light and liberty of God's children. We found no class at this place; now there is a prosperous society of twenty-five members, and others, recently converted, are ready to join.

Feeling great solicitude for the prosperity of our campmeeting, we requested our friends and such as were seeking religion, to unite with us in observing the Wednesday week preceding the meeting, as a day of fasting and prayer, with special reference to the revival of God's work at the approaching campmeeting. We believe it was generally observed, and that many came to the encampment, seriously and devoutly engaged with God.

Our campmeeting was held at King's Chapel, near the centre of the circuit, and commenced on Friday evening at 7 o'clock the 25th of August. After the first sermon, penitent sinners were invited around the altar; many immediately came forward, and believers were ready to labour with, and for them. The meeting was well attended each day; on the sabbath it is supposed there were five thousand persons present. Good order was preserved, and during the whole meeting we had the most lively and comfortable demonstrations that God was with us in power. Every sermon and exhortation seemed to be

clothed with divine energy. Sinners were seen weeping, and heard crying and praying, in almost every direction; and after the second day, the converting power of God was so gloriously displayed, that we had not time to rejoice with one whose soul was just set at liberty, before our ears would be saluted with the shout of another, having found the same blessing. On Tuesday evening, it was thought that about twenty souls were happily converted in fifteen minutes. Such a time we had never seen before. Hundreds of believers were shouting at the same moment;—mourners crying;—young converts rejoicing:—and the most awful sense of God's presence seemed to pervade the whole congregation. Some were so alarmed as to leave the encampment, and those, who were unwilling for their families to be converted, exerted themselves to get them off the camp ground. May God follow them with his awakening power. The meeting concluded on Wednesday, and it was ascertained that about *one hundred and twenty* persons professed to have obtained converting grace at this meeting. To the God of our salvation be all the glory!

Many who came to this meeting with strong prejudices against campmeetings, were convinced of their utility—persecutors have become friends—and hundreds will praise God in eternity that they ever visited this consecrated ground. Many left the place convinced of sin, and we expect the work to go on and prosper gloriously all around the circuit.

The number of converts since we reached the circuit amounts to upwards of *three hundred*, and there are at present seekers of religion at every appointment, or in every neighbourhood in which we preach. Six or seven of the converts have left us and joined another church; the rest appear to be firmly united to us, and we hope they will be faithful to the grace given.

The subjects of this work are chiefly young persons, from 15 to 25 years of age, although there are some of middle age, and others of more advanced life. Pious parents have rejoiced in the conversion of their children; rigid persecutors have been convicted and converted; in families where only one acknowledged and loved the Lord, now are seen parents and children travelling to heaven together; and in neighbourhoods where the gospel was treated with indifference, now classes are formed, and congregations attend to worship the Lord our Maker. We think some of the young men, converted in this revival, promise usefulness to the church.

From information lately received, the sacred flame is spreading rapidly through the district. There is a revival in Princess Anne, Gloucester, Amherst, Lynchburg, Petersburg, and Richmond. Our God is travelling in the greatness of his strength. May his kingdom come and universally prevail!

The prosperity of our Zion in various sections of our country does indeed rejoice our hearts. We hope, in each successive number of the Magazine and Advocate, to learn that the work of God is spreading, until our whole country shall have one general revival.

We are, dear brethren, yours affectionately.

ROBERT WILKERSON,
WILLIAM S. PEYTON.

REVIVAL OF RELIGION ON BOTETOURT CIRCUIT.

Extract of a letter from the Rev. E. Smith to the Editors, dated Fincastle, September 19, 1826.

"OUR first quarterly meeting for the present year commenced on the 19th of July, in Fincastle. The Lord was with us in truth. From this meeting religious excitement was diffused among the people, and several sinners were awakened and converted, so that in a short time between 60 and 70 were received into the societies. At our next quarterly meeting, upwards of 40 professed to find peace with God.

"At the request of the presiding elder, and the quarterly meeting conference of the circuit, I appointed a campmeeting, near Fincastle. It commenced on Friday, the 1st instant, and ended on Wednesday the 6th. Though we had not much human help, on account of which we were somewhat discouraged at first, yet the Lord was with us in great mercy. Such, indeed, was the manifestation of divine glory and power at one time, that it seemed "like the rushing of a mighty wind, and it filled all the" place "where we were assembled." It was estimated that not less than sixty were converted. O may they stand fast. It may be

spoken to the praise of the citizens of Montgomery county, that great order and regularity prevailed throughout the meeting.

"Another similar meeting was held on the 14th inst. It is believed much good was done. At the close of the meeting 31 were received on trial.

"Perhaps less extravagance was here exhibited than is usual on similar occasions, and which always operates to the injury of pure and undefiled religion. But the work is the Lord's, and therefore he will defend and carry it forward as seemeth him good."

CANADA CONFERENCE.

This conference held its last session in Hamilton, Newcastle district, U.C., August 31. On the Friday previous to the commencement of the conference, a campmeeting began in the town of Crambe, which was attended by a number of the preachers on their way to the conference, and, besides a numerous audience of well-behaved white people, by about one hundred Indians of the Missisauga tribe.

In the preceding number of the Magazine may be seen an account of the work of reformation among these people. They attended the campmeeting at Cramhe, and among their number were several who had not yet embraced Christianity. They no sooner accommodated themselves with a convenient encampment, than they entered into the spirit of devotion with all that fervour which generally characterizes young converts, and with all the order and decorum which might be expected from the most mature and orderly congregation of experienced Christians. Indeed their order and solemnity became proverbial by all who had the happiness to behold them. The manner in which they conducted their devotions, was a strong evidence of the reality and depth of the work of grace in their hearts. They have a few verses of a hymn translated into their language; and generally when the white Christians had sung a verse, at the commencement of their public exercises, a verse was sung by the Indians in their own tongue: and after the sermon was delivered to the congregation in English, an abridgement of it, simplified as much as possible, was delivered to the Indians, through a converted Indian interpreter, William Beaver. These discourses were listened to by them with the most profound attention, and it is believed, with a most lively faith. At one time when the substance of a sermon was delivered to them on the necessity and influence of the Holy Spirit on the heart, mingled with some anecdotes respecting its blessed effects among some other Indian tribes, the interpreter became so affected, and apparently so *filled* with the Holy Spirit, that his utterance was choked, and he could only weep and rejoice aloud. The effect of these exercises on the whole audience, whites as well as coloured, seemed to be most salutary and cheering. They wept and rejoiced together "for the consolation."

During the progress of the meeting, from 15 to 20 of the people who had accompanied their converted brethren to the place, professed to find peace with God, through faith in the Lord Jesus; and they gave every evidence which could reasonably be expected they should give in so short a time, and under their circumstances, of the reality of the work. On Sunday morning, the writer of these remarks beheld one of the most pleasant objects his eyes ever looked upon. Forty adult Indians, with countenances beaming with joy, and with a solemnity which indicated the sincerity of their hearts, were arranged in a circle, in front of the stand, to receive the ordinance of baptism. The nature of this Christian rite was explained to them, as well as the solemn obligation under which they laid themselves to renounce their heathen and wicked courses, and hereafter to keep God's holy commandments.—Nor was it neglected to impress on their minds the necessity of divine aid, the constant aid of the Holy Spirit, which they were to expect only on condition of their watchfulness, their prayer and faith, to enable them to persevere in their work. They then bowed a most cordial and hearty assent to the questions proposed to them in the formulary of baptism; and they were solemnly consecrated to the holy profession of Christianity, by being baptized in the name of the Father, and the Son, and the Holy Ghost.—During this solemn service, some of

these newly converted children of grace seemed to be overwhelmed with a sense of the divine presence, and their prostrate souls adored our God and their God. After this, twenty-three of their children were dedicated to God in the ordinance of baptism.

Much might be said in praise of these things; but it is thought best to leave the facts to speak for themselves, and wait for the fruit to bear witness in due season.

With a view to receive all the instruction they could, they went to the place of the conference, and encamped in a small grove in the immediate neighbourhood. Here Peter Jones, of whom mention has been made in former accounts of the work of God among the Indians of Upper Canada, met them, and endeavoured to strengthen their hands in the Lord.

It may be proper to observe, that this tribe of Indians, which is greatly reduced by their former habits of life, their intemperance, and the abominable peculation of mercenary white men, for the conveniency of hunting and fishing are separated into several minor parts in the wilderness. As the news of what God is doing for them reaches these wandering portions of them, they are induced to come in, either to the Credit or Bellville, where the converted ones mostly reside, to see and hear for themselves. While at the conference, about twenty came there from Rice Lake, accompanied by the chief of the tribe. After listening attentively to the word of life, and witnessing for themselves the great change wrought in the hearts and conduct of their brethren, they also believed, and immediately with strong cries and tears they sought the Lord until they found him.

In the dusk of Sabbath evening, the writer paid them a visit in their camp. He found the new comers, in the form of a semi-circle, all on their knees, while the others having a considerable space between them, formed another similar circle, all devoutly engaged in prayer to God. A converted chief, by the name of Sunday, was fervently leading their devotions. After listening for a while to these prayers "in an unknown tongue," he requested the liberty of speaking a few words to them. They all arose, and waited in solemn silence. The interpreter was requested to ask the chief what induced him to come down there. Never did a Roman orator speak with more deliberation, emphasis, and apparent energy. He said, "I heard, while in the wilderness, of the great work going on among my people, and I came down to see, and hear, and examine for myself." He was then asked, if he was convinced of the evil of his former habits.—"Yes." Are you determined to reform? "Yes." How did you feel when convinced of your sinfulness? Putting his hand to his breast, he said; "I felt very sick here. I now feel well—happy." They were then exhorted to steadfastness in the faith, and the writer left these interesting and much abused people with the most pleasing anticipations of their future prosperity, thinking that the pleasure resulting from what he saw of their order, their devotion, the willingness and eagerness with which they receive the truth, and from contrasting in his mind the former with their present state, was an ample compensation for a journey from New-York to Hamilton in Upper Canada.

The affairs of the conference were conducted generally in peace, a commendable zeal for the prosperity of Zion characterizing their proceedings. Bishop George presided, and after preaching on Sabbath morning to a crowded audience, with much pathos and energy, admitted five preachers to the office of deacons, and one to the office of an elder. Owing to an informality in the recommendations, only one was admitted on trial. One was located and six returned superannuated.

		Whites.	Col'd. Indians.
Numbers in Society this year,	. .	7215	36 250
Do. last year,	. .	6755	16 104
Increase,	. .	460	20 146

From the Wesleyan Journal.

ASBURY MISSION.

Lookout Mountain, Cherokee Nation, near Fort Mitchell, Aug. 11, 1826.

DEAR SIR,—A commission to superintend the running and marking the boundary line, between Georgia and Alabama, afforded me a favourable opportunity to visit the Asbury Mission, near Fort Mitchell, repeatedly, during

my stay in its vicinity. When I take a retrospect of the situation of the Creek Indian children, about five years ago, when I accompanied you in your first visit purely for the purpose of doing them good, and compare their former state, with the astonishing improvement they have since made, I am induced to believe, that could you see it, joy and gratitude to the great Benefactor, would fill your heart. Did we not find them destitute, tattered, and forlorn? Now they are cheerful, and decently clad in civilized style. They can read and write, and some are studying arithmetic. The boys work in the morning and evening—and the girls, in rotation, attend to some of the domestic duties of the family very cheerfully, and sew well.

Ann Capers, Mary Ann Battis, and one or two more, would vie with thousands in civilized states, for neatness (not richness) of dress and appearance.

Rachel Blanding is the smallest, but a very promising and interesting little girl. There are three or four boys that I think, promise much. Henry Perryman, who in his prayer months ago, said, Jesus Christ *died for all*.—"Iste Hadkee, Iste Charte, and Iste Lustee—the white man, the red man, and the black man;" appears pious, and with perseverance, I have no doubt that the wilderness will re-echo with his commanding voice, offering salvation to his degraded countrymen, through the all-atoning merits of Jesus Christ.

Samuel M'Intosh, a young man in whose countenance and deportment steadiness, gravity, and piety, are strongly pourtrayed—Joseph S. Marshall and Daniel Asbury, are two promising lads also. Time will decide.—Nurtured under the eye of piety and good examples, which we now enjoy, we have much to hope.

When half a dozen of each sex are seated on separate benches, you would be delighted to hear them sing our hymns. The mind would readily recur to the time when you first saw them—then to the present scene, till your sensations of gratitude to God could be more easily imagined than described.

An individual who cannot be religious in this pious family, must be in a hopeless condition.

I attended preaching and classmeeting, and had abundant reason to rejoice to see the wilderness budding and blossoming as the rose. Their flowing tears were pleasing indications of the love of God in their hearts, or their cordial assent to the truths of religion. An Indian woman, now advanced in life, was so animated that she spoke eight or ten minutes in Indian, to two of her degraded countrymen, who could not understand our language, and as I afterwards understood, pointed out to them, the difference between white men who feared God, and themselves.

It is the want of Bibles, not capacity, that has kept this nation groping in darkness, and pagan superstition, with all its concomitants, from time immemorial.

Could the benefactors of this institution witness the blessings that have resulted from their benevolent contributions, they would derive that inward satisfaction which doubly compensates; and feel their hearts glow with gratitude to the great Disposer of all good, that their "mite" was so magnified.

The ladies of Camden, Charleston, and Augusta, merit the highest approbation of the friends of this mission, for their munificence; and as I believe many more would contribute, if they knew what small articles would be very acceptable as well as serviceable, I will descend to particulars. It is unnecessary to send any male or female garments, as the girls can make them very well, and it gives them employment: calico from one to twenty-eight yards, strips of any kind of cloth suitable for boys or girls; thimbles, needles, thread, silk of various colours to work samplers, &c; scissors, tucking combs and shoes, at least to wear to meeting. I am, &c.

R. A. Blount.

From the Christian Advocate.

A CAMPMEETING ADVENTURE.

Newark, September, 1826.

Most worthy Friend,—You are already aware of the particular fondness I feel towards a well conducted campmeeting, and which fondness in all probability arises from the circumstance of being fully inducted a son of the forest, at Croton, in the year 1818; and since then, I have witnessed divers

great and good things at such meetings, and have let in a conceit, that any thing *said* or *done*, at a campmeeting, is a little better than what can be said at any other place; I mean preaching, praying, exhorting, and speaking experience, &c. I therefore proceed to detail for your reflection a campmeeting adventure.

A few years since I attended at C——s; and one day while walking leisurely about, within the enclosure formed by the tents; reflecting upon various matters, an old gentleman made his address to me in a very pleasant, simple manner, and observed, "We have a most heedless multitude upon this ground! I wonder if they think seriously at all! They most certainly, many of them at least, can't believe the gospel!—besides, I am inclined to say they think we, who have believed, are all fools: however, we must make some allowance for some people's ignorance, because, I recollect when I was as they now are; but God, my good and gracious God, opened my blind eyes. Six and twenty years ago, I was a *drunkard*, a *gambler*, and a *swearer!* and so long had I pursued this course, that I had involved myself and family in a state of absolute ruin. In the midst of all this I was persuaded to go and hear a Methodist preacher, who had visited our neighbourhood. So in a very heedless manner I attended, with many others; but, soon after the minister had commenced his discourse, the word was accompanied with such demonstrations of power to my mind, that I at once saw myself undone.—And also, as directly resolved to drink, game, and swear no more, if God would but be merciful to such a wretched sinner; and trembling, and fearing, lest I should be tempted to forget my present convictions, I determined to offer myself to join the meeting, provided they would receive me. But here a difficulty arose: the members of the meeting were so well acquainted with the baseness of my character, that they objected in a modest way, being rather suspicious that I was then under the influence of liquor. But such objections were nothing to me, I was resolved not to be put off. My soul was at stake; and this was my last resort; I therefore begged to be taken into meeting. So, partly to get rid of my importunities, and partly believing I might feel exercised in my mind, they agreed to let me join, or rather meet in class—at the same time not indulging the least expectation of seeing me there again. So I returned home, sick at heart, and most dreadfully wounded, and spent most of my time in groans and prayers until the next meeting, when, to the great surprise of the members, I appeared again, with tears and cries for mercy. The brethren now, divested of their reserve, assumed confidence towards me, and instead of attributing my tears to intoxication, saw me labouring under genuine conviction: And now all hearts were poured forth in prayer, that God for Jesus' sake would have mercy on a poor miserable sinner. And surely the Lord heard on that day, and made a tender of his pardoning grace, and my whole "soul rejoiced in God my Saviour," seeing I was "plucked as a brand from the fire."

But now a most singular circumstance transpired. As I before said, I had pursued my wicked course so long, that I was involved in debt, and perfectly in a state of ruin. Nevertheless, almost every one would trust me until now. As soon as it became generally known, that I had abandoned my evil ways, and joined meeting, my creditors with one consent served warrants upon me, (at these time warrants were issued instead of summons) and I had at one time a heap of warrants some inches in height. But being worth nothing, it was impossible to answer them. In this scene of distress, and not knowing what course to pursue, I was sent for by a neighbour, who it appeared had fixed his eye upon me, and saw the impending storm approaching. So I went, without knowing what for, and after the first introduction, he said to me, "W—, I hear that thee has joined meeting, and hast given up thy evil ways." Yes, I replied. "And thou hast good resolution to stand fast, through God's help?" Yes, I have. "And that since thee hast joined meeting, thy creditors are warranting thee?" Yes, they are. "And can thee meet their demands?" I cannot, I have nothing upon earth. "How much does thee owe?" I really can't tell, but at least £——. "Well W—, I do here present thee all the money thou hast said, which is to pay thy debts, and if this is not enough, come to me again, and I will give thee more, and if ever thou art able, thou

must pay me again, but by all means *stay in Methodist meeting*, and *stick to thy integrity.*" So I took the money, and paid all my debts. After a most arduous toil of about twelve years, I was able to refund it again, and more than twelve years have passed since then; and by God's help I have *stuck to my integrity.* And now the big tears started from his eyes, and the furrows in the old man's cheeks became the channels to these grateful floods. And indeed, who could withhold? for before I was aware, the fugitive drops bounded from their enclosure with an involuntariness like instinct. And I scarcely knew which to admire most, W——, or his thee and thou friend, or the grace of God in both.

RUSLING.

To J. J. Sleeper, Esq. New Mills.

OBITUARY.

DEATH OF THE REV. JOSEPH TOY.

JOSEPH TOY was born in New Jersey, April 24, 1743. His father, who was a descendant of the first settlers of that state, died when he was a child. When young, he was placed at the boarding school of Mr. Tho's Powell, in the city of Burlington, where he remained until about the 20th year of his age. While there, his mind was much enlightened by a discourse delivered by a minister of the Protestant Episcopal Church, on the being and omnipresence of God. The effect produced thereby was lasting. It led to a life of strict morality, expecting by his works to render himself acceptable to God. About this time, 1770, Captain Webb, of the British army, was stationed in that city, and preached in the markethouse and in the courthouse. The doctrine he preached gave offence to our brother, who was unwilling to relinquish his imaginary goodness, and to be justified by faith alone. At length, deeply sensible that the justification of which he heard was necessary to his happiness, he sought it with all his heart, and after various painful exercises, he obtained a sense of the divine favour, and rejoiced therein with joy unspeakable.—From this period he considered himself bound to devote his all to the service and glory of God. On the 14th day of December, 1770, Capt. Webb formed a small class, of which he appointed brother Toy the leader. In 1771 he removed to Trenton, where he found a man who had been a Methodist in Ireland. With this man, and two or three more, he united, and agreeing among themselves, they met in class, and were occasionally supplied with preaching, by the preacher of Philadelphia, until the revolutionary war, when, the English preachers returning home, they were deprived in a great measure of the word of life.—Notwithstanding the smallness of their number, with extraordinary exertion they erected a small frame house for the worship of God, where our brother had weekly meetings.

In 1776 he removed with his family to Maryland. In the fall of 1778 he settled in Baltimore county; and in the spring of the following year his house became a preaching place, a small class was formed, and he was appointed the leader. In November he removed to Abingdon, in Harford county, within the same circuit, where his house was again opened for the reception of the gospel; and again he was appointed the leader of a small class which had been formed. He also instituted prayer-meetings, and read Mr. Wesley's sermons to the people. In this place he was instrumental in raising another house for God, which still stands as a monument of his zeal for the Lord of hosts. About 1789 or 1790 he began to preach, and had regular appointments. In Oct. 1797 he was ordained a deacon. In 1801 he entered the travelling connexion, then declaring that as long as strength would permit, he would continue in the work. Satan endeavoured to discourage him in his work, by tempting him to doubt his call to the ministry; but God appeared to his help, and gave him such manifestations of his power and presence, as caused him to go on his way rejoicing. One of these deliverances we will mention. He had preached several times, with but little apparent effect; he had lost his horse, and undertook to walk five miles with his saddlebags upon his arm. The tempter suggested that all this had befallen him because he had

undertaken a work to which God had not called him; he retired into the woods, oppressed beyond measure, and wrestled with God in fervent prayer, and requested that day an evidence that he was called to the work. God heard his servant, and that day several souls were awakened and converted to the Lord. When the meeting was over, the man of the house informed him that his horse was found, and in his stable. From this day he never doubted his call to the ministry. He travelled as follows: Baltimore circuit, 1801; Calvert, 1802; Norfolk, 1803; Severn, 1804; Prince George's, 1805; Montgomery, 1806; Frederick, 1807, Severn, 1808; Great Falls, 1809–10; Calvert, 1811; Severn, 1812; Baltimore circuit, 1813; G. Falls, 1814–15; Harford, 1816–17; Prince George's, 1818. He was superannuated in 1819, and lived in Baltimore for several years, highly esteemed by all that knew him: and although his sight had failed so that he could with difficulty walk the streets, he continued to preach almost every sabbath until December, 1825, frequently twice, and never failed to fill his appointment. From the pulpit he was conducted to his deathbed, on which he declared his submission to the will of God—that he had a divine assurance of the peace and love of God; that he had trusted in Him for 55 years, and rested his whole soul on the divine promise. On the evening of Saturday, January 28, 1826, he peacefully fell asleep in Jesus. So lived and died this man of God. His mind was naturally strong, and his memory retentive. He was studious, and deeply read in the works held in the highest estimation by the church; but the holy Scriptures were his chief delight; he studied them with unwearied attention. He laboured incessantly in the work of the ministry, and at the age of 70 was heard to say, that for 20 years he had not disappointed a congregation.—His works shall praise him in the gates!

DEATH OF THE REV. JAMES NORTON.

JAMES NORTON finished his course in Columbia, South Carolina, August 24, 1825, in the 38th year of his age. Though his health had long been delicate and declining, yet such was his zeal, that he continued to labour in the vineyard of his Master, until death released him from the sufferings of this life. He died in perfect peace, after an active and zealous obedience to the call of God in the ministry for eighteen years.

His parents were pious, and raised him up in the fear of the Lord. He was educated and brought up in Marion district, S. C. At an early period of life he became a subject of renewing grace; and in his 19th year entered the itinerant connexion at the conference in Sparta, Geo., in Dec. 1806, and was appointed to Cypress circuit: 1808, to Bush River; in Dec. 1808, he was ordained deacon, and appointed to Ohoopie; Wilmington, 1810. At the close of this year he was ordained elder, and stationed in Fayetteville.—In 1813 he was appointed to travel with Bishop M'Kendree. In 1814 he was stationed on Sandy River circuit; 1815, Brunswick. In 1816 he was again stationed in Fayetteville. In 1817, he travelled some time again with the bishop, and was afterwards appointed to a circuit in the Tennessee Conference. He returned to South Carolina, and was appointed to the Edisto district in 1818. On this district, as elsewhere, he was beloved and honoured. In 1820 he was put on the Oconee district, Georgia, and presided with increasing reputation during this and the ensuing year. It was here that he contracted the disease which finally terminated his useful life. Constant labour, and frequent exposures to an unhealthy climate, brought on a bilious fever, which so weakened his constitution that he was compelled to relinquish the district, and take a station in Charleston. While here he seemed to regain his strength in some measure. At the last conference he was appointed to Columbia, where he ended his days in peace.

DEATH OF THE REV. DANIEL HITT.

DANIEL HITT was born in Fauquier county, in the state of Virginia, of respectable parents, of German extraction, who were some of the first-fruits of Methodism in that part of the state, and whose house was a home for the

preachers, when there were but few in that country who received them. From his youth he was remarkable for his amiable and correct conduct, by which he won the affections and confidence of his fellows, in a remarkable degree. He sought, and happily obtained, experimental religion in early life; and soon began to make some efforts to persuade his acquaintances and fellow men to seek, that they might obtain, the pearl of great price. He so far obtained the approbation and confidence of his brethren, that they recommended him as a proper candidate for the itinerant connexion. He was received on trial at the conference of 1790, and continued to labour in the vineyard of the Lord with acceptance and usefulness, for the space of thirty-five years. During this time he travelled with Bishop Asbury several years. He was then appointed Editor, and General Book Steward, which place he filled for eight years. After this he resumed his labours as a travelling-minister. His last appointment was to the Carlisle district, as presiding elder. He was taken ill at a campmeeting near Green Castle, in the state of Pennsylvania, on the first of Sept. 1825. He was removed to the house of an eminent physician, Dr. M'Clellan, in the vicinity of the encampment, and was attended to in the kindest manner till he was convalescent. From the Doctor's, at his own request, he was removed to the house of his nephew, Samuel Hitt, in Washington county, in the state of Maryland. There he relapsed, and notwithstanding the peculiarity of his affliction, it being a typhus fever, he was uniformly calm and tranquil. On being asked the present state of his mind, he observed, that he possessed peace with God, and that all was well. His nephew being a physician, and seeing his dissolution approaching, asked if all his concerns were adjusted. This aroused him, supposing that he doubted his fitness for death. He asked, with surprise, "What do you mean?" His nephew explained himself; he then observed, that all was done, and that now he had no concern with earthly things. After this he gradually sunk away into the arms of death.

Thus our beloved brother Hitt lived, and thus he died in the field of labour; and we have no doubt he has gone to rest from his labours and enjoy his reward.*

* From the scantiness of the materials put into the hands of the committee appointed to draw up the memoirs of brother Hitt, they were unable to furnish as full an account of his birth, conversion, &c, as they would otherwise have done.

POETRY.

From Blackwood's Edinburgh Magazine.

AUTUMNAL STANZAS.

The winds are pillow'd, the sun is shining,
As if it delighted to cheer the land;
Though Autumn's tints are around declining,
And decay rears altars on either hand.
O'er western mountains the dark clouds hover,
Foretelling the chill of approaching showers;
The Summer pride of the woods is over,
And droop in languor the seeded flowers.

Behold the fields that so lately nourish'd
For man their treasures of golden grain;
Behold the gardens that glowing flourish'd
With all the splendours of Flora's train;
Behold the groves that with leaf and blossom,
Murmur'd at eve to the west wind's sway—
Lo! all proclaim to the pensive bosom,
We are of earth, and we pass away!

Oh, thus by the wimpling brook's meander,
On a Sabbath morn when all was still,
It is pure and serene delight to wander,
For peace encompasseth vale and hill;
And the waning tints of the earth before us,
And the chasten'd hues of the sky above,
And the red ash leaves that dangle o'er us,
Like lessons of Faith to the spirit prove.

'Tis now that the thoughtful heart pervaded
By a spell, that quenches all earthward strife,
In submission broods o'er prospects faded,
And in colours real, sees mortal life.
O, shame now to the dark revealings
Of anger and spleen towards brother man!
O shame to guilt and all sullied feelings,
Which midnight consciences shrink to scan!

When we list to the hermit robin singing,
With a warning voice, 'mid fading bowers,
Think we not then how life is winging
On to the tomb, which must soon be ours!
The past—the past, like a mournful story,
Lies traced on the map of thought unfurl'd;
And the future reveals the promised glory
Of unending spring in another world!

Where are the visions that flashed and cheated,
With aurora beauty, our youthful sight?
The hopes that we nursed, are they not defeated?
Are the loves that bless'd us not quench'd at night?
And thus in abstracted meditation,
Over vanish'd beauty the spirit grieves,
Joys lost—friends gone to death's silent nation,
Are to the heart but its withered leaves.

The Methodist Magazine.

NO. 12.] FOR DECEMBER, 1826. [VOL. 9.

DIVINITY.

CHRIST THE GREATER GLORY OF THE TEMPLE:

*A Sermon:**

BY BENJAMIN BLAYNEY, D. D.

Sometime Regius Professor of Hebrew, in the University of Oxford.

HAGGAI ii, 6—9.

"For thus saith the Lord of hosts; Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; and I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the Lord of hosts. The silver is mine, and the gold is mine, saith the Lord of hosts. The glory of this latter house shall be greater than of the former, saith the Lord of hosts: and in this place will I give peace, saith the Lord of hosts."

A VERY learned and ingenious person, in closing his remarks upon this prophecy, has given it as his opinion, that "the most plausible objections to the Christian religion have been made out of the weak arguments which have been advanced in its support."† And so far I heartily agree with him as to the general. But in his application of the implied censure to the passage before us, which has commonly been understood to contain a direct prophecy of the Messiah's coming, I cannot but think him absolutely wrong. For "can there," says he, "be a weaker argument than that which sets out with doing violence to the original text, in order to form a prophecy: and then contradicts the express testimony of the best historian of those times, in order to show that it has been accomplished?"—It will, I trust, be matter of some satisfaction to this audience, and not less so to the respectable author of the preceding paragraphs, who is himself a warm and zealous advocate in the cause of revelation, if I am able to show, that without any constrained interpretation of the original text, or injury to the credit of Josephus, the historian alluded to, the prophecy may, and must, be understood as directly pointing to the coming of Christ, and the future establishment of the evangelical dispensation.

The occasion upon which this prophecy was delivered was this: After a long interruption, which had been caused by the opposition made by the hostile neighbours of the Jews to the rebuilding of their temple, that people, in the second year of Darius Hys-

* This discourse was preached before the University of Oxford, on Sunday, Nov. 9th, 1788, and published immediately after, in the quarto form. It has long been out of print, and extremely scarce. As a sermon it is defective in application; but as a valuable illustration of an important scripture prophecy, it is worthy of being rescued from oblivion.—EDIT. WESLEYAN M. MAG.

† Dr. Heberden, in Bishop Newcome's Commentary on the Minor Prophets.

taspes, at the instigation of God himself by the prophet Haggai, and under the direction of Zerubbabel their governor, and Joshua the high priest, began once more to take in hand the prosecution of the work, Haggai i. It is not to be wondered at, if, in consequence of the low and distressed circumstances they were in at that time, they should have despaired of raising the building to the same state of splendour and magnificence, in which it had been originally built by Solomon; and that this consideration should have excited melancholy thoughts and reflections in the minds of those who remembered it in its former glory. To remove these gloomy thoughts, which hung upon their spirits, and had a tendency to slacken their vigour in carrying forward the business in hand, was undoubtedly the immediate design of God's providence in acquainting them with a circumstance that otherwise could not have been known to them; which was, that the temple they were then building, notwithstanding the present unpromising appearances, should in time arrive at a higher degree of glory than that, which they were now disposed to consider as so much its superior. This, at least, is what has been generally agreed on; and the sole matter of question seems to have been, what were the circumstances which constituted the glory spoken of, and in what manner the prophecy had its accomplishment; whether by the influx of wealth, and the addition of costly ornaments of silver and gold; or by the still more glorious presence of the Messiah himself, and the blessings consequent upon his appearance.

It must be acknowledged, that to which side soever of the question we incline, the difficulties to be encountered with, wear at first view a formidable aspect. If by "the glory" we should understand the magnificence of the structure, or the rich and precious furniture with which the temple was decorated, there is little reason to believe, that the second temple, built under the direction of Zerubbabel, ever did arrive at an equal, much less superior, degree of splendour to that of Solomon. Nay, the contrary is evident, namely, that the second temple fell vastly short of the first both in largeness and height, and most probably in the richness of its ornaments; if we at all credit the speech which Herod is said to have made to the Jews, preparatory to his taking of it down in order to rebuild it; in which he states it to have been the main object he had in view, to restore it once again to its primary dimensions and grandeur.* As to any additional wealth or splendour that might afterwards have accrued, when Herod had rebuilt the temple, and enlarged it, and expended immense sums on its decoration, all that, I conceive, must, on the present footing of the question, be set aside, as being wholly foreign to the account. For, if Herod actually

* Joseph. Ant., lib. xv, cap. 11.

pulled down the old temple from its foundations, and erected a new one in its room, as he is said to have done,* how glorious and splendid soever it were, it was no longer the temple which was built under Zerubbabel, and of which Haggai prophesied, but one as totally distinct from it, as that of Zerubbabel was from the temple of Solomon. The glory, then, which came not till Zerubbabel's temple was no more, could not in any wise be said to have distinguished that temple in preference to Solomon's, or indeed to any other. And it is this very consideration which has furnished the principal objection against the common interpretation, which supposes the glory to respect the Messiah's advent. For the Messiah undoubtedly came not while the temple of Zerubbabel was standing; and consequently his presence could not have contributed at all to its glory. And therefore, those who are positive that the Messiah's coming was certainly intended in the prophecy, have many of them been led to question the veracity of Josephus as a historian, upon whose single testimony the truth of Herod's having wholly taken down the old temple, and built one entirely new, is thought to rest. For, "if Josephus's relation be true," say they, "the prophecy of Haggai could not have had its accomplishment; and therefore Josephus must have been a false historian, or Haggai a false prophet." An alarming alternative indeed! For it were hard to conceive that a writer of such approved excellence as Josephus, would have invented and inserted in his history a falsehood, which must have been known to be such, and could so easily have been disproved by many of his contemporaries. And for what purpose?—To aggrandize the character of Herod, it seems, a prince whose memory, notwithstanding his benefactions, was held in no high estimation among the author's countrymen the Jews, nor even among the Romans themselves, with whom the author is supposed willing to ingratiate himself.† But not to dwell on the absurdity of such a motive, besides the arguments which have been already produced by a valuable member of this university in support of the history,‡ let it be remembered, that in the Gospel itself we find a concurrent proof of the fact which Josephus has related. For when the Jews told our Saviour, that their temple had been forty and six years in building, (John ii, 20,) they manifestly referred back to the exact period of time when Herod is said to have taken the building in hand.

* Joseph Ant., lib. xxv, cap. 11.

† The following character which Josephus gives of Herod is not very flattering to the memory of his supposed hero:—"A man ferocious in his manners alike towards all, of ungovernable passion, devoid of all regard for justice."—Joseph. Antiq., lib. xvii, cap. 8.

‡ Remarks on Josephus's Account of Herod's rebuilding the temple at Jerusalem. By T. Burgess. 1788.

But if the historian's narrative be true, does it therefore necessarily follow that the prophecy is false? There will not, I think, be found any such inconsistency between them, if we fairly examine the original text, which states no such opposition, according to my judgment, between the first and second temple, as implies the necessity of a falsehood on the one side or the other. For in the Hebrew the words will be found to stand precisely thus,—"Great shall be the glory of this house, the latter more than the former."* So that the words "latter," and "former," may as well be constructed with "the glory," as with "this house." Accordingly the Seventy have actually adopted this construction, and render "the latter day glory of this house shall be greater than the former;"† and the context seems evidently to justify the propriety of their translation. For in the introductory part of this prophecy, the word "first," or "former," is manifestly applied to "glory," and not to "this house." "Who is left among you that saw this house in her *first glory?* And how do you see it now? Is it not in your eyes in comparison of it as nothing?" Hag. ii, 3. It is manifest too, that in this passage the term, "this house," is not confined in its application to the house which the Jews were then building, but is undeniably meant of Solomon's temple. Nor indeed is it generally necessary to render a house identically the same, according to the common acceptation of language, that it be built at one and the same time, and exactly of the same form and materials; it is sufficient, though it should have been rebuilt at different times successively, if to be erected still on the same site, and devoted to the self-same purpose. It is the house of God, the temple appropriated to divine worship at Jerusalem, which was intended by "this house," whether built by Solomon, by the Jews under Zerubbabel, or by Herod. In like manner as we usually speak of what has been transacted in the church of St. Paul's, at London, as well before its demolition, as since it has been rebuilt in its present splendour, as done in one and the same church. Were it otherwise, how could Solomon's temple be called "this house," as it is in the passage just now cited? or how are we to understand the words, Ezra v, 11—13, which the Jews are said to have spoken in answer to the Persian officers, who demanded what authority they had for rebuilding their temple? "We are," say they, "the servants of the God of heaven and earth, and build *the house* that was builded these many years ago, which a great king of Israel builded and set up. But after that our fathers had provoked the God of heaven unto wrath, he gave

* גדול יהיה כבוד הבית הזה האחרון מז הראשון.

† That our own translators did not disapprove of this mode of translation, is evident from the manner in which they have rendered Ruth iii, 10. See the Hebrew and the Septuagint.

them into the hand of Nebuchadnezzar, the king of Babylon, the Chaldean, who destroyed *this house*, and carried the people away into Babylon. But in the first year of Cyrus, the king of Babylon, the same king Cyrus made a decree to build *this house* of God." Here it is plain, that the words "*this house*" are alternately applied to the temple of Solomon, and that built under Zerubbabel, and may certainly as well be extended to that of Herod. So that allowing the construction now brought forward, there remains no longer a contradiction between Josephus's history and the prophecy in question, whether we choose to understand by "the glory," the wealth and decorations introduced by Herod and those that followed after him, or the manifestation of the divine presence in the same temple by the Messiah's coming. Which of these two is to be preferred, is a point that may now, I think, be determined upon without much hesitation.

The terms of this prophecy are in themselves so clear and discriminate, so little liable to be mistaken, that hardly, I suppose, would there have been two opinions concerning its application, at least among those who were at all versed in the language of Scripture, or had right notions of the nature and design of prophecy in general, had it not been for the intervention of the before mentioned difficulty. It was this circumstance, no doubt, of its apparent inconsistency with the truth of history, which prejudiced the minds of many very learned and judicious inquirers against an interpretation the most obvious and natural that could be, and made them willing to accept of any other plausible construction of the words, how constrained soever, rather than admit of a sense, in which, according to their preconceived notions, they saw it impossible for the prophecy ever to have had its accomplishment. Had it not been for the influence of this prejudice, would the very respectable author of the remark cited at the beginning of this discourse, have passed so severe a censure on those who had thought themselves justified in interpreting חמדת or חמדות, take which of the two you please, "the desire" or "delight," instead of "the precious" or "desirable things" of all nations, as he would rather render it? I say חמדת or חמדות, take whichever of the two you like best; for it is certain, that both are equally applicable to a single person, though the latter perhaps with a signification more intense than the former, as is plain from the instance of Daniel, (Dan. ix, 23,) who is there styled חמודות, in the plural, "One greatly beloved." Was not the Messiah the promised Seed, of whom it was told, and that repeatedly, to Abraham, that "in Him should all the families of the earth be blessed?" Gen. xxii, 18; xxvi, 14; xxviii, 14. Was it not He to whom "the gathering," or as it is in some versions, perhaps more properly, translated, "the expectation of the people should be?" Gen. xlix, 10. Was He

not declared to be "ordained for a light to the Gentiles, to minister salvation to the ends of the earth?" Isa. xlix, 6. And might he not then justly, and in a sense far above all others, be styled, *Omnium Gentium Desiderium et Deliciæ;* The Desire and Delight of all nations, even of those who antecedently knew him not, but were afterwards to enjoy the benefit of his appearance? And what could be more august, more majestically glorious, than such an appearance? What was there that could so much contribute to the glory of the temple, as the coming of Him of whom the prophet Malachi likewise prophesied, that "He should come to His temple; the Lord whom ye seek," says he, "the Angel of the covenant in whom ye delight, behold, he shall come, saith the Lord of hosts?" Mal. iii, 1. Then was the temple indeed filled with the glory of the Lord; then, and then only, did the glory of the house become greater than that which it had at the beginning. For we read that when Solomon had finished his building, "the cloud filled the house of the Lord, so that the priests could not stand to minister because of the cloud; for the glory of the Lord had filled the house of the Lord," 1 Kings viii, 10, 11. This was the Shechinah, the glorious symbol of the divine presence, which visibly rested over the ark between the cherubim, so long as the temple of Solomon was in being. But when that temple was destroyed by the Chaldeans, the cloud of glory was removed, and, as we learn, never afterwards deigned to revisit the house. And what could sufficiently compensate for its absence? Not all the splendour and magnificence which the treasures of the whole earth could supply, supposing them still more abundantly greater than ever were actually brought for the decoration of the temple, could have made the glory of any future building, where this emblem of majesty was wanting, in any wise equal, much less superior, to that which was derived from it. And therefore it is certain, that by the accession of any such treasures the prophecy never could have its accomplishment. But it was then fulfilled, in its fullest scope and meaning, when, instead of the symbol, the house was irradiated with the actual presence of Him, "who was the brightness of his Father's glory, and the express image of his person," Heb. i, 3, and in whom "dwelt all the fulness of the Godhead bodily," Col. ii, 9. How poor, how mean and despicable, must all "the precious, the desirable things of the nations," "the silver and the gold," appear in the eyes of God at least, whatever they may do in the eyes of man! And therefore, though he claimed the absolute property and dominion of these, so as to have them to bestow where he pleased, it was not with them that he meant to distinguish those who were destined to be the future objects of his favour. For them he had a far more valuable present in reserve, even the blessing of peace: for "in this place," says he, "will

I give peace." And most assuredly he gave it; but not that continuance of temporal peace and prosperity, which the Jews looked for from the Messiah's coming; nor yet that peace which others have chosen to understand by it, a peace of mind arising from the contemplation of God's returning care and providential regard for his people, discoverable in the renewed splendour of the place of his habitation among them: for had that been intended, it must have proved in the end a very delusive and ill-grounded peace and security; since it was at the very time when the temple shone forth in its greatest lustre, that God was preparing to bring both upon it and them the most terrible and lasting destruction Nor yet was it what the Seventy have added in their version as a part of the text, but which was most probably at first no more than a marginal explanation, in time brought into it accidentally and without authority, namely, "peace of soul for a possession to every one that laboureth in the building for the sake of restoring the temple;" which were a very low and confined sense of the term "peace," altogether unsuitable to the lofty style and gravity of the context. No; but it was "the gospel of peace," Luke ii, 14; Rom. x, 15; Eph. ii, 16—18, the reconciliation effected between God and man by the remission of sins: it was doubtless this that was intended, and was bestowed, when he, the very "Prince of Peace," (Isa. ix, 6,) caused that gospel to be tendered to the acceptance of all nations, himself beginning to preach it in person at Jerusalem, Matt. xxviii, 19; Mark xvi, 15; Luke xxiv, 47. And what shall we say of that "shaking," that universal commotion, announced in the beginning of this prophecy, which was to affect "the heavens, and the earth, and the sea, and the dry land, and all nations?" What else could be intended by it, but that thorough change and revolution which took place at the Messiah's coming in the religious circumstances of the whole world, when the Jewish dispensation, having fulfilled its course, was brought to an end; when the veil was rent, and all the other nations were called off from their various idolatries, and admitted all upon an equal footing to join in the pure and spiritual worship of the one only true and living God? Hath there been, can there be, a rational account given of any other convulsion in any degree adequate to the terms here made use of? But we are justified in applying it in the manner now mentioned, by no less authority than that of the inspired writer of the Epistle to the Hebrews; who in comparing the gospel covenant with that of the law, which also was introduced by God himself among the Jews with great solemnity, says, "Whose voice then shook the earth;" namely, at the giving of the law; "but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things

that are shaken, as of things that are made;" or rather that have been made and completed; (πεποιημενων;) "that those things which cannot be shaken,"—meaning the everlasting gospel,—"may remain," Heb. xii, 26, 27. Thus clear, consistent, and harmonious, in all its parts, does the prophecy appear, and is discerned to be verified and accomplished by the coming of Christ, now that the impediment is removed, which cast a dark shade of confusion and perplexity around it. And if it is so much indebted for its illustration to the alteration I have ventured to make in the translation, does not the illustration reflect back in turn a very strong presumptive proof of the propriety of the alteration?

Allow me to add a short observation before I conclude; which is, That as nothing can afford a stronger argument in favour of Christianity, than its agreement with the testimony of the antient prophets; so the more perfectly the writings of those prophets are understood, the beter ground shall we have for our belief in the truths of the gospel. Let us "search the Scriptures" diligently, as our Saviour himself recommended; "for they," said he, "are they which testify of me," John v, 39. But in order to search them effectually, and study them with the best advantage, a competent knowledge of the language in which they were originally written is an indispensible qualification.

BIOGRAPHY.

For the Methodist Magazine.

MEMOIR OF THE REV. PEYTON ANDERSON.

By the Rev. Hezekiah G. Leigh.

The Rev. Peyton Anderson, the subject of the following memoir, was of respectable parentage. He was born the 9th of February, 1795, in the county of Chesterfield, and state of Virginia Under the regulation of a well ordered economy, which the enjoyment of religion seldom, if ever, fails to produce in the family where its genuine influence is felt, he was instructed in the way of life and salvation. Attracted by the loveliness and engaging lustre which virtue and ardent piety there shed, he was won over by its resistless charms, and determined to pursue the course it dictated. This determination became remarkably clear by the testimony which an uncommonly serious deportment bore to every observer. The ten thousand little toys and perpetual changes of childhood, which are peculiar to that state, and generally deemed essential to prevent depression and to keep up the spirits, seemed, in him, measurably neglected, and treated with deserved contempt. Though it cannot be justly inferred that there was a characteristic insensibility to the varied temptations of such pleasures and amusements, yet it may be

easily perceived what was his choice and decided preference. The operations of that Spirit, which is sent to every child of man by virtue of the divine atonement, disposed him to that choice which the end of his life credits with the highest wisdom. Like Moses, he chose rather to suffer afflictions with the people of God, than to enjoy the pleasures of sin for a season. The refusal of what many would rejoice to embrace for the gratification of sinful propensities, presents him in the light of tearing from him the pleasures of vanity and the idol of ambition. Nor would such a disposition, evinced only on some few occasions, be entitled to the respectful tribute which we wish here to pay; but it was one marked with a steady and undeviating course. The trying vicissitudes of this period of life, which effect a pleasing or melancholy change on the objects of pursuit or enjoyment, and which usually betray a similar change in the temper, have, in no way, altered the voice of testimony in his favour. For those who witnessed this part of his life, declare him not only serious, but uncommonly steady.

It was this, probably, that determined the course and nature of his education. After a few years' attention to some of the important branches of the English, he commenced the study of the Latin and Greek languages. His time and mental powers were thus employed until the 17th year of his age. As he commenced the toils of a liberal education tolerably soon, he had about five years to devote to the study of the classics, after having spent the same time in the common English schools. His general temper and habitual seriousness qualified him to pursue with more success the advantages proposed, and to render a service to the church which otherwise he must have been incapable of affording.

Having been taught the necessity of the new birth, the regeneration of the soul by the Holy Ghost, and a comfortable sense of the divine favour which the direct witness of the Spirit imparts; his soul manifested an entire dissatisfaction in the external decencies and rituals of religion, while its inward realities were not experienced. The affectionate caresses and the winning tokens of admiring parents, which the engaging air of his uniform conduct drew almost insensibly from them, could not administer the peace and contentment which his soul constantly desired. Feeling a sacred impulse, which urged him to the pursuit of these, and daily compelled to sustain the weight of disappointment so natural to the worldly, his eye was turned to the Source of all good, and his heart in humble faith and prayer to him whose promises are yea and amen in Christ Jesus. He was soon convinced of the entire insufficiency of his own righteousness to save him, and was accordingly led to seek that which is "by the faith of the Son of God." The esteem and

respect which he received from his friends could by no means impart comfort to his soul. Though he wore the habiliments of religion, he was destitute of its power, and consequently laboured under a sense of condemnation. "The eyes of his understanding were darkened." Hence the way of being let into the pleasures and comforts of pure religion, formed the principal object of his weary heavy-laden soul.

It is true his friends could see no real cause for the distress and heart-rending sorrow which so burdened his mind. None had the ground, nor probably the wish, of preferring the least charge of sinfulness against him; but must have remained in approving silence, had he raised his youthful voice and asked, Who of you convinceth me of sin? Indeed, it is said by those who had the best opportunity of knowing him, that he was clear of the charge of any known sin. He nevertheless felt the need of that holiness of heart, and that abiding testimony of the divine favour, which is the only sufficient ground of a real and substantial hope of everlasting life. All that the world could afford fell infinitely short of that peace and delight which the smiles of a reconciled God could furnish. Turning with disgust from its alluring charms, he approached the friend of sinners with the voice of earnest supplication, and besought immediate relief. Being in earnest for the salvation of his soul, he entered upon a diligent use of the means of grace, and separated himself from all sinful pursuits.—He did not long seek in vain. The Lord Jesus, the friend of sinners, appeared for his deliverance, and filled his soul with peace and joy in believing.

In every circle where his real worth was witnessed, great respect was paid to him. Where he was best known, the greater was his influence. Considering his years, the weight of his character and the dignity of his general deportment are truly astonishing. While a respectful deference was accorded him in the sentiments he embraced and supported, esteem and sincere regard marked the conduct of those around him. In the affections of his parents he arose to a most elevated seat, and by his virtues more and more endeared himself to them. When but a child, his feet moved in the path of piety, and his days were spent in filial duty. The attraction of such a course was too powerful for parental affection to withstand, or the coldest indifference not to feel. By the same principle did his brothers and sisters seem endeared to him, and cordially agreed in allowing him a kind of ascendancy in their affections.

Though his course from childhood to manhood secured the approbation of his parents, and was adorned with the beauty of pious duties and filial obedience; though the earliest part of his life was under the direction of religion, yet he was far from being free from the temptations of the common foe. Hardly

had he tasted the good word of God, and felt the powers of the world to come; hardly had the energies of the life-giving Spirit, and the enrapturing pleasures of an indwelling Saviour been realized, before the perplexing suggestions of Satan disturbed his peace, and threw him back into a distressing darkness. With these he contended for some time; and, being unsuccessful at first, like many in his state, he was disposed to think he never should recover; but he resolved on persevering, though his life should be but one continued scene of painful conflict. This, however, was removed, and the calm sunshine of holy joy restored.

The manner in which he spoke of the experience of this part of his religious life, was truly affecting. I recollect to have heard him once, when speaking to his brethren and particularly the young converts, on a lovefeast occasion. After relating his very early impressions, his penitential sorrows, and the success of his earnest supplication, he opened, in an exceedingly solemn and impressive strain, the affliction and gloom which he suffered from Satan's wiles. While engaged in the severest conflict, and contending with the thickest darkness that ever obscured his prospects, he remarked, that he still felt a comfort in maintaining the resolution to persevere. Consequently, if his life were destined to lie under such clouds and afflictions, he would prefer it to the course of ungodliness: for in the efforts of his labouring mind, there was a mixture of joy and satisfaction, which the idea of abandoning his pursuit and religious course could not afford. Hence he became diligent and indefatigable in the use of all the means of grace. The spirit which he breathed in his communication, impressed the mind deeply with the realities of his case, and inspired sentiments of courage and Christian perseverance. O how great and boundless are the mercy and goodness of God!

He continued at school until the 17th year of his age, pursuing those studies which, under the influence of genuine piety, lead to usefulness and distinction. The advantages of different literary institutions were sought. Hence he was student of the seminaries, both in North Carolina and Virginia. As he was blessed with religion for the four last years of his pupilage, his proficiency was much greater, and his conduct more exemplary. Nor was its utility remarkable only in the greater advancements which he made in his studies; but in the esteem and affectionate regard of those with whom he lived. It is true, he was not without persecution; for often, at the hours of intermission, when he would retire into some lonely part of the forest to pour out his soul to God in prayer and supplication, he was followed by the base, and disturbed by their throwing stones or something of the kind at him. But this could not move him; he was still the steady, devout boy.

On leaving school he engaged in teaching a school himself, in which he remained until the approach of his nineteenth year. During the preceding year, which was his eighteenth, he was convinced that it was his duty to preach the gospel. Yielding to what he esteemed impressions from the Holy Spirit, he undertook the business of an ambassador for God the year after.

Now his difficulties appeared too formidable to be overcome; for the temptations peculiar to one in his state (commencing the work of the ministry) came with such powerful force upon him, as frequently to suggest the propriety of declining. Urged at one time by a sense of duty, at another discouraged through the severity of temptation, he was for some time exceedingly perplexed in mind. For while he feared the wo denounced against the not preaching the gospel, he could but tremble when he took hold of the ark, lest his temerity should expose him to the judgment which fell on the men of Bethshemesh, who exclaimed, "Who is able to stand before this holy Lord God?" Indeed every one who entertains proper views on the subject of preaching the gospel, must, with the apostle of the Gentiles, ask, "Who is sufficient for these things?"

In January 1814, he commenced travelling on the Amelia circuit, a little before the session of conference in Norfolk, on the 20th February following Having embarked in this great work, the suggestions and temptations of Satan were more violent than he had ever before experienced them. The thought of running before called—preaching what he did not himself know by experience—labouring without immediate fruits of his labour—much disturbed him; and as he was ignorant of the devil's devices in this respect, he was well nigh carried into a fatal error. He became much depressed in spirits; a total darkness seemed to cover his mind; and distraction, with all its terrors and wild disorder, was apprehended. Filled with alarm he fled to the solitary grove, and there, prostrate on the ground, sought relief of him who had himself been shot by the archers.

> ——————In his side he bore,
> And in his hands and feet, the cruel scars.
> With gentle force soliciting the darts,
> He drew them forth, and heal'd, and bade him live.

Though raised from the deep agony and distress of mind under which he lay prostrate on the ground, with a comfortable sense of the goodness of God, yet he was frequently brought into the same state by the suggestions of his mortal foe. When he considered the perfections of God, which formed a subject of constant reflection to his mind; when he reviewed his past experience, and present unworthiness; when he felt the weight of those temptations which were so violent and frequent, he was well nigh despairing of success, both in his profession and ministry,

and often disposed to indulge the idea of a surrender to the enemy. Yet nothing was fraught with so much horror as this. No condition was too humble, nor circumstances so afflicting, as not to render them far preferable to a state of apostasy. Contending thus with the fears of his mind and the assaults of Satan, a melancholy gloom settled on his countenance This being observed by some of his friends rather more experienced in religious matters than himself, they advised him to keep the company of the more cheerful, and to refresh himself by amusement of some kind, or some innocent diversion. But this advice did not accord with his views; for he was aspiring after the fulness of God, to the want of which he attributed his distress. When blessed with a sense of his love, he was more cheered and animated than all the amusements, diversions and company in the world could make him.—But whatever his fears, occasional doubts, temptations, and frequent depressions of mind, might have been, the duties of his calling were never absent from his mind.

January 24, he left the circuit on which he had travelled, to spend a few days at home; whence he contemplated going to Mr. Mann's in Amelia, to engage in a business different from what he had just been pursuing. But diverted from this through a train of unforeseen, and perhaps providential occurrences, he directed his course to Mr. Watkins's, where he remained until the end of the month.

The time of the annual conference drawing nigh, his mind was variously exercised about travelling, being alternately depressed and elevated. As this was to be the commencement of his itinerant career, it was natural for him to anticipate the probable trials and afflictions he would have to pass. Any thing but success, in the cause he had espoused, he was unwilling to think of; and, having met with so severe conflicts in the outset, he was led to infer that the severest afflictions would be likely to attend him through the whole course of his ministry. Such was the agitation of his mind, such his fears of disgracing himself and the cause of religion, and such the advantage obtained by the enemy, that he preferred death to life; and was sometimes tempted thus to save himself from the ills of future life. Fortunately, about this time he fell in with Bishop M'Kendree and a Mr. Jones, who considerably relieved him by opening to him the devices of the devil, and the evil of giving way to temptation.

From the conference held this year in Norfolk, Mr. Anderson was appointed to Bedford circuit. No sooner was he informed of this circumstance, and embarked for the destined place, than those severe assaults of the wicked one recurred, and had well nigh led him to the fatal deed of self-destruction. Anxious to

be assured of the certainty of his call to the ministry, he prayed most earnestly to the Almighty to stop him, if he had run before called. This state of mind having continued for some little time after he had commenced the labours of the circuit, a rumour was soon spread of his being distracted. As he had prayed the Almighty to interpose, so as fully to advise him of his duty, and particularly to prevent his travelling, if he was then doing what was not in obedience to his heavenly will, he interpreted some very trivial circumstances into marks of the divine displeasure. But, through the mercy of God, he was brought to view those things in a proper light, and fully to perceive the error into which he had fallen. Amid these sore conflicts, he was much comforted in the success which often he had the pleasure of witnessing. Some professed religion, and others evinced the marks of genuine penitence.

His purposes of good being firm and predominant, he made the duty of living near to God, of adorning his profession, the subject of serious and pious reflection. To secure a proper attention to a punctual discharge of this duty, he drew up certain rules by which to regulate and govern his life. This was thought by Mr. Anderson a good method of resisting successfully the sore trials and temptations to which he was subjected. The praise which his exemplary life drew from the people with whom he mostly associated, he often considered as a temptation; and therefore cautiously guarded against its pernicious effects. Often he feared his temper was not thoroughly sanctified, and mourned over the obduracy of his heart. Here he fixed his attention, and endeavoured to cultivate that disposition and general tenour of feeling which most becomes a true follower of Jesus Christ. Evil desires and unholy passions he exerted himself fully to subdue, knowing that where they reign Christ will not dwell. From the manner in which he speaks of levity, he doubtless thought of it, as the great Mr. Fletcher, who declares it the most opposite to religion, and its greatest enemy. Though it is true, that he was hardly ever seen indulging in any thing that could incur censure, or the charge of levity; yet he accused himself, and resolved on obtaining an entire victory over it.

As he endeavoured to keep in view the great Head of the church, to have a high sense of his goodness and tender kindnesses, to feel all the weight of those obligations which influence the conduct of every moral agent, it was but natural for him to be dissatisfied with the common attainments made in the divine life, and to pursue with industry the heights of Christian perfection. His soul aspired after "all the fulness of God," as promised in the Scriptures of truth. It was the evidence only which he had of a successful advancement to this state, that could afford him substantial comfort and permanent peace of mind.

Making this his object, and pursuing it with constancy, he was graciously relieved from the distressing embarrassments of mind which hitherto had so much perplexed him, and was well fortified against the cruel assaults of the adversary. He learned, at length, the great advantage he afforded the enemy in giving him one moment's audience, and much more in attempting to reason with him. His clouds were dispersed, his gloom dispelled, and the weight of his calling came with force to his mind. The idea of declining his ministerial course, which, before, he seemed much disposed to indulge, now shocked him, and made him dismiss it on the first suggestion. As his way was tolerably clear, his exertions naturally increased in ardour, and his labours became more abundant. The work of the Lord prospered in his hand, and his peace of soul much more abounded.

Towards the close of this year he had a very severe attack of the measles, during which a partial depression of spirits recurred. But his mind was mostly on the thorough sanctification of his soul. He feared the inordinate desires of the world and flesh, and deprecated every thing like volatility of conduct. Whatever savoured the least of either of these, was attentively noticed and carefully avoided. He made his heart the subject of a constant investigation.

Upon the approach of the new year, 1815, he formed new resolutions, and entered into a solemn covenant with God, to live nearer to him, to honour him with all his powers, and unreservedly to dedicate himself to his cause. He was led to a review of the occurrences of his past life; and being directed by the Holy Spirit to the amendment necessary, he was induced with pious resolutions and increased ardour to start afresh the Christian race to run.

Serious as his general habit was, religious as the whole tone of his feelings seemed to be, nothing could be much more disagreeable to him, than the common hurry and bustle natural to the business of towns. With this difficulty he had to contend just before conference, which this year was held in Lynchburg. Nor can he be thought singular in this, since it is a truth which many constantly attest by their own experience, that where there is not the utmost caution used, and a diligent attention to private devotion, a considerable loss is necessarily sustained. At this conference he passed his examination, and was sent to Washington circuit.

On the way to his destined place he was severely afflicted with the mumps, which, for a few days, prevented his travelling. Upon his arrival in Washington, a small town in N. Carolina, he entered upon the duties of his office by visiting the different families and praying with them. Not long after the commencement of his labours on this circuit, some circumstances made it

necessary to add an adjoining one, which much enlarged the field of his labours. This led him through quite an extended tract of country on the south side of the Albemarle sound. Its face presents an aspect truly dismal to the eye of him who has had the pleasure of beholding the grand and romantic scenery of a mountainous country. On each side of the road he travelled, appeared a swamp dark and dreary, fit haunt of bears and wild beasts, which the timid stranger, at every successive glance, might expect to see staring from these laurel coverts. But here he was encouraged from two sources; one, the success of his labours; the other, a comfortable sense of the presence of his God, both in public and private.

Alive as he was to all the duties of his office, diligence and propriety marked his course. However arduous and difficult, however painful and unpleasant, some of those duties might have been, his strong sense to the obligations he was under would not suffer him to neglect them. Witnessing some gross improprieties in the language and conduct of certain individuals in company, he felt it his duty to reprove them: but in doing this he exposed himself to much abuse and severe threatenings. Encouraged under these circumstances by the fruits which his labours, through the mercy of God, produced, he moved on fearlessly, and with an increasing zeal, in the Lord's vineyard. Daily he seems to have been favoured with the peace and presence of God. Though the country over which he passed bore the most gloomy and dismal aspect to a stranger's eye, the presence of the Almighty lighted up such a smile on its darkest forest, as made him gently pass the tedious moments.

Lord, how secure and blest are they
  Who feel the joys of pardon'd sin;
Should storms of wrath shake earth and sea,
  Their minds have heaven and peace within.

The day glides sweetly o'er their heads,
  Made up of innocence and love;
And soft and silent as the shades,
  Their nightly minutes gently move.

Quick as their thoughts their joys come on,
  But fly not half so swift away;
Their souls are ever bright as noon,
  And calm as summer evenings be.

In 1816 his appointment was to Raleigh circuit. Though there is less information relative to Mr. Anderson's labours this year than either of the preceding, yet we have no reason to think him less successful than formerly. As he was uniformly correct, studious in his turn, diligent in the performance of his duties, and habitually devout, it is but natural to suppose him more useful.

Suffolk and Princess Anne circuit was the field of his next year's labour. Here the seed sown was watered from on high,

and produced much fruit to the glory of God. The ungodly and sinners were made to tremble, the lukewarm to fear, and the most diligent to increase in ardour. Often was his preaching attended with the holy unction, and the hearts of his auditors were made to burn under the effects of his zealous ministry.

His next appointment was to Sussex circuit. This year he was the subject of severe affliction; and, as this affliction came on him in the commencement of his labours, as well as in the early part of the spring, he thought an excursion in the upper part of the state (Virginia) would contribute to the recovery of his health, and qualify him for more extensive usefulness among the people with whom he was appointed to labour. But his tour did not restore him; nor was he capable of labouring as extensively as he wished.

In 1819 he was stationed in the city of Richmond, and there restationed in 1821. His standing with the people here was worthy of the true minister of Christ. While his labours were much blessed, his pious examples were admired by all who knew him. His skill in the regulation and management of church matters, was not the least of his excellencies. He endeavoured to make himself well acquainted with his business and duty, and exerted himself for a faithful and punctual discharge of them. Unlike many of the present day, who drop the reins of discipline, and neglect, almost in every respect, its enforcement, for fear of sacrificing that popular applause which they are ambitious to secure, he went forward in duty's narrow path, and left the event to God.

In 1820 Raleigh city was assigned him as the place of his ministerial labours; which, under the blessing of God, were rendered exceedingly useful. Many of the students, belonging to the seminary of this place, were subjects of the gracious work, most of whom became members of the Methodist E. Church, and hold an honourable and worthy standing among the truly pious.

1822 he spent on the James River district, where, as a minister and presiding elder he gave general satisfaction, and gained the esteem of his brethren, and all those who best knew him. The younger preachers of his charge esteemed him as a father, and the elder as an affectionate brother. It was here that he ended his mortal career, August 27, 1823.

From the Hanover quarterly meeting he proceeded to brother Pannell's, where, on the 20th August, he preached his last sermon, from 1 Cor. i, 30. The blessing of sanctification formed the most prominent feature of the discourse; the enjoyment of which he deemed absolutely essential to an admission into the glory and presence of God. The sermon was delivered with energy, and accompanied with divine power. In the afternoon he rode about seven miles, to Dr. Wharton's, where, with his

usual sobriety and cheerfulness, he engaged in social and religious conversation. The next morning he arose, but not without complaint. His indisposition relaxed his system, and drove him to his bed again. Urged by duty, he could not there lie long, but soon started for Culpeper Courthouse. Here he was cordially received by brother William Winnard, and took his room, no more to leave it alive. Alarming as the symptoms of his disease became, it was thought expedient to call in a physician immediately, who pronounced his case a severe bilious fever. The attack was powerful, and continued with unremitting violence until Saturday evening, when the symptoms indicated a considerable abatement. Sunday was a day of fairer prospects and stronger hopes. His fever was considered as broken, and expectation of recovery revived. Monday elapsed without much alteration. Tuesday seemed to open symptoms indicative of a certain and speedy restoration. By the support of a friend he walked twice across the room. But alas! the fond hopes just now indulged, of his speedy recovery, were soon almost entirely blasted. About three o'clock his fever returned, and with such violence as produced a state of partial derangement, and rendered it quite difficult to confine him to his bed. This, however, became less difficult about two in the morning; and decreasing gradually, left him quite composed about daybreak. But as soon as the light had sufficiently increased for a distinct discovery of surrounding objects, it was thought by some that a solemn and deathlike change had settled upon his face; yet the doctor expressed himself as not entirely destitute of hope. To the doctor he observed, that he entertained no doubt of his doing the best he could to restore him, but that it all was in vain; for he should die that night. To his friend who was standing by he remarked, "this day will be my last—I shall die to-night." But such a declaration was attributed to a partial derangement, and a hope of his living for a few days at least was yet indulged. His expressions, at 3 o'clock P. M., were somewhat incoherent, but evidently betrayed his steady and unshaken belief of his dying that night. This, as it eventuated, was correct; for though he lived several hours afterwards, death had then arrested him.—After a pause of a few moments, he commenced thus: "I am going to die! Farewell to sin and sorrow! Farewell to a world of pain and wo."

At this time his friend, brother Hayden, seated himself by his bed, and directed his attention to God, the Christian's refuge in distress, and advised the casting of his whole care upon him. To this he made no reply; but, after pausing a while, took him and a brother Cornet by the hand, and said, "Farewell, brother Hayden; farewell, brother Cornet." This was repeated soon after, with the addition of "farewell, brother Hammel, to death!

farewell, brother Harper, to death!" after which, as if he had all his brethren before him, and was in the act of bidding them an eternal adieu, he said, "Farewell, brethren; when we meet again it will be in heaven." From this time he said but little, and a few hours closed the scene. In his expiring moments he seemed perfectly in his senses, though unable to speak. His countenance, though deserted by health's ruddy hue, retained an aspect of the most engaging character. It might have been the effects of that joy which his soul realized while leaving the earthly tabernacle.

On the 18th his obsequies were performed. A numerous auditory convened on the occasion, and attended his cold remains to the silent tomb, after the delivery of an appropriate discourse from 1 Cor. xv, 51—58, by the Rev. William Hammet. The attention of the citizens was cordial and respectful, evincing a sense of that worth which all believed the deceased to have possessed. "*Him that honoureth me will my Father honour.*"

Mr. Anderson was a *Christian minister* in principle and practice. His sermons contained the pure doctrines of Jesus Christ, and his examples enforced the truths he delivered. The fall of man, the depravity of the human heart, the redemption of the world by Christ, the justification of the soul by faith in the Son of God, sanctification of heart and life through the agency of the Holy Ghost, the direct witness of the Spirit, the resurrection of the body, a day of final and righteous retribution, eternal punishment and everlasting glory, are the doctrines which he held and constantly preached;—doctrines founded on and supported by Scripture. In the administration of the word and its sacraments, he was truly solemn and impressive. His air and unaffected manner of conducting the services of the sanctuary, were strikingly indicative of a lively sense of the Divine presence. It might be said of him, as the great apostle to the Gentiles said of himself, that he preached not with "the enticing words of man's wisdom, but in demonstration and power." The solemnity of his manner, displaying the unaffected sincerity of his heart, and the conclusiveness of his arguments, all drawn from the *pure word of truth*, always made a deep impression on his hearers, and proclaimed a workman that needed not to be ashamed, rightly dividing the word of truth.

Mr. Anderson was also one of those whose love and benevolence to mankind opened his heart to the diligent use of means liberal and promotive of general good. Believing in a salvation free and full, and proposed to the acceptance of every creature, on the terms of faith and obedience, he was anxious to send and establish the gospel in the desert and solitary places of his own, as well as the country of others. In him the missionary cause found a firm, warm, and constant friend. His heart was liberal

to furnish, his hand diligent to support, and his exertions almost unremitting to carry into effect the sacred cause. To him the parent Missionary Society of the Methodist Episcopal Church is indebted for many of its branches. His labours in this noble cause have been of infinite service to the church and mankind.

Another point of view in which we wish to present him, and where he has but few if any superiors, is his general deportment as a Christian. He was not one of those, who are so unfortunate as almost daily to contradict in practice, what he inculcated by precept. Humility was seen in his life, devotion in his air, and in all his acts uniformity and love. As one who understood the nature and end of Christianity, he made the accomplishment of good to his fellow men his constant object: hence he thought it was no small thing to let his light so shine that others, seeing his good works, might be constrained to glorify his Father who is in heaven. His example, therefore, was upright and holy, and worthy of imitation.

MEMOIR OF MR. JAMES RUSLING.

James Rusling, the subject of this memoir, was born in England, July 26, 1762. About the age of eighteen he became a subject of pardoning grace, through the instrumentality of his uncle, George Rusling, attached himself to the Methodist society, and enjoyed uninterrupted peace for some years. In process of time he became united in matrimony to Mary Fowler, and both mutually pursued "the same rule, and minded the same things," relative to their religious views. After some time he became deeply immersed in business, which led him into the company of men whose religious views differed very much from his own; and he was, through their influence, persuaded into the belief of *unconditional predestination*, which he attempted to reconcile with the Bible, but was never successful. Under the influence of these doctrines his mind became dark, and he lost his intercourse with God. He conceived the Bible a mass of contradictions, and his mind rapidly approximated towards infidelity.

In 1795 he embarked for the United States, and safely arrived with his wife, four children, and a sister. It now pleased God to lead him through deep waters, and much affliction, under which he was in the lapse of a few years restored again to a knowledge of his lost estate, and a witness of his *sins forgiven*, and himself and wife again sought a class of Methodists, and joined themselves to that denomination of people the second time in 1804, a few miles from Hacketstown, New Jersey. Soon after this his children began to experience divine impressions, and attach themselves to the same people.

In 1809, July 25, Mrs. Mary Rusling departed this life, happy in the Lord, leaving a husband and seven children to lament her

loss.—In 1811 he married Hannah Rose, by whom he has left four children, making a total of eleven.

About ten weeks prior to his death he caught a violent cold, which resulted in a pleurisy, and ultimately produced an inflammation of the lungs, which terminated his mortal career. In the early part of his illness he was subject to very strong nervous excitement, which rendered it not only difficult to prescribe for his primary complaint, but also prevented his religious enjoyment, when God in his goodness perfectly removed this impediment, by a full display of his divine power applying the following passage of Scripture: "To him who hath loved us, and washed us in his own blood, and made us kings and priests to God, to him be the glory." The glory accompanying these words was so great that it completely remedied his nervous excitement to his last moments.

He had, scores of times since the age of eighteen, felt the power of God in his soul; but it seemed to please the Lord to make his last days still more illustrious than the former, by frequent, and very large, and sensible displays of goodness; and so full was his soul, and so solicitous was he to speak of the love of Jesus, that he sent for his neighbours to hear what God had done for him: and understanding that the Presbyterian clergyman had called at the door inquiring about his health, in a few days after sent for him, expressly to speak to him of the love with which God had so remarkably filled his soul. In short, his whole countenance was indicative of the joy dwelling in his heart.

Tuesday, Aug. 1.—He observed, "I have lived to understand the perfect folly of all human grandeur, and for many years I have known the power of the Christian religion."

On Thursday he expatiated upon the parable of the prodigal son. "This," said he, "is the ground upon which we must all stand; this is the right ground; to yield all, to make a full surrender. Ah, the poor son! but the kind father, how he shed his tears over him! how he blessed him! what love!" And here his own heart felt what he expressed, and his eyes overflowed with tears from a consideration of the goodness of God to him. "Here," he said, "I find peace in the Father and in the Son, in the love of God through Jesus Christ to a lost world. It makes my heart melt."

Friday.—After a most severe night he observed, "I seem to have great labours in which many are engaged, and all I can do in this labour is to trust in the same kind Being, and in the same love."

Saturday morning.—He waked with great sweetness of mind, and said he had been contemplating the 107th Psalm, where it said, "O that men would praise the Lord for his goodness, and

for his wonderful works to the children of men." "This goodness to men," he observed, "is the grand object, and the rest of the psalm shows the government of God in accomplishing this object."

Monday, 7th.—This day he endured many strong temptations, which afflicted his mind in a very sensible manner, and especially from about 6 to 10 o'clock in the evening The scene was a trying one, and strongly tested his faith, for the conflict was severe. It was told him that Jesus had a hard conflict in the garden, in which he cried, "not my will, but thine be done." This sentence was applied to him, and he laid hold upon it, exclaiming, "This is the important foundation, *Thy will be done.*" After which he slept quietly until morning, and waked up just as the family were upon their knees, offering their morning sacrifice to God. The scene to him operated like a charm, and he became very happy; to give his own words, "it was glory, immortality, and eternal life." After prayer his family assembled about his bed to receive his instruction, when he first adverted to God's good providence that had conducted him through his life; then, that there was no mistake in his present happiness, for he felt the power of God resting upon him. He entreated his family to keep happily united as they had done, and joy and peace should be with them; finally, that the God of Abraham was his God, and would also be their God, and would always provide. This whole day was spent in much sweetness, speaking to all of the Lord's goodness, having, as he observed, a message to give them: and on these occasions he fully delivered his mind to every one, and all felt the place sacred, and as the poet has finely expressed it, "The chamber in which the good man meets his fate is privileged above the common walks of life; quite on the verge of heaven." His room was certainly a very fair specimen of this. Love had completely taken possession of his soul, and his heavenly mind produced such an expression of sweetness upon his countenance as was discernible to every one, and melted the strongest heart.

Thursday, 10th.—He waked this morning somewhat abruptly, which rendered him in some respects confused, or as he expressed himself, he could not find where he was. He seemed for a time to be suspended between two worlds, not knowing with certainty in which he was; but a few explanations seemed in some degree to relieve him, and he observed, "The Lord is in the cloud and in the calm; all will be made right." His speech at this time failed, so as to be reduced almost to a whisper, and this serious occasion was used by the enemy to disquiet him: but while in the act of prayer, God, in a most powerful manner, applied the following words: "When my heart and flesh fail, the Lord shall be the strength of my soul, and my por-

tion for ever." The impulse seemed like lightning; he clapped his hands, and shouted "Glory, glory, glory; victory, victory; now I know where I am, and that the Lord is good."

Friday, 11th.—The last was a very solemn day; but light beamed at intervals to cheer his passage. He was asked if he felt like giving up: "O no," said he, "my whole reliance is in the love of Jesus." At three o'clock in the afternoon death had very much chilled his frame. In the evening some prayers were offered, and he requested a hymn sung, which was done, "How happy is every child of grace," &c; all which, as far as we can judge, he tried to sing with us until we expressed the last verse, when he fainted, and we thought him gone; but in a little while he recovered; another person prayed, and the Lord blessed him indeed, and a charming smile was seen on his face; when one of his sons putting his ear close to him, distinctly heard him saying, "Glory, glory, I feel well." He was asked if Jesus was precious to him; "O yes," he replied, "he is; glory, glory." At another time he said, "Jesus is my strong hold." After some time, looking with much interest at his friends about his bed, he observed, "*The Lord hath taught me many good things; the Lord hath taught me many good feelings to you* ALL, *to* ALL *my neighbours, and to all mankind: yes, that he has.*" These were his last words. Soon after he quietly resigned his breath, about ten minutes past eight o'clock, in the evening of August 11, 1826.

He possessed a most sweet spirit, the influence of which was distinctly felt by many, and will not soon be forgotten. He was happy in his life, and lovely in his death, and constituted the centre of enjoyment in the family circle.—As a husband, none could be more affectionate: as a parent, he combined *authority* with *kindness;* consequently, he was the happy father of a happy circle of children, who loved him much, and were seldom more happy than in his presence.

MISCELLANEOUS.

RECENT DISCOVERIES IN AFRICA.

(Concluded from page 429.)

[The following account is abridged from Captain Clapperton's narrative of his visit to Sackatoo, the capital of the Felatah empire.—EDIT. WES. M. MAG.]

I LEFT the wells of Kamoon, March 16th, 1824, followed by my escort and a numerous retinue, amid a loud flourish of horns and trumpets. Of course this extraordinary respect was paid to me as the servant of the king of England, as I was styled in the sheikh of Bornou's letter. To impress the people farther with my official importance, I arrayed myself in my lieutenant's coat, trimmed with gold lace, white trowsers, and silk stockings; and, to complete my finery, I wore Turkish slippers and a turban. Although my limbs pained me extremely, in consequence of our recent forced march, I con-

strained myself to assume the utmost serenity of countenance, in order to meet with befitting dignity the honours they lavished on me, the humble representative of my country.

Near Kamoon the country is hilly, but it seemed to yield much grain. The soil is red clay, mixed with gravel, the stones of which looked as if covered with iron rust. We passed some beautiful springs on the sloping declivities of the hills, which in general are low, and run in broken ridges in a north-east direction. The valleys between the hills became wider as we approached Sackatoo, which capital we at length saw from the top of the second hill after we left Kamoon. A messenger from the sultan met us here, to bid me welcome, and to acquaint us that his master was at a neighbouring town, on his return from an expedition, but intended to be in Sackatoo in the evening. Crowds of people were thronging to market with wood, straw, onions, indigo, &c. At noon we arrived at Sackatoo, where a great multitude of people was assembled to look at me; and I entered the city amid the hearty welcomes of young and old. I was conducted to the house of the gadado, or vizier, where apartments were provided for me and my servants. After being supplied with plenty of milk, I was left to repose myself. The gadado, an elderly man, named Simnou Bona Lima, arrived at midnight and came instantly to see me. He was excessively polite, but would on no account drink tea with me; as he said I was a stranger in their land, and had not yet eaten of his bread. He told me the sultan wished to see me in the morning, and repeatedly assured me of experiencing the most cordial reception. He spoke Arabic extremely well, which he said he learned solely from the Koran.

After breakfast, on the next morning, the sultan sent for me: his residence was at no great distance. In front of it there is a large quadrangle, into which several of the principal streets of the city lead. We passed through three croozees, as guard houses, without the least detention, and were immediately ushered into the presence of Bello, the second sultan of the Felatahs. He was seated on a small carpet, between two pillars, supporting the roof of a thatched house, not unlike one of our cottages. The walls and pillars were painted blue and white, in the Moorish taste; and on the back wall was sketched a fire screen, ornamented with a coarse painting of a flower pot. An arm chair, with an iron lamp standing on it, was placed on each side of the screen. The sultan bade me many hearty welcomes, and asked me if I was not much tired with my journey. He asked me a great many questions about Europe, and our religious distinctions. He was acquainted with the names of some of the more ancient sects, and asked whether we were Nestorians or Socinians. To extricate myself from the embarrassment occasioned by this question, I bluntly replied, we were called Protestants. "What are Protestants?" said he. I attempted to explain to him, as well as I was able, that having protested, more than two centuries and a half ago, against the superstition, absurdities, and abuses practised in those days, we had ever since professed to follow simply what was written in "the book of our Lord Jesus," as they call the New Testament, and thence derived the name of

Protestants. He continued to ask several other theological questions, until I was obliged to confess myself not sufficiently versed in religious subtleties to resolve these knotty points, having always left that task to others more learned than myself. He now ordered some books to be produced which belonged to major Denham, and began to speak with great bitterness of the late Boo Khaloom, for making a predatory inroad into his territories; adding, "I am sure the bashaw of Tripoli never meant to strike me with one hand, while he offers a present with the other: at least it is a strange way for friends to act. But what was your friend doing there?" he asked abruptly. I assured the sultan that major Denham had no other object than to make a short excursion into the country. The books being brought in, proved to be the Nautical Almanac, two Reviews, Lord Bacon's Essays, and Major Denham's Journal; all which the sultan returned to me in the most handsome manner. Before taking leave, however, I had to explain the contents of each, and was set to read them, in order to give him an opportunity of hearing the sound of our language, which he thought very beautiful. The sultan is a noble looking man, forty-four years of age, though much younger in appearance, five feet ten inches high, portly in person, with a short curling black beard, a small mouth, a fine forehead, a Grecian nose, and large black eyes. He was dressed in a light blue cotton tobe, with a white muslin turban, the shawl of which he wore over the nose and mouth.

In the afternoon I repeated my visit, accompanied by the gadalo, Mahomed El Wordee, and Mahomed Gumsoo, the principal Arab of the city, to whom I had a letter of introduction from Hat Salah at Kano. The sultan was sitting in the same apartment in which he received me in the morning. I now laid before him a present, in the name of his majesty the king of England, consisting of two new blunderbusses highly ornamented with silver, the double barrelled pistols, pocket compass, and embroidered jacket of the late Dr. Oudney; a scarlet bornouse trimmed with silver lace, a pair of scarlet breeches, thirty yards of red silk, two white, two red, and two Egyptian turban shawls, the latter trimmed with gold; four pounds each of cloves and cinnamon; three cases of gunpowder, with shot and ball; three razors, three clasp knives, three looking glasses; six snuff boxes, three of paper and three of tin; a spy glass, and a large English tea tray, on which the smaller articles were arranged. He took them up one by one. The compass and spy glass excited great interest; and he seemed much gratified when I pointed out that by means of the former, he could at any time find out the east to address himself in his daily prayers. He said, "Every thing is wonderful; but you are the greatest curiosity of all!" and then added, "What can I give that is most acceptable to the king of England?" I replied, "The most acceptable service you can render to the king of England is, to co-operate with his majesty in putting a stop to the slave trade on the coast: as the king of England sends every year large ships to cruise there, for the sole purpose of seizing all vessels engaged in this trade, whose crews are thrown into prison; and of liberating the unfortunate slaves, on whom lands and houses are conferred, at one

of our settlements in Africa."—"What!" said he, "have you no slaves in England?" "No: whenever a slave sets foot in England, he is from that moment free."—"What do you then do for servants?" "We hire them for a stated period, and give them regular wages: nor is any person in England allowed to strike another; and the very soldiers are fed, clothed, and paid by government." "God is great!" he exclaimed; "You are a beautiful people." I next presented the sheikh of Bornou's letter. On perusing it he assured me I should see all that was to be seen in his dominions, as well as in Youri and Nyffee, both of which, I informed him, I was anxious to visit. He expressed great regret at the death of Dr. Oudney, as he wished particularly to see an English physician, who might instruct his people in the healing art.

March 18th.—Although I was very ill all the day, the court yard of my house was crowded with people from sunrise to sunset; all of whom I had to see with the greatest patience, and to answer their numberless questions; such as, "Have you rain in your country?" "Have you wheat?" "Have you goats, sheep, and horses?"—But the obvious and favourite interrogatory was, "What are you come for?" This I always attempted to explain to their satisfaction; telling them, "I am come to see the country; its rivers, mountains, and inhabitants; its flowers, fruits, minerals, and animals; and to ascertain wherein they differed from those in other parts of the world. When their friends travelled among strange nations, did they not on their return ask them what they had seen? The people of England could all read and write, and were acquainted with most other regions of the earth; but of this country alone they hitherto knew scarcely any thing, and erroneously regarded the inhabitants as naked savages, devoid of religion, and not far removed from the condition of wild beasts: whereas I found them, from my personal observation, to be civilized, learned, humane, and pious."

March 19th.—I was sent for by the sultan, and desired to bring with me "the looking glass of the sun;" the name they gave to my sextant. I was conducted farther into the interior of his residence than on my two former visits. This part consisted of guard houses, pretty far apart from each other. I at first exhibited a planisphere of the heavenly bodies. The sultan knew all the regions of the zodiac, some of the constellations, and many of the stars, by their Arabic names. "The looking glass of the sun" was then brought forward, and occasioned much surprise. I had to explain all its appendages. The inverting telescope was an object of intense astonishment; and I had to stand at some little distance, to let the sultan look at me through it; for his people were all afraid of placing themselves within its magical influence. I had next to show him how to take an observation of the sun. The case of the artificial horizon, of which I had lost the key, was sometimes very difficult to open, as happened on this occasion: I asked one of the people near me for a knife, to press up the lid. He handed me one much too small, and I quite inadvertently asked for a dagger for the same purpose. The sultan was instantly thrown into a fright: he seized his sword, and half drawing it from the scabbard, placed it before him, trembling all the time

like an aspen leaf. I did not deem it prudent to take the least notice of his alarm, although it was I that had in reality most cause of fear; and on receiving the dagger, I calmly opened the case, and returned the weapon to its owner with apparent unconcern. When the artificial horizon was arranged, the sultan and all his attendants had a peep at the sun; and my breach of etiquette seemed entirely forgotten. After the curiosity of all was satisfied, I returned to my house. In the evening the sultan sent me two sheep, a camel load of wheat and rice, some plantains, and some of the finest figs I had ever tasted in Africa.

March 28th.—This forenoon I had a visit from a famous marabout, or holy man: he was accompanied by a great retinue, and began by asking me, abruptly, to become a Moslem I said, "God willing, I might; but I require much previous instruction in religious matters before I can think of changing my faith." At this answer the bystanders began to laugh immoderately, to the evident discomposure of the holy man's gravity: for my part, I could not discover any wit in what I said, although it had the effect of relieving me from farther impertinent questions; and he soon left me, rather disconcerted at his want of success. After sunset I had a visit from Ateeko, the brother of the sultan, to whom I had sent a present of a scarlet jacket, breeches, and bornouse. When he was seated, and the usual compliments were over, I apologized on the score of ill health, and the remoteness of his abode, for not having already paid him a visit. He now told me he had a few things which belonged to the Englishman who was at Musfia, with the late Boo Khaloom; but as no person knew what they were, he would gladly sell them to me, ordering his servant at the same time to produce a bundle he held under his arm. The servant took from the bundle a shirt, two pairs of trowsers, and two pieces of parchment used for sketching by major Denham. The only other articles Ateeko said, were a trunk, a broken sextant, and a watch; but the watch had been destroyed, as he alleged, in their ignorant eagerness to examine its structure. He then invited me to visit him the following morning, when we might fix the price of what I wished to buy; to which I assented; and he bade me good night: but on reconsidering the matter, I thought it prudent first to consult the gadado, particularly as the sultan was absent. I began to fear lest a bad construction might be put upon my visit to this mean prince, who, on the death of his father, Bello the First, had aspired to the throne, and had even had himself proclaimed sultan in Sackatoo; from the mere circumstance of his brother Bello, the present sultan, having expressed the intention, during his father's lifetime, of resigning the splendour of sovereignty, for the tranquillity of a learned and holy life. Ateeko even had the audacity to enter his brother's house, preceded by drums and trumpets; and when Bello inquired the cause of the tumult, he received the first intimation of his brother's perfidy, in the answer, "The sultan Ateeko is come."—Bello, nowise disconcerted, immediately ordered the usurper into his presence, when Ateeko pleaded, in vindication of his conduct, his brother's proposed disinclination to reign; to which the sultan only deigned to reply, "Go and take off these trappings, or I will

take off your head." Ateeko began to wring his hands, as if washing them in water, and called God and the prophet to witness that his motives were innocent and upright; since which time he has remained in the utmost obscurity.

April 5th.—A slave belonging to Mahomed Moode, the gadado's brother, whose duty it was to run with his spears by his horse's side, had feigned lameness, to be excused attending his master. For this offence his legs were heavily shackled, in which miserable plight he often contrived to crawl to the square before my door, and at length begged me to intercede with his master for his release. In the evening, when his master came as usual to see me, I asked him to pardon the slave, who was immediately sent for, and his fetters taken off. It is but justice to say, his master appeared as grateful to me for affording him the opportunity of liberating his slave, as if I had done him a personal favour. The mode of punishing slaves in Sackatoo is by putting them in irons, and throwing them into a dungeon under the common prison of the city. The dungeon is reported to be extremely filthy. Here they remain without any food, but what is gratuitously supplied by their fellow slaves, until their master releases them. This punishment is much dreaded, and its duration depends entirely upon the caprice of the master.

April 7th.—Having obtained the permission of the gadado to purchase from Ateeko the sorry remains of major Denham's baggage, I went early this morning with El Wordee to the prince's house, which is situate at the west end of the town. After waiting some time in the porch of a square tower, we were introduced into an inner coozee hung round with blue and yellow silk, in sharp pointed festoons, not unlike Gothic arches. Ateeko soon made his appearance, and after a few compliments, we proceeded to business. He brought out a damaged leathern trunk, with two or three shirts, and other articles of dress, much worse for wear, and the sextant and parchment already mentioned. The sextant was completely demolished, the whole of the glasses being taken out, or where they could not unscrew them, broken off the frame, which remained a mere skeleton. He seemed to fancy that the sextant was gold, in which I soon undeceived him; and selecting it with the parchment and one or two flannel waistcoats and towels, likely to be useful to major Denham, I offered him five thousand cowries, at which he appeared much surprised and mortified. El Wordee whispered in my ear, "Remember he is a prince and not a merchant." I said, loud enough for his highness to hear, "Remember that when a prince turns merchant, he must expect no more than another man; and as that is the value of the articles, it is a matter of indifference to me whether I buy them or not." Ateeko frequently repeated his belief of the sextant being gold; but at length the bargain seemed to be concluded, and I requested him to send a slave to my house with the articles I had picked out, to whom I would pay the money. The slave, however, was recalled before he got half way, and his suspicious master took back the sextant frame, in dread of being overreached by me in its value, which I did not fail to deduct from the price agreed on.

The prince's residence, like those of other great men in this country, is within a large quadran-

gular enclosure, surrounded by a high clay wall, with a high tower at the entrance, in which some of the slaves or body guard lounge during the day, and sleep at night. The enclosure is occupied by coozees, some of them in a very ruinous condition. He told me that he possessed a great number of slaves; and I saw many females about his person, most of them very beautiful. He also stated, that he kept two hundred civet cats, two of which he showed me. These animals were extremely savage, and were confined in separate wooden cages. They were about four feet long, from the nose to the tip of the tail; and with the exception of a greater length of body, and a longer tail, they very much resembled diminutive hyenas. They are fed with pounded Guinea corn, and dried fish made into balls. The civet is scraped off with a kind of muscle shell every other morning; the animal being forced into a corner of the cage, and its head held down with a stick during the operation. The prince offered to sell any number of them I might wish to have; but they did not appear to be desirable travelling companions. Ateeko is a little spare man with a full face, of monkey-like expression. He speaks in a slow and subdued tone of voice; and the Felatahs acknowledge him to be extremely brave, but at the same time avaricious and cruel. "Were he sultan," say they, "heads would fly about in Soudan."

After taking leave of the prince, we rode by appointment to view a new mosque, which was building at the expense of the gadado, not far distant from Ateeko's house.—Like all mosques, it was of a quadrangular form, the sides facing the four cardinal points, and about eight hundred feet in length. On the eastern side were two doors. The western entrance had a small square apartment on the right hand in entering, where the people perform their ablutions before prayers. The roof of the mosque was perfectly flat, and formed of joists laid from wall to wall, the interstices being filled up with slender spars placed obliquely from joist to joist, and the whole covered outside with a thick stratum of indurated clay. The roof rested on arches, which were supported by seven rows of pillars, seven in each row. The pillars were of wood, plastered over with clay, and highly ornamented. On the south side of the body of the building there was a small recess, appropriated solely to the sultan's use. Some workmen were employed in ornamenting the pillars, and others in completing the roof; and all appeared particularly busy, from the circumstance of the gadado himself being there to receive me. The gadado was very inquisitive to know my opinion, every two or three minutes asking me what I thought of the building. The master builder, a shrewd looking little man, continually laughing, was seated in a position where he could conveniently overlook all the workmen. He informed me that he was a native of Zeg Zeg, and that his father having been in Egypt, had there acquired a smattering of Moorish architecture, and had left him at his death all his papers, from which he derived his only architectural knowledge. He was particularly solicitous to possess a Gunter's scale, which I afterwards sent to the sultan.

April 8.—A number of poor children came to ask alms every morning, to whom I was in the habit of giving two or three cowries apiece. Their cry was, "Allah attik jinne;"

or, "God give you paradise;" a style of begging that a kafir like me could not withstand; and when almost all Africa doomed me to eternal perdition, I considered it obtaining their suffrages at a cheap rate. Among the elder beggars, there was one, a native of Bornou, who had once been governor of a town called Lockwa, near Katagum, and had come to Sackatoo in consequence of having made certain complaints against Duncowa, which being on investigation found to be untrue, he had been degraded. He was said to be rich; but in order to save his wealth, he now feigned madness. Every night after sunset, he used to sing extempore before the gadado's door; and I was frequently the subject of his songs, particularly if I had given him any thing in the course of the day. He generally set the people around him in a roar of laughter.

April 9.—This morning I paid the gadado a visit, and found him alone, reading an Arabic book, one of a small collection he possessed. "Abdullah," said he, "I had a dream last night, and am perusing this book to find out what it meant. Do you believe in such things?" "No, my lord gadado; I consider books of dreams to be full of idle conceits. God gives a man wisdom to guide his conduct; while dreams are occasioned by the accidental circumstances of sleeping with the head low, excess of food, or uneasiness of mind." "Abdullah," he replied, smiling, "this book tells me differently."

To-day Mahomed Moode, the gadado's brother, lost an adopted son, who died of the small pox. I paid him a visit of condolence, which seemed to gratify him exceedingly. The Felatahs here, and indeed almost all the principal people of Soudan, bury their dead in the house where they die. Poor Moode's grief was inconsolable; after the burial was over, he came and sat down alone in the shade before my door, and spreading his tobe over his knees as if he was reading a book, repeated in a low broken voice several verses of the Koran, his eyes all the time streaming with tears. In this woful state of dejection he remained at least two hours. I could not help admiring the affectionate warmth of his feelings, and I sincerely sympathized with him in his sorrow. The child was the son of his brother the gadado. The practice of adopting children is very prevalent among the Felatahs; and though they have sons and daughters of their own, the adopted child generally becomes heir to the whole of the property.

April 11.—I was sitting in the shade before my door, with Sidi Sheikh, the sultan's fighi, when an ill-looking wretch, with a fiend-like grin on his countenance, came and placed himself directly before me. I asked Sidi Sheikh who he was. He answered with great composure, "The executioner." I instantly ordered my servants to turn him out. "Be patient," said Sidi Sheikh, laying his hand upon mine, "he visits the first people in Sackatoo, and they never allow him to go away without giving him a few Goora nuts, or money to buy them." In compliance with this hint, I requested forty cowries to be given to the fellow, with strict orders never again to cross my threshold. Sidi Sheikh now related to me a professional anecdote of my uninvited visiter. Being brother of the executioner of Yacoba, of which place he was a native, he applied to the governor for his brother's situation, boasting of superior adroitness in the family vocation.

The governor coolly remarked, "We will try: go fetch your brother's head!" He instantly went in quest of his brother; and finding him seated at the door of his house, without noise or warning he struck off his head with a sword, at one blow, then carrying the bleeding head to the governor, and claiming the reward of such transcendent atrocity, he was appointed to the vacant office. The sultan being afterwards in want of an expert headsman, sent for him to Sackatoo, where a short time after his arrival he had to officiate at the executiou of two thousand Tuaricks, who, in conjunction with the rebels of Goober, had attempted to plunder the country, but were all made prisoners: this event happening about four years ago. I may here add, that the capital punishments inflicted in Soudan are beheading, impaling, and crucifixion; the first being reserved for Mohammedans, and the other two practised on Pagans. I was told, as a matter of curiosity, that wretches on the cross generally linger three days before death puts an end to their sufferings.

April 19.—The gadado's favourite son, by Bello's sister, died today of the small pox, after being considered convalescent, in consequence of riding out too early to visit his grandfather. This lad was buried in the house, as usual, a few hours after death, amid the loud lamentations of the female slaves of the family.

I went the next morning to condole with the gadado on the death of his son. He was sitting in an inner apartment, and smiling mournfully at my entrance, he said, "This is very kind of you, Abdullah; I have met with a great misfortune; but it is the will of God." I endeavoured to reconcile him to this severe dispensation of Providence; and expressed a hope that he might yet have another son instead of him he had lost. He shook his head, and said, "God willing; but I am an old man."—Then covering his face with his hands, we sat together nearly an hour in silence, when, unable to alleviate his grief, I took him by the hand; he pressed mine in return; and I left this disconsolate father with heaviness of heart.

April 30.—The sultan sent for me in the afternoon. I was taken to a part of his residence I had never before seen. It was a handsome apartment, within a square tower, the ceiling of which was a dome, supported by eight ornamental arches, with a bright plate of brass in its centre. Between the arches and the outer wall of the tower, the dome was encircled by a neat balustrade in front of a gallery, which led into an upper suite of rooms. We had a long conversation about Europe. He spoke of the ancient Moorish kingdom in Spain, and appeared well pleased when I told him that we were in possession of Gibraltar. He asked me to send him from England some Arabic books, and a map of the world; and, in recompense, he promised his protection to as many of our learned men as chose to visit his dominions. He also spoke of the gold and silver to be obtained in the hills of Jacoba and Adamowa; but I assured him that we were less anxious about gold mines than the establishment of commerce, and the extension of science. He now gave me a map of the country; and after explaining it to me, he resumed the old theme of applying by letter to the king of England, for the residence of a consul and a physician at Sackatoo; and again expressed

his hope that I would revisit his dominions. He next inquired to what place on the coast the English would come, that he might send an escort for the guns; when I promised to write to his highness on that subject from Kouka. He proposed to have two messengers waiting at the place I should select, at whose return he would send down an escort to the sea coast.

May 1.—I began to make preparations for my return to Bornou. The Rhamadan commenced today; and the Felatahs kept the fast with extreme rigour. The chief people never leave their houses, except in the evening, for prayer, and the women frequently pour cold water on their backs and necks, under the idea that the greater thirst they appear to endure, the better entitled they become to Paradise; although I am inclined to believe that they make a parade of these privations, in a great measure, to obtain the reputation of extraordinary sanctity.

May 2.—I sent for the steward of the gadado's household, and all the female slaves, who had daily performed the duty of bringing me provisions from the time of my arrival: these provisions were, about a gallon of new milk every morning, in a large bowl, for myself, and two gallons of sour milk and ticcory for my servants at noon; in return for each of which I always gave fifty cowries: at 3 o'clock, three roast fowls, with doura or nutta sauce, for which I sent fifty cowries; again, after sunset, two bowls of bazeen were brought by two female slaves, to whom I gave one hundred cowries, and about two quarts of new milk afterwards, for which I gave fifty cowries more. As an acknowledgment for their attention during my residence in Sackatoo, I now presented the steward of the household with ten thousand cowries, and the slaves with two thousand each. The poor creatures were extremely grateful for my bounty, and many of them even shed tears. In the afternoon, I waited upon the sultan, who told me that he had appointed the same escort which I had before, under the command of the gadado's brother, to conduct me through the provinces of Goober and Zamfra, and that an officer of the gadado's, after the escort left me, should accompany me to Zirmee, Kashna, Kano, and Katagum; the governor of which would receive orders to furnish me with a strong escort through the Bedite territory, and to deliver me safely into the hands of the sheikh of Bornou.

May 3.—To-day I was visited by all the principal people of Sackatoo, to bid me farewell; and at 7 o'clock in the evening I went to take leave of the sultan: he was at the mosque, and I had to wait about two hours till he came out. I followed him, at a little distance, to the door of his residence, where an old female slave took me by the hand and led me through a number of dark passages, in which, at the bidding of my conductress, I had often to stoop, or at times to tread with great caution, as we approached flights of steps, while a faint glimmering light twinkled from a distant room. I could not imagine where the old woman was conducting me, who on her part was highly diverted at my importunate inquiries. After much turning and winding, I was at last brought into the presence of Bello, who was sitting alone, and immediately delivered into my hands a letter for the king of England, with assurances of his friendly sentiments towards the English nation.

He had previously sent to me to know what was his majesty's name, style, and title. He again expressed with much earnestness of manner, his anxiety to enter into permanent relations of trade and friendship with England;—and reminded me to apprise him, by letter, at what time the English mission would be upon the coast. After repeating the Fatha, and praying for my safe arrival in England, and speedy return to Sackatoo, he affectionately bade me farewell. I went next to take leave of my good old friend the gadado, for whom I felt the same regard as if he had been one of my oldest friends in England; and I am sure it was equally sincere on his side: the poor old man prayed very devoutly for my safety, and gave strict charge to his brother, who was to accompany me, to take special care of me in our journey through the disturbed provinces. The gadado looked very ill, owing, as I suppose, to his strict observance of the fast, and the distress which he had recently suffered from the loss of his son.

Sackatoo is in latitude 13° 4′ 52″ N., and longitude 6° 12′ E., and is situate near the junction of an inconsiderable stream with the same river which flows past Zirme, and which, taking its rise between Kashno and Kano, is said to fall into the Quarra four days' journey to the west. The name in their language signifies "a halting place;" the city being built by the Felatahs after the conquest of Goober and Zamfra, as near as I could learn, about the year 1805. It occupies a long ridge, which slopes gently towards the north, and appeared to me the most populous town I had visited in the interior of Africa; for, unlike most other towns in Haussa, where the houses are thinly scattered, it is laid out in regular well-built streets. The houses approach close to the walls, which were built by the present sultan in 1818, after the death of his father; the old walls being too confined for the increasing population. The wall is between twenty and thirty feet high, and has twelve gates, which are regularly closed at sunset. There are two large mosques, including the new one at present building by the gadado, besides several other places for prayer. There is a spacious market place in the centre of the city, and another large square in front of the sultan's residence. The dwellings of the principal people are surrounded by high walls, which enclose numerous coozees and flat-roofed houses, built in the Moorish style; whose large water spouts of baked clay, projecting from the eaves, resemble at first sight a tier of guns. The inhabitants are principally Felatahs, possessing numerous slaves. Such of the latter as are not employed in domestic duties reside in houses by themselves, where they follow various trades; the master, of course, reaping the profit. Their usual employments are weaving, house building, shoemaking, and iron work: many bring firewood to the market for sale. Those employed in raising grain and tending cattle, of which the Felatahs have immense herds, reside in villages without the city. It is customary for private individuals to free a number of slaves every year, according to their means, during the great feast after the Rhadaman. The enfranchised seldom return to their native country, but continue to reside near their old masters, still acknowledging them as their superiors, and presenting them yearly with a portion of their earnings. The trade

of Sackatoo is at present inconsiderable, owing to the disturbed state of the surrounding country. The necessaries of life are very cheap: butcher's meat is in great plenty, and very good. The exports are principally civet and blue check tobes, called sharie, which are manufactured by the slaves from Nyffee, of whom the men are considered the most expert weavers in Soudan, and the women the best spinners. The common imports are Goora nuts, brought from the borders of Ashantee, and coarse calico and woollen cloth, in small quantities, with brass and pewter dishes, and some few spices from Nyffee. The Arabs, from Tripoli and Ghadannis, bring unwrought silk, otto of roses, spices, and beads; slaves are both exported and imported. A great quantity of Guinea corn is taken every year by the Tuaricks, in exchange for salt. The market is extremely well supplied, and is held daily from sunrise to sunset. On the north side of Sackatoo there is a low marsh, with some stagnant pools of water, between the city and the river: this, perhaps, may be the cause of the great prevalence of ague, as the city stands in a fine airy situation.

Translation of a letter from an African Chieftain (Bello) of Soudan, to his Majesty King George the Fourth. Brought by Captain Clapperton.

In the name of God, the merciful and the clement. May God bless our favourite prophet Mohammed, and those who follow his sound doctrine.

To the head of the Christian nation, the honoured and the beloved among the English people, George the Fourth, king of Great Britain;

Praise be to God, who inspires, and peace be unto those who follow, the right path:

Your majesty's servant, Ra-yes-Abd-Allah, (Mr. Clapperton's travelling name,) came to us, and we found him a very intelligent and wise man; representing in every respect your greatness, wisdom, dignity, clemency, and penetration.

When the time of his departure came, he requested us to form a friendly relation, and correspond with you, and to prohibit the exportation of slaves by our merchants to Atagher, Dahomi, and Ashantee. We agreed with him upon this, on account of the good which will result from it, both to you and to us; and that a vessel of yours is to come to the harbour of Racka, with two cannons, and the quantities of powder, shot, &c, which they require; as also a number of muskets. We will then send our officer to arrange and settle every thing with your consul, and fix a certain period for the arrival of your merchant ships; and when they come, they may traffic and deal with our merchants.

Then after their return, the consul may reside in that harbour, (Racka,) as protector, in company with our agent there, if God be pleased.

Dated 1st of Rhadaman, 1239 of Hejira.—April 18th, 1824.

For the Methodist Magazine.

ON THE LORD'S PRAYER.

In the fifth volume of the Magazine, p. 349, some remarks appeared on the "incorrect manner in which the Lord's Prayer is repeated by some persons." I know not that many were dissatisfied with those remarks, though I have heard some observe, that the neuter pronoun *which* was generally supposed to relate to beasts and inanimate objects in creation, and *who* to persons, and that therefore it is more preferable to say "*who* art in heaven," than "*which* art in heaven." Whatever grammatical truth there may be in this criticism, it is manifest that the original requires the neuter pronoun *which*, instead of the masculine *who*, ὁ εν τοις ουρανοις being the reading in Greek, and not ος εν τοις.

Leaving this, however, as a

matter of no great importance, I will remark, that other improprieties in the use of this inimitable prayer, have fallen under my notice. Thus, instead of saying "Thy kingdom come," it is sometimes said, *May* "thy kingdom come," *May* "thy will be done." Others will attempt a paraphrase, thus:—"Forgive us our trespasses" *against thy law,* "as we forgive those who" *sin* "against us," *by doing us an injury.* Another again will say, *Do not suffer us to be led* "into temptation," instead of "Lead us not." Finally, another will conclude the whole by adding, after "for ever and ever," *through Jesus Christ our Lord.* Thus, through the mutilations, paraphrases, and interpolations of men, who affect to be wiser than God, this most comprehensive, solemn, and weighty prayer, the very composition of which bespeaks its divine original, is made to mean any thing or nothing. All these human appendages, especially when made in the solemn act of devotion, appear to me as much out of place, "*as a jewel would be in a swine's snout.*"

SOLOMON.

RELIGIOUS AND MISSIONARY INTELLIGENCE.

CAMPMEETING IN ANNE ARUNDEL COUNTY, MARYLAND.

Baltimore, October 11, 1826.

DEAR BRETHREN,—I have been requested to forward you the following account of a campmeeting for publication in the Magazine.

Yours, &c. FRENCH S. EVANS.

BELIEVING it will be pleasing to you, and agreeable to the readers of the Magazine, to be informed of a signal display of the power of God, I have taken the liberty to give you a short account of a campmeeting held lately in Anne Arundel county, Maryland.

The place of this meeting was at Rattlesnake Springs. It commenced August 26, 1826, under the superintendence of the Rev. Jos. Frye, P. E. The weather was very fine, and the meeting numerously attended, by people from Baltimore, the District of Columbia, and the adjacent counties of Montgomery, Prince Georges, and Frederick. It was moreover well furnished with ministers, men who shunned not to declare the whole counsel of God.

With all these favourable circumstances, the meeting was opened on Friday night by an appropriate discourse from these words: "Pray for the peace of Jerusalem." The duty and efficacy of prayer were urged with remarkable pathos and effect. It was perceivable that the spirit of truth was there to apply the word, and the goings forth of the Lord were manifest. On this night the faith of believers was strengthened and increased; their hopes more confirmed; their love warmed; their armour brightened, and all in readiness to follow their Captain to victory.

Saturday and Sunday an immense throng of people from various directions attended. The exercises were highly interesting. God clothed his ambassadors with zeal as with a garment.—Their words were quick and powerful, finding way to the hearts and consciences of the guilty. The arrows of conviction flew thick among the great multitude. Many cried aloud for mercy—some experienced the pardon and forgiveness of their sins;—but these two days were only the time of seed-sowing: the harvest was to come. At prayer meeting on Monday morning, brother Frye prayed that that day might in future be known as the "happy Monday." His prayer was answered. It was a great day! a high day indeed. It was a day of mourning and lamentation; of triumph and rejoicing; of awfulness and terror:—a day in which "the day star from on high" visited many a benighted mind; in which many a captive's fetters were struck off; in which the believer's heart bounded with joy and gladness, and felt the perfecting grace of God: a day when the

power of God passed before his enemies, and smote them to the earth as dead men. O yes! it will be remembered for years as "the happy Monday." From this period the work became general. The seed which had been so faithfully sown, so divinely nurtured, not only began to discover signs of vegetation, but also to bring forth fruit, which it is hoped will ripen unto "eternal life." The number of those seeking salvation had now become so great, the altar was not large enough to hold them. A circle was formed between the extreme benches and the inner circle of tents. Some, after all, had to be taken to the larger tents. At this stage of the meeting a scene was presented that defies description. Among the seats used by the public congregation; in the altar; in the circle prepared for mourners; in the tents; in almost every part of the ground, were to be seen the weeping suppliants at the footstool of mercy.—The encampment resounded with their cries, while first in one direction, then in another, were heard the bursts of joy, the shouts of rapture, of those who had just emerged "from darkness into light." The cross of Jesus was victorious. His banner of love and mercy was unfurled, and sinners by scores were flocking unto it. We would joyfully sing,

"The happy gates of gospel grace
Stand open night and day."

This is considered by those who have been in the habit of attending camp-meetings, as one of the best ever held in this part of the country. It is supposed 250 persons were the subjects of converting grace—several of sanctification—besides many hundreds under conviction. The parting scene was truly affecting. The young converts clung to the happy spot with that peculiar fondness inspired for our native soil. There were still many mourners unwilling to leave the place until Jesus should appear. The professors of religion whose souls had become cemented together, by that sweet and heavenly influence, so pleasant to think of and so delightful to feel, lingered for some time, and were unwilling to part.—They would say, "Thanks be to God, who hath begotten us unto a lively hope by the resurrection of Jesus Christ from the dead;" that though we part in body, we shall meet in glory, where separation shall be no more.

The aggregate of good done at this meeting is not yet fully known, and perhaps never will be, until the pleasing account is summed up in heaven.

PATAWATAMY MISSION.

Letter from the Rev. Jesse Walker to the Corresponding Secretary of the Missionary Society of the Methodist Episcopal Church.

I HAVE now closed the business of the Salem mission for the present year, and beg leave to state, that in pursuance with the instructions of Bishop Roberts, I went on as soon as possible to the Indian country, and have made an agreement with the Patawatamies, through their chiefs, for a section of land, in conformity with the articles adopted by the Illinois Conference; and have obtained the best presents which could be obtained from a rude and uneducated nation, signed by the interpreter as a mutual friend, which instrument (No. 1.) accompanies this report. The place selected for the establishment is about 100 miles above Fort Clark, about 20 miles north of the Illinois river, and between it and Fox river. The soil is very good, timber plenty, and the spot well watered.

I have progressed as far as I could with my means, in building and improving. I have built a house for the accommodation of the family, which consists of eighteen persons. The house is fifty feet in length and twenty in width, two stories high, with apartments—hewed, and roofed with shingles. A smith's shop, a convenience that I could not dispense with, situated as I was, so remote from the settlements of the whites; a poultry house, spring house, and other conveniences. I have 40 acres of land in cultivation, 7 acres inclosed for pasture, one acre for garden—which have cost $ 2,400. Our crops are good, I suppose worth $ 700 when secured. Hitherto every thing has been attended with much hardship, hunger, cold, and fatigue; and the distance which we have had to transport every thing has made it expensive: but with regard to the settlement the greatest obstacles are overcome, and a few more years labour will furnish a comfortable home and plenty.

I have talked with eight chiefs, all of whom are highly gratified with the mission, and have pledged themselves to use their influence to support it in its religious character; but cannot legislate on the subject of religion; that, they say, is a matter between the Great Spirit and the hearts of their people; but they will defend and protect the mission family, and if the Indians will give up their children to the care and tuition of the missionaries, they will be glad of it, but they cannot coerce this measure.

The school consists of 15 Indian children, 7 males and 8 females, and two teachers I am encouraged with the prospect of considerable acquisitions to the school this fall.

I have expended altogether in the establishment $2,093 98¾. The government have agreed to pay two thirds of the expense, which would be $1,394 00. I have received from the church $1000 00,—which, added to the amount promised by government, makes $2,394 00—to which add $107 of donations, makes $2,494 00; which, if the money were drawn from the government, would leave in my hands an unexpended balance of $401.

I would here state, that I have built a horse mill, and have it in operation. I have tried to be economical, and am conscious of also having done the best I could. A door of communication to the hearts of these poor, neglected, persecuted sons of men, before we can expect among them the exercise of an evangelical faith, must be opened; we must try and bring them to habits of civilization: the gospel is to be preached to every creature under heaven; and God no doubt will grant his blessing to untiring perseverance in his cause.

HIGHLAND MISSION.

Extract of a letter from the Rev. J. B. Mathias to the Editors, dated October 1, 1826.

I AM happy to inform you, that the work of God in this mission is still going forward. The members of the church are zealous, and seem to be earnestly seeking for higher attainments in religion. It is somewhat remarkable that so few among those who professed conversion, should have fallen away. At first, there were many lookers-on, seemingly doubtful whether their neighbours, many of whom were suddenly turned from the error of their ways, would hold on their way; but after witnessing their fidelity for some time, and perceiving no deviation from the ways of righteousness, their own minds began to yield to conviction, and to inquire in the language of the poet.

> What is it keeps me back,
> From which I cannot part?
> Which will not let my Saviour take
> Possession of my heart.
>
> Some cursed thing unknown,
> Must surely lurk within;
> Some idol which I will not own,
> Some secret, bosom sin.

It will doubtless be pleasing to you to learn, that the work of reformation has recommenced. In the prayer-meetings, mourning penitents present themselves as subjects of prayer, and our brethren are in high expectation of a more general revival of religion. We have no dead times; all is life and power.

Our last quarterly meeting was held at Josiah Falconier's, on the bank of the Hudson, and it was truly a time of refreshing. On Saturday our presiding elder preached with life and energy, and our love feast on Sunday morning was a very happy one. At the sacrament of the Lord's supper, as well as in the ordinance of baptism, much of the divine influence was felt. The plain, artless testimonies of the people of God in the love feast, as well as the preaching of the word to the public congregation, seemed to be attended with the power of the Holy Ghost.

During the present quarter, fourteen have been added to the church. May they stand fast, and adorn their profession.

OBITUARY.

DEATH OF THE REV. DAVID STEVENS.

DAVID STEVENS was born in Baltimore county, in the state of Maryland. At the age of about twelve years, his father removed to Bedford county, in the state of Pennsylvania; soon after which, one of those missionaries who

penetrate as far as practicable every abode of man in quest of perishing souls, found his way into the neighbourhood where he resided. Under the first sermon such a deep impression was made upon each of their minds, that they both joined class. David now gave himself to prayer, and a constant use of all the means of grace; and soon after obtained redemption in the blood of Christ, even the forgiveness of his sins. He was appointed first a class leader, then an exhorter, and then a local preacher. At the age of 36 it pleased God to thrust him out into the itinerant field, that he might proclaim, more extensively, that great salvation which he had learned by the effectual teaching of the Holy Spirit. He commenced his itinerant labours in 1795; and there is scarcely a circuit within the bounds of the Baltimore Conference, east of the Alleghany mountains, which he has not travelled. The western part of Pennsylvania, and the north of Virginia, have also largely shared in his labours. In all he was acceptable, and in most successful. Several preachers now in the connexion claim him as their spiritual father; and no doubt hundreds of souls will bless God in eternity, that they ever heard the gospel from his lips. He commenced and closed his itinerant labours on the Carlisle circuit, after a few day's illness, at the house of brother Mewhirter. On Saturday, 10th January, he came to Shippensburg: on the same evening, although very feeble, he performed family duty. On Sunday morning he was unable to perform this service, but during worship he was much engaged, and appeared to be very happy. He continued to grow weaker and weaker every day. Sister Mewhirter, at whose house he died, wishing to know the state of his mind, addressed him in these words: "Father Stevens, it is a commonly received opinion that the mind participates in the weakness of the body; is it so with you?" He looked up, and with a smile that seemed to animate his whole soul, replied, "No, sister, I am strong in the Lord, and in the power of his might." At another time, when the same sister was giving him some medicine, she expressed a wish that it might have its desired effect: with a smile he replied, "I am not concerned about it, for I am wholly given up to God." He died in Shippensburg, full of faith and of the Holy Ghost; frequently exclaiming to those around him, as long as he was able to speak, "My peace flows like a river! O, my peace flows like a river!" His last words were, "Praise the Lord, O my soul, and all that is within me bless his holy name." Thus he continued to express himself, until he slept in Christ, January 15, 1825.

POETRY.

ADVENT HYMN.

By the Rev. H. H. Milman.

The chariot! the chariot! its wheels roll in fire,
As the Lord cometh down in the pomp of his ire;
Self-moving, it drives on its pathway of cloud,
And the heavens with the burden of Godhead are bow'd.

The glory! the glory! around him are pour'd,
The myriads of angels that wait on the Lord;
And the glorified saints, and the martyrs are there,
And all who the palm wreaths of victory wear.

The trumpet! the trumpet! the dead have all heard;
Lo, the depths of the stone-cover'd monuments stirr'd!
From ocean and earth, from the south pole and north,
Lo, the vast generations of ages come forth!

The judgment! the judgment! the thrones are all set,
Where the Lamb and the white-vested elders are met;
All flesh is at once in the sight of the Lord,
And the doom of eternity hangs on his word.

Oh mercy! Oh mercy! Look down from above,
Redeemer, on us, thy sad children, with love!
When beneath to their darkness the wicked are driven,
May our justified souls find a welcome in heaven!

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